

THE FOR-

ME OF PRAYERS

AND MINISTRATION,

of the Sacramentes, &c. vsed in the Englishe Congregation at Geneva: and approved, by the famous and Godly learned man, Iohn Calvin,

I. COHEN. T. D.

NO MAN CAN LAY

any other foundation, then that which

is laid, even Christ

Jesus.

PRINTED AT GENEVA,

By James Poullain, and Antonie Rebel.

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TO O V R B R E-
T H E R E N, I N E N-
gland, and els where, which loue Ie-
sus Christ vnfeynedly, mer-
cie and peace.

IT IS MORE E-
uident and known to all
men, then well considered ad
thankfully receiued of ma-
ny, with what greate mer-
cies, and especiall graces God indued our
countrie of England in these latter dayes;
when from idolatrie he called vs to the
knowledge of his Gospell, and of no people
made vs his people, a holte people, the people
of God: sēding vs a kinge most Godly, lear-
ned, Zelous, wise, and such one as neuer sate
in that royall chaire before; Gods word uni-
uersally spred ouer all the lande, repentance
preached, Christes kingdome offered, sinne
rebuked: so that none coulde excuse himselfe,
either that he had not heard, or els was not
taught Gods holy Gospell; yet it came to pas-
se and this day that is verified on vs, which

Gods gre-
ate benefi-
tes bestow-
ed vpon
England.
Olc. 2. d. rno.
9. c. 1. pet.
2. b.

T H E P R E F A C E.

1 the Lord reproveth Israel for, saying: I ha-
 we stretched furth my handes all the day
 long, vnto a people that beleueth not, but re-
 belleth against me, and walke after their
 owne imaginations. For whose wayes were
 not corrupt? euen from the 2 highest to the
 lowest, from toppe to toe, there was no part
 The cause sounde. Suche contēpt of Gods word, as well
 of Gods on their behalf, to whō charge of preaching
 plagues in was cōmitted, as on the other side, negligence
 England. to heare and learne to frame their liues accor-
 ding therunto: that if the Lord had not ha-
 stened his plague and preuented, it woldo cer-
 teinly haue come to passe, which those wic-
 ked men of Anathoth said to the prophet
 Jeremie, 3 speake no more to vs in this name
 of the Lorde. The which vnkindnes and
 contempt, wold God we coulde as earnestly
 repent, as we now feele the lacke of these ac-
 customed mercies. For nowe the day of our
 4 visitation is comen, and the Lorde hath
 5 brought the 5 plagues vpon vs, wherof before
 we were admonished, and moste iustly me-
 naced. For the false 6 pphetes are sent forth
 with lies in their mouthes to deceiue Englad
 and the scarfety of Gods word is so great, that
 altho

Isaie 65. a,
 roma. 10. d.

Isaie 1. b,
 ierem. 2. b.

Jerem. 11. d.

Luk 19. f.

Leuit. 26. c,
 deut. 27, 28,
 30.

1. kinges 22.
 2. 3. ebron.
 ezech.

T H E P R E F A C E: 3

althogh they seek it from one 1 seacoast to an-
 other, yet they can not finde it, but as men
 affamished, deuoure the pestiferous dung of
 papistry, to the poisoning of their own soules.
 Let vs therefore bretherē 2 turne wholly to
 the Lord, by repētance, fasting, and prayer,
 earnestly beseching him to receiue vs once a-
 gaine to his fauor, who willet not the death
 of a sinner, but his amendment, offering
 him selfe to all them that in their necessitie
 seeke vnto him, as 3 a most mercifull Fa-
 ther proueth all 4 lies for our betterin-
 ge: not cruelly punishing to destroy vs, but
 gently chastising to saue vs.
 Beware then ye 4 harden not your hartes
 against this mercifull Lord, and tempt him
 as the stubburne Iewes did, whom he therfo-
 re deliuered vpon to their enemies handes,
 to perishe with the sworde, hunger, and pe-
 stilence. For God will not be 5 mocked, but
 like a 6 consuming fier will destroy as well
 the wicked contemners of his worde, as the
 crasie dissemblers, which go about to mea-
 sure God, by their fantasies: not considerin-
 ge that they 7 heape damnation against
 them selues in the day of his angre: which

Amos 8. c.

1oel 2. e,
 psal. 68. a,
 ioh. 3. d, 6. a

The onlie
 meane for
 England
 to recover
 Gods fa-
 uor, and
 mercie.

2. Chr. 36. c,
 isa. 5. a, pro.
 4. b, heb. 12.
 b, reuel. 3. d.

4
 Heb. 3. b, 4.
 b, psal. 95. c

5
 Galat. 6. b.

6
 Hebr. 12. 30.
 deuter. 4. d.

7
 Rom. 2. a,
 iames 5. a

T H E P R E F A C E.

nowe already is kindled, and begynneth to flame, to the cōdemnatiō of their soules and bodies, who knowing Iesus Christ to haue
1 once fully satisfied for our sinnes: cease not
dayly either in hart, mouth, or outward con-
sent, to blaspheme his precious death, and (as
much as in the lieth) 2 crucifie him a newe.
Do you not remembre that 3 idolaters haue
no portion in the kingdome of God, but are
thrown into the lake of fier and brimstone,
where their worme shall neuer die? Can not
the examples of Gods fearfull 4 iudgemētes
moue you, who spared not his verie Angels
when they trespassed, but hitherto reseruet
them in hell chaynes, to be tormented in the
day of the Lorde? and will he then fauor i-
dolaters, dissemblers, blasphemers, mockers,
contemners? and not rather in this life veri-
fie that, which the holie Ghost pronounceth
against the children of Gods wrath, who
because they do not receiue the 5 truth for
their saluation, are led by lies to their endles
condemnation? at the least, let Gods forwar-
ninges somewhat moue you to pitie your
owne state, who for your instructions suffe-
reth your owne bratheren amongst you to
die

Heb. 9. a. ro.
3. b. 1. pct.
3. c.
2
Heb. 6. a. 10.
1. cor. 6. b.
3
Gal. 3. c. re-
uelat. 21. c.
& 22. c.
isaie 66. 8.
marc 9. g.
4
1) Pet. 2. a.
b. iude a. iob
4. d.
9
a. The II. 2. c.
iob. 3. c.

T H E P R E F A C E. 4

die so terribly, some in despaire, others to kill themselves, and many vttering moste hor-
rible bl. ass. hemies, euen to their last breathe. for idolat-
The which thinges are so fearfull for vs to try.
heare, that we treble in thinking thereupon.
If you will therefore be counted in the nombre
of Gods people, and be so in deede, looke 1 not
backwarde frome the plough, retorne not to
your vomit, bowe not your knee to Baal, pol-
lute not the temples of the holie Ghost in pre-
sentiug your selues to that wicked and most
blasphenous Masse, with such like idoles:
but either stand in the truth, and so rather
2 obey God then man: or els followe Gods
calling, who hath so mercifully provided for
you: mouing the hartes of all Godlie rulers
and magistrates, to pitie your state, and do
you good, so that at Enlden, Wessel, Frack-
furt ad in this citie, he hath apointed Godlie
Churches, wherein you may learne to feare
him, repent your sinnes, amende your liues,
and recouer again his fauor and mercie.
And because there is no way more redy
or sure to come to him, then by framing
our liues altogether to his blessed 3 will reue-
led vnto vs in his word: we, to whom thogh

Luk 9. g. 3.
pet. 2. d. pro.
26. b. rom.
11. a. 1. King.
19. b. 1. cor.
6. c.
The Mass
se wicked
and blas-
phemous.
Lub 12. a.
act. 5. e.
1. Sam. 15. e.
march. 7. e.
iob 9. f.

T H E P R E F A C E.

God hath geue more liberie, yet no lesse la-
 meting your bondage, then reioysing in our
 own deliuerance, from that Babylonicall sla-
 uery ad Antichristian yoke, haue earnestly
 indouored amongst other thinges, which
 might bring vs to the worthy consideration
 of Gods worde, to frame our liues, and refor-
 me our state of religion in such sort, that ne-
 ther doubt of the certaintie therof shuld ma-
 ke vs feare, nor yet mans iudgement discour-
 rage vs, and cause vs shrink from this en-
 treprise moſte acceptable to God, comforta-
 ble to his Church, and necessarily appertei-
 ning to euerie Christian mans dutie.

1
 Ioh. 5. 8, luk
 1. 8, 2. pct. 1.
 c.

The word
 of God the
 only foun-
 dation, of
 this booke

2
 Gal. 1. 2, 3. c.
 2. tim. 3. d, re
 uela. 21. d.

Tomingle
 mans dre
 ames with
 gods word
 wicked.

We, therfore, not as the greatest clearkes
 of all, but as the lest able of many, do present
 vnto you, which desire the increase of Gods
 glorie, ad the pure simplicitie of his word, a
 forme and order of a reformed Church, limi-
 ted within the copasse of Gods worde, which
 our Sauour hath left vnto vs as only sufficient
 to governe all our actions by: so that
 what so euer is added to this word by mans
 deuise, some it neuer so good, holy, or beauti-
 full, yet before our God, which is ielous and
 can not admit any copanion or counseler, is

T H E P R E F A C E. 3

is euil, wicked, and abominable. For he
 that is the wisdom of the Father, the bri-
 ghtnes of his glorie, the true light, the worde
 of life, yea truth, and life it self, can he give vn-
 to his Church (for the which he payed the
 ransom of his blood) that which shuld not
 be a sufficient assurace for the same? can the
 word of truth deceiue vs? the way of life mis-
 guide vs? the word of saluatiō dane vs? God
 kepe vs from such blasphemies, and so direct
 our hartes with his holy Spirit, that we may
 not only cotent our selues with his wisdom,
 but so reioyse in the same, that we may ab-
 horre all thinges which are contrarie.

Luk 16. 2.
 1. Cor. 2. 13.
 Ioh. 1. 2. 14.
 a, heb. 1. 3.

The which considerations, deare bretheren,
 when we weyed with reueret feare ad hum-
 blenes: ad also knowing, that negligēce in re-
 forming that religiō, which was begonne in
 Englad, was not the least cause of Gods rod
 des layd vpon vs, hauing now obtained by
 the mercifull puidēce of our heauely Father
 a free Church for all our natiō in this moſte
 worthy Citie of Geneva, we presented to the
 iudgemēt of the famous man Iohn Caluin,
 ad others learned in these parties, the ordre
 which we minded to vse in our Church: who

Religiō
 was not
 persily re-
 formed in
 England.

T H E P R E F A C E.

The appro approving it, as sufficient for a Christian
bation of Cōgregation, we put the same in executiō:
the Godly nothing doubting but all Godly men shall
learned. be much edified therby: and as for the Pa-
pistes or malicious men and vngodly, we ha
we not laboured to satisfie them, because we
knewe no souerein medicine for their can-
kered sore, except, it may please God, by our
prayers, to be mercifull to them, and call the
home, if they be not alredy forsaken.

Custom
preferred
to know-
ledge.

But yet for as much as there are some,
which through cōtinuance in their euil ra-
ther deliting in custome, then knowledge,
can not suffer that mē shuld once open their
mouthes against certein olde and receiued
ceremonies, we thoght good in this place, som
what to touche that scrupulositie. For as
ceremonies grounded vpon Gods worde and
approved in the newe Testament, are com-
mendable (as the circumstance therof doth
support) so those that man hath inuented,
thogh he had neuer so good occasion therun-
to, if they be once abused, import a necessitie,
hinder Gods word, or be drawē into a super-
stition, without respect ought to be abolished.

Certein
causes why
ceremonies
ought to be
abolished.

For if ¹ Exechias was commended by

T H E P R E F A C E. 6

the holy Ghost, for breaking in pieces the bra-
sen serpent, which Mos^s had erected by
cōmandement, and nowe had continued a-
boue 800. yeares, which thing of it self was
not euil, but rather put men in remembran-
ce of Gods benefit: yet because it began to mī-
nister occasion to the people to commit ido-
latrie, was not to be borne withall: how mu-
che more ought we to take heed, that through
our occasion men commit not idolatrie with
their owne imaginations and phantasies?
It was not without great cause commanded
by almightie God, that the ¹ places, and o-
ther appertēances, which had serued to ido-
latrie shuld be vtterly consumed, lest babes
and children, through occasiō remembring
the same, shuld fall into like incomenience.
And think you that we ought to be wiser,
and not rather take heed, that those thinges
which the Papistes, and other idolaters ha
we inuented, or els obserue as inuented by
enau, may not enter in to Christes Church,
as well to the end that the weake be not
confirmed in their error, as that we may
altogether ³ separat our selues from that i-
dolatrous Babylō, and tēple of Belial, wher-

Deu. 12. a. 6
13. c. d, 2.
king. 18. a.

3
1. Cor. 8. 4.
10, 10. 14. c.
2. Cor. 6. d.
1 Ca. 5. 2. c.

T H E P R E F A C E .

with Christ hath no cōcorde nor agreement.

There was no one ceremonie more aunciēt, nor yet of better authority, thē the washing of the Disciples feet, which was observed a longe time in the Church, and institute by

Christ himselfe: yet whē some were perswaded, that it was a portiō of the Lords supper, and others thoght id served in stead of Baptisme: the Godly Churches in S. ² Augustin time thoght it better to leave that which was ordeined for a good vse, thē by reteining the same cōfirme an error or superstitiō. The Corinth. for the relief of the pore, and to increase brotherly amitie together did institute ³ a

feast immediatly ⁴ after the Lordes supper: but howe sharply S. Paul did reprehēde the same, condemning in comparison, that men should adde any thing to the Lordes institution, it appeareth by that he saith: I have received of the Lord, that which I gave you.

We reade also, that Ezechias and his nephew Iosias ⁵ restored the vse of the passeover, which had bene a very long time discontinued, but in the ministratiō thereof, they observed none other ceremonies, then God had left to ⁶ Moses from the beginning. Circum-

T H E P R E F A C E .

cision likewise a Sacrament, was evermore after one sort ministred ¹ even as the Lord cōmanded it. But such is the nature of flesh, it wilbe wise, and have a stroke in Gods do-inges, yea and howe wilfully it causeth man to mainein his owne fantasies, it is manifest to them, which have perused the aunciēt records of the Church. For beginning at Ierusalem, and so comming to the rest of the Churches, as Constantinple, Antioche, Alexandria, and Rome, he shall see plainlie, that their greatest disturbance, and overthrowe, chāced through ceremonies. What conflict was at all times betwixt the Latin and Grecke Churches for the same, no Christian can consider without teares. And was there any thing more obiected against S. Paul both of the ² Galatiās and also of others, thē that he wold not observe the ceremonis as the chief Apostles did? and yet he kept the whilest any hope was to gain the weake brethren, and therefore circūcised ³ Timothy: but whē he perceived, that men wold reteine thē as necessary thinges in the Church, he called that which before he made indifferēt, wicked and impious, saying, that ⁴ who so ever was cir-

Genes. 17. b.
iosu. 5. b.

Great contention in Christes Church in all ages, for the maintenāce of unprofitable ceremonies

Galat. 2. 21. do

Act. 16. 21.

Galat. 5. 21. do

1 Ioh. 13. a.

2 Epist. 119. ad Ian.

3 1. Cor. 11. d.

4 Chrysoft. in 11. c. 1. Cor. Tertull. lib. ad uxorem.

5 2. Chr. 30. a. 2. kin. 23. c.

6 Ezod. 12. c. 15. c. 16. a.

Galat. 4. b.

A& 2. g. mat. 26. 28.

circumcised, Christ could profit them
fearing also, lest he had taken paines among
gest them in vaine, which ioyned Christ
with beggerly ceremonies.

Therefore deare bretheren, being hereby
persuaded, and with many mo reasons con-
firmed (which opportunitie permitteth not
here to write) we haue contented our selues
with that wisdom, which we haue learned
in Gods booke, where we be taught to pre-
ache the word of God purely, minister the
Sacramentes sincerely, and vso prayers, and
other orders therby approued to the increase
of Gods glory, and edificatiõ of his holy people.
As touching preaching, for asmuch as it is
allowed of all Godly mē, we may at this time
leaueth the probation therof: and also for the
ministratiõ of the two Sacramentes, our
booke geueth sufficient profe.

But because prayers are after two manner
of sortes, that is, either in wordes only, or els
with songe ioyned therunto: and this latter
part, as well for lack of the true vse therof, as
due cõsideration of the same, is called by ma-
ny into doubt, whether it may be vfed in a
reformed church: it is expedict, that we note
briefly

briefly a fewethinges pertainig therunto.
S. Paul giuing a rule how men shuld sing,
first saith: I will sing in voice, and I will
sing with vnderstanding. And in an o-
ther place, shewing what songes shuld be
songe, exhorteth the Ephesians to edifie
one an other with psalmes, songes of praise,
and such as are spiritual, singing in their he-
artes to the Lord with thankes giuing. As
if the holy Ghost wolde saye, that the song
did inflame the heart to call vpon God and
praise him with a more freuent and lively
rule. And as musike or singing is naturall
vnto vs, and therefore euery mā deliteth ther
in: so our mercifull God setteth before our
eyes, how we may reioyce and sing to the glo-
rie of his Name, recreatiõ of our spirites, and
profit of our selues.

But as there is no gift of God so precious
or excellent, that Satan hath not after a sort
drawen to him self and corrupt: so hath he
most impudētlic abused this notable gift of Singing
singing, chieflie by the papistes his ministres abused by
in disfiguring it, partly by strange lāguage, the Papi-
that can not edifie: and partly by a curious stes.
wanton sort, hyering mē to tickle the eares,

1. Cor. 14. 8.

Ephes. 5. 4.
iam. 5. c.

Singing
naturall.

and flatter the fantasies, not esteeming it
 a gift approved by the word of God, pro-
 table for the Church, and confirmed by
 antiquitie. As, besides other places, is most
 manifest by the wordes of ¹ Plinius, called
 the younger, who, whē he was Depute in
 Asia vnto the emperour Traian, and had re-
 ceived charge to inquire out the Christian
 to put them to death, writ amongst other
 thinges, touching the Christians, that their
 maners were to sing verses, or psalmes ear-
 in the morning to Christ their God. If any
 peradventure wolde doubt, when, or by
 whom these Churches or assemblies were in-
 stitute, it is likewise evident, that S. ² Ioh
 the Apostle, who, althogh in Domitians time
 he was banished in the Ile Pathmos: yet
 when Nerva his successor, and next before
 Traian reigned, returned to Ephesus, and
 so planted the Churches, as the histories re-
 port. Seing therefore Gods word doth app-
 ue it, antiquitie beareth witness therof, and
 best reformed Churches have received the
 same: no man can reprove it, except he
 contemne Gods word, despise antiquity, and
 utterly cōdemne the Godly reformed church.

Epist. lib. 10

Singing
 vsed in
 the prima-
 tive Chur-
 che, even
 in the A-
 postles ti-
 me.

Eccles. hist.
 lib. 3, c. 22.

And there are no songes more meet, then
 the psalmes of the prophet David, which the
 holy Ghost hath framed to the same vse, and
 commended to the Church, as containing the
 effect of the whole Scriptures, that hereby
 our heartes might be more liuely touched,
 as appeareth by ¹ Moses, Exechias, Iudith,
 Debora, Marie, Zacharie and others, who
 by songes and metre, rather then in their
 common speache, and prose, gaue thanks
 to God, for such comfort as he sent them.

Exod. 15. 20
 Isai. 38. 19
 Iud. 16. 24
 Iudg. 5. 21
 Luk. 1. 1, 14
 1. 2

Here it were to longe to inueat of the me-
 tre: but for asmuch as the learned doubt not
 therof, and it is plainly proued, that the psal-
 mes are not only metre, and contain iust
 measures: but also haue grace and maiesty
 in the verse more then any other places of
 the Scriptures, we neede not to entre into
 any probation. For they that are skilfull
 in the Ebrue tongue by comparing the
 psalmes with the rest of the Scriptures,
 easily may perceiue the metre. And to
 whom it is not known, how the holie
 Ghost by all meanes sought to helpe
 our memorie, when he fashioned many
 psalmes according to the lettres of the
 Alphabet: so that euery verse beginneth
 with the let-

Reade
 Moses
 Chabib
 his bookes
 called.
 Psalms
 in metre
 in the E-
 brue lan-
 ge.

tres therof in ordre? sometimes A. beginneth the halfe verse, and B. the other half: and in an other place three verses, yea and eight verses with one lettre, even the Psalme throughout: as if all men should be inflamed with the loue therof, bothe for varietie of mater, and also briefnes, easines, and delectation.

Nowe to make you priue also, why we altered the rime in certein places, of him, whom for the gistes that God had giue him we esteemed and reuerenced, this may suffice: that in this our entreprise, we did only set God before our eyes, and therefore weyed the wordes and sense of the Prophet: rather considering the meaning therof, then what any man had writen. And chiefly being in this place, where as most perfit and Goally iudgemēt did assure vs, and exhortatiōs to the same encourage vs, we thoght it better to frame the rime to the Ebrue sense, then to binde that sense to the English metre. And so either altered for the better, in such places as he had not attained vnto, or els, where he had escaped part of the verse, or some times the whole, we added the same: not as men

deficient

ferous to finde faults, but only as such which couet to hide them, as the learned cā iudge.

It remaineth last of all, that you vnderstand the reasons, which moued vs to chuse out and folowe this Catechisme of Geneva rather then any other. For cōsidering that the true vse of a Catechisme is to instruct a Christian fully in all pointes of belief, and Christiā religion: and wherein this is moſte easely, orderly, and perfitly taught, that to be the best: we coulde finde none in so great a nōbre, which either for the facilitie is equall, or els for the perfection to be cōpared. Moreover the daungers, which hang ouer Christiē Church in these dayes moued vs verie much. for as men may see present signes of certein barbarousnes, and pudles of errors which are like to entre in to the Church of God: so ther is no better preseruatiō against the same, then if al Godly Churches wold agree in one kind of doctrine and cōfession of faith, which in al pointes were agreable to Gods holy word: that our posteritie might be confirmed by the vniuersall exāple of Christiē Church against all heresies, persecutiōs and other daungers: perceiuing that it is not only the doc

The causes for the which this Catechisme is to be preferred to others.

Psalm, 89. 10.

THE PREFACE.

trine of one man, but the consent of the whole Christian Church, and that wherein all youth hath bene brought up and trained in. The which thing, seing none hath so farr performed, nor yet is in such towardnes to the same as this catechisme is, being for the worthines

It is translated almost into all languages.

therof already translated into Ebrue, Greke, Latin, Frenche, Italian, Spanish, Dutch, and English, we could do no lesse, but willingly and gladly embrace the same.

Judge our doings by the worde of God.

Wherefore we being now under the same crosse of affliction, that you our deare bretheren are, and yet altogether the children of God our mercifull Father through Iesus Christ, desire you, in his name, with iudgement to reade our doings, trying the only by the touchstone of his worde, that either if they be found faultie, they may be reiected, or els if they be profitable, God may be glorified, his Church edified, and the malicious confounded. Farewel deare bretheren, and let vs all praye to our louing God, that he wold be mercifull vnto vs, restore his holy word, comfort and strengthen his children, and finally confound Satan, Antichrist, and all his enemies. At Geneva, the .10. of February. An. 1556.

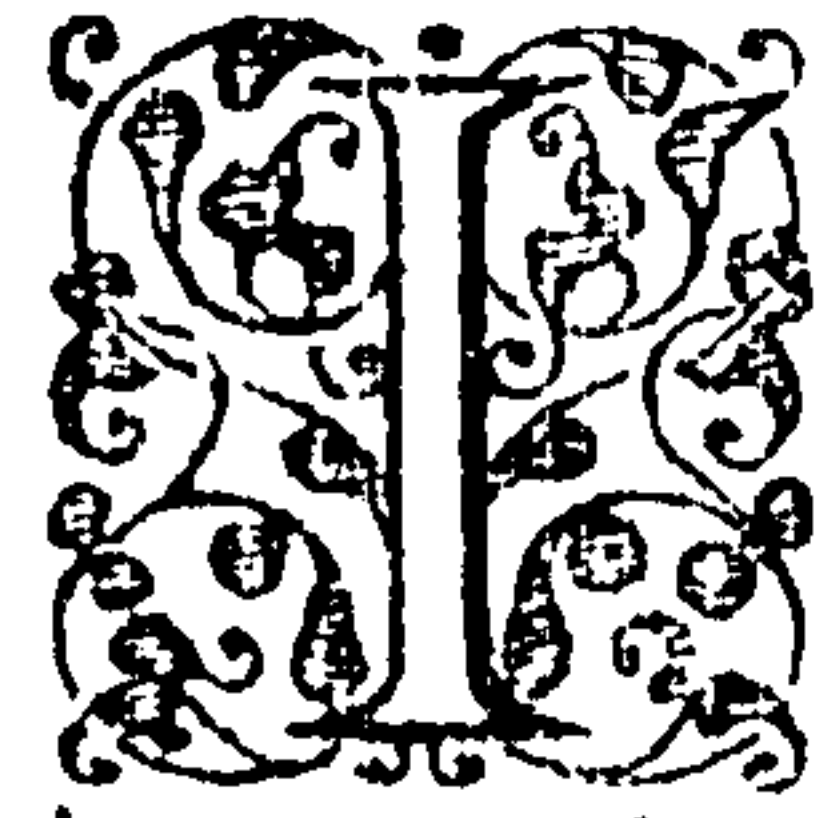
THE CONFES-

SION OF OUR

faith, Which are assembled in the English Congregation at Geneva.

Rom. 10. b.
 Gen. 17. b. psal. 63. a. 139. a.
 Gen. 1. a. eph. 4. a. 4
 Gen. 1. d. 1. io. 3. b. matt. 3. d. 28. d.
 5
 Heb. 1. a. prou. 8. c. 6
 Gen. 1. a. 1. cor. 12. b. psal. 33. c. 7
 Gen. 1. d. eph. 4. a. col. 3. b. 8
 1. cor. 8. d. ioh. 17. a. prou. 16. a. 9
 Mat. 6. d. luk. 17. c. 1. pet. 3. c. phil. 4. a. 10
 Eph. 1. b.

I beleue in God the Father almighty, maker of heauen and earth.



BELEVE, and confesse my Lord God eternal, infinit, vnmeasurable, incomprehensible, and inuisible: 3 one in substance, and 4 three in person, Father, Sonne, and holy Ghost, who by his almighty power and wisdom, hath not only of nothing created heauen, earthe, and all thinges therein contained, and man after his own 7 image, that he might in him be 8 glorified: but also by his 9 fatherlie prouidence, gouerneth, maiteineth and preserueth the same, according to the 10 purpose of his will.

Mat. 1. d.
act. 4. b.
1. ti. 1. d.
2
Ioh. 1. c.
phili. 2. a.
1. tim. 3. d.
1. Ioh. 5. d.
rom. 9. b.
3
Heb. 2. d.
phil. 2. b.
1. pet. 2. d.
1. Ioh. 3. a.
4
Ro. 9. f. g.
1. Ioh. 2. a.
5
Gen. 3. a.
rom. 5. d.
ephe. 2. a.
gal. 3. b.
6
Act 4. b.
1. pet. 2.
1. isa. 28.
d. ro. 9. g.
7
Ioh. 1. b.
heb. 1. c.
rom. 1. a.
psal. 2. c.
8
Gal. 1. d.
rom. 8. c.
Ioh. 1. d.
ephe. 1. a.
9
Gal. 4. a.
act. 2. c.
10
Ioh. 7. c.
1. d.
11

I Belue also and confesse
Iesus Christ the only Sa-
uiour and Messias, who being
equall with ² God, made him
self of no reputatiō, but took
on him the shape of a seruant,
and became ³ man in al thin-
ges like vnto vs (sinne except)
to ⁴ assure vs of mercie and
forgiuenes. For whē through
our father ⁵ Adams transgres-
sion, we were becomen chil-
dren of perdition, there was
no meanes to bring vs frome
that yoke of sinne and damna-
tion, ⁶ but only Iesus Christe
our Lord: who giuing vs that
by grace, which was his by na-
ture, made vs (through faith)
the ⁸ children of God, who
whē the ⁹ fulnes of time was
comē, was cōceiued by the po-
wer of the ¹⁰ holy Ghost, bor-
ne of the virgin Marie (accor-
ding to the fleshe) and ¹¹ prea-
ched in earth the Gospell of

And in Ie-
sus Christ
his onlie
Sōne, our
Lord.

Whiche
was cōcei-
ued by the
holy Ghost
borne of
the virgin
Marie.

11 Act. 10. f. rom. 1. a.

sal.

saluation, till at length by ty-
suffered rannie of the ¹ Priestes, he
vnder Pō was giltles condemned vnder
tius Pila- Pontius Pilate, then presi-
te, was cru dent of Iurie, and moste sclaf-
cified, de- underoullie hanged on the
ad ad bu crosse betwixt two theues as a
ried. notorious trespasser, where ta-
king vpon him the ² punish-
ment of our finnes, he deli-
uered vs frome the curse of
the Lawe.

And forasmuch as he, being
onlie God, coulde not feele
death, nether being only man
coulde ouercome death, he
ioyned bothe together, and
suffred his humanitie to be
punished with moste cruell
death: feeling in him selfe the
angre and seuerie iudgemēt of
God, euē as if he had bene in
the extreme ³ tormētes of hel,
and therefore cried with a loude
voice, ⁴ My God, my God,
why hast thou forsaken me?

He descen-
ded in to
hell

B. 4.

Ioh. 7. c.
11. f. g. 12.
c. mat. 14.
b. 27. b.
Iuk 23. e.
isa. 53. e.
2
Gal. 3. b.
3
Act. 2. d.
1. peter 2.
d. isa. 53. c.
4
Psalm. 22.
a. matth.
27. e.

Thus of his free mercie without cōpulsion, he offered vp him selfe as the only sacrifice to purge the sinnes of all the world, so that all other sacrifices for sinne are blasphemous and derogate frome the sufficiencie herof. The which death, albeit it did sufficientlie ²reconcile vs to God, yet the Scriptures cōmonlie do attribute our regeneration to his ³resurrection. For as by ⁴rising againe frome the graue the third day, he ⁵conquered death: euen so the victorie of our faith standeth in his resurrection: and therefore without the one, we cannot fele the benefit of the other. For as by death ⁶sinne was taken awaye, so our rightuousnes was restored by his resurrection.

And because he wolde ⁷accomplish all thinges, and take pos-

The third daye he rose againe frome death.

Isai. 53. a.
heb. 9. c.
10. c. gal.
1. a. rom.
4. d. 5. b.
1. 10. 1. b.

Col. 1. c.

Rom. 10.
b. 1. peter
1. a.

Mat. 28. b.
act. 10. f.
2. corint.
13. c.

1. thess. 5. d.
2. cor. 15.
g. 1. cor.
15. b.

Rom. 4. d.

Eph. 4. b.
1. 14.
1. 2. b.

OF THE FAITH 13

He ascended into heauen.

And sittech at the right hand of God the Father almightie

possessiō for vs in his kingdome he ¹ascended into heauen to enlarge that same kingdome by the aboundant power of his ²Spirit: by whome we are moſte assured of his continuall ³intercession towardes God the Father for vs. And althogh he be in ⁴heauen as touching his corporall presence, where the Father hath nowe set him on his ⁵right hande, cōmitting vnto him the administration of all ⁶thinges, aswel in heauen aboue, as in the earth beneth, yet is he ⁷present with vs his mēbres, euen to the end of the worlde, in preseruing and gouerning vs with his effectuali power and grace, who (whē all thinges are ⁸fulfilled, which God hath spoken by the mouth of all his Prophetes since the worlde began) will come in the ⁹same visible

forme,

Mark 16.
d. luk 24.
g. act. 1. b.
1. corin.
15. b.

Luk 24. g.
ioh. 14. b.
act. 1. a.

Rom. 8. g.
heb. 9. f.
1. ioh. 2. b.

Act. 1. c.
3. c.

Col. 3. a.
rom. 8. f.
heb. 1. a.
10. c.

Eph. 1. d.
phil. 2. b.
col. 2. c.

Mat. 28. d.

Act. 3. c.

Act. 1. b.

THE CONFES:

Mat. 25. c. **phil. 3. d.** forme in the which he ascen- From ded, with an vnspeakable Ma these shid iestie, power, and companie he come to to separate the lambes frome iudge the the goates: the elect frome quicke ad the reprobate. So that none the dead. whether he be aliue then, or deade before, shall escape his iudgement.

Mat. 24. c. **act. 10. 1.** **1. corin. 15. c.** **1. thess. 4. 2.** **1. thess. 1. 2.** **1. tim. 4. 2.** **1. Mat. 3. d.** **1. ioh. 5. c.** **1. pet. 1. 6.** **1. cor. 6.** **1. ioh. 16. d.** **act. 17.** **2. Rom. 8. c.** **galat. 4. a** **M**OREouer I beleue, I beleue in and confesse the holy the holie Ghost, God equall with the Ghost. Father ad the Sone, who rege nerateth and sanctifieth vs, ru leth and guideth vs into all truthe, persuading most assu redly in our consciences, that we be the childre of God; bre theré to Ies^{us} Christ, ad fellow heires with him of life euerla sting. yet notwithstanding it is not sufficient to beleue that God is omnipotét, and merci full: that Christ hath made sa tisfaction: or that the holy Ghost hath this power ad ef- fect

OF THE FAITHE. 14

The holie catholike churche, **the comu- nion of S. uintes.** fect: except we do applye the same benefites to our selues which are Gods elect.

I beleue therfore and cofes- se one holie Church, which (as membes of Iesus Christe the only head therof) consent in faith, hope, and chari- tic, vsing the giftes of God: whether they be temporall or spirituall, to the profit and furtherace of the same. which Church is not seen to mans eye, but only knowe to God, who of the lost sones of Adā, hath ordeined some as vessels of wrath, to dānation: and hath chosen others, as vessels of his mercie, to be saued: the which also in due time, he calleth to integritie of life and godlie conuersation, to make them a glorious Chur- che to him selfe.

But that church which is vi sible, ad seen to the eye, hath

Abac. 2. 11.
rom. 7. b.
10. c. 1.
1. ioh. 3. d.
2.
1. ioh. 17. 21.
3.
Mat. 16. c.
1. ioh. 10. 2.
1. eph. 5. b.
rom. 8. a.
1. cant. 1.
4.
1. eph. 1. d.
1. col. 1. d.
1. 1. cor. 12. c.
5.
1. eph. 4. d.
6.
1. eph. 4. a.
1. philip. 3. d.
1. col. 2. a.
7.
1. ad. 2. g.
4. g. rom. 12. c.
1. 1. co rin. 12. b.
1. eph. 4. c.
8.
1. rom. 11. a.
9.
1. rom. 9. e.
1. eph. 1. a. b.
10.
1. rom. 8. e.
1. ph. 5. c.
11.
1. matt. 18. c. 1.
1. cor. 15. b.

THE CONFES.

three tokens, or markes, whereby it may be knowē. First the
¹ word of God contened in
the old and newe Testament,
which as it is ² aboue the au-
thoritie of the same Church,
and only ³ sufficiēt to instruct
vs in all thinges, concerning
Saluation. so is it left for ⁴ all
degrees of men, to read and
vnderstand. For without this
word, ⁵ nether Church, coun-
cel, or decree, cā establish any
point, touching Saluation.
The second is the holy ⁶ Sa-
cramētes, to wit, of Baptisme,
and the Lordes Supper, which
Sacramentes Christ hath left
vnto vs, as holie signes, and
seales of Gods promises. For
as by Baptisme, once receiued
is signified that we (aswel in-
fantes, as others of age and
discretion) being ⁷ straun-
gers from God, by originall
sinne, are receiued into his fa-
milie

Mat. 23. d
ro. 10. c,
2. cor. 3. 4
ephe. 2. d,
ioh. 10. a,
2. ti. 3. d,
2. pe. 1. d.
²
Eph. 2. d,
matt. 17.
c, ioh. 10.
a. b.
³
Ioh. 20. g,
2. tim. 3.
d.
⁴
Iof. 1. b,
i. oh. 5. c.
⁵
Eph. 5. c,
mat. 15. b.
⁶
Matt. 26.
c, 28. f rō.
4. a, ephe.
5 f.
⁷
Rom. 5. b,
ephe. 2. a,
tit. 3. b,
gal. 3. c,
rom. 7. d.

OF THE FAITH. IS

milie and cōgregation, with
full assurance, that althogh
this root of sinne lie byd in
vs: yet to the elect it shall not
be ¹ imputed. So the ² supper
declareth, that God as a most
prouident Father, doth not
only feed our bodies, but also
spiritually norisheth our sou-
les, with the ³ graces and be-
nefites of Iesus Christ (which
the Scripture calleth eating
of his flesh, and drinking of
his blood) nether must we in
the administration of these
Sacramentes, followe mans
phantasie, but as Christe
him selfe hath ordeined, so
must they be ministred: and
by suche as by ⁴ ordinarie
vocation are therunto called.
Therefore who soeuer reser-
ueth and worshippeth these
Sacramentes, or contrariwi-
se, contemneth them in ti-
me and place, procureth to

Roma 4.
a, psal. 51.
3.
2
1 COR. 11.
6.
³
Ioh. 6. d.
⁴
Heb. 5. b,
ioh. 3. d.

him self damnation.

¹
Mat. 8. b,
Iuk 17. a,
Ien. 19. d,
eccl. 19. b

The third marke of this Church is ¹ ecclesiastical discipline: which standeth in admonition, and correction of fautes. The finall end wherof is excommunication, by the cōsent of the Church ² determined, if the offender be obstinat. And besides this ecclesiasticall discipline, I acknowledge to belong to this Church a political ³ Magistrate: who ministrerth to euerie man iustice, defending the good and punishing the euil. To whom we must rendre honor, and obediēce in all thinges, which are not ⁴ contrarie to the word of God.

²
1. Cor. 5. a

³
Ro. 13. a,
wisdome
6. a, tit. 3,
a. i. peter,
2. c.

⁴
Act. 5. e,

⁵
Exc. 32. f.
2. kings,
18. 23, 2.
chro. 29.
35.

And as ⁵ Moses, Ezechias, Iosias, and other Godly rulers purged the Church of God from superstition, and idolatric, so the defēse of Christes Church apperteineth to the Christian

Christiā magistrates, against all idolaters and heretikes, as Papistes, Anabaptistes, with such like līmes of Antichrist to root owt all ¹ doctrine of deuilles and mē, as the masse, purgatory, *limbus patrum*, prayer to saintes, and for the dead, freewyll, distinction of meares, apparell, and dayes, voves of single life, presence at idol seruice, mā merits, with such like, whiche drawe vs frome the societie of Christes Church, wherin standeth ² only remission of sinnes, purchased by Christes blood, to all them that beleue, whether they be Iewes, or Gentiles, and leade vs to vaine confidence in creatures, and trust in our own imaginations. The punishment wherof, although God oftentimes differreth in this life: yet after the generall ³ resurrection of yet after the generall ⁴ resurrection of the bodie. rectiō, whē our soules and bo-

The forgiveness of sinnes.

The resurrection of the bodie.

¹
2. Tim. 4. a, col. 2. d, mat. 15. b, isa. 29. b, hebr. 9. c, 10. e, act. 10. g, 1. 10. 2. a, rom. 7. c, gal. 5. c, col. 2. c, rom. 14. a, 1. timo. 4. a, mat. 19. b, 1. cor. 7. b, 1. cor. 8. c, 10. f, 2. cor. 6. c, luk. 17. c, rom. 1. c, 1. cor. 3. c, gala. 4. b.

²
Isa. 33. d, mat. 18. c, ioh. 20. e, 2. cor. 5. d, rom. 1. b, 10. b, eph. 2. d.

³
1. Pet. 2. a, iude 1, ro. 9.

⁴
Act. 24. d, 1. cor. 15. c, philip. 3. d, 1. thes. sal. 4. d.

¹ dies shall rise again to immor-
² talitie, they shalbe damned
³ to vnquenchable fier, and
⁴ then we, which haue forsaken
⁵ all mans wisdom, to cleaue
⁶ vnto Christ, shall heare that
⁷ ioyfull voice: Come ye blef-
⁸ sed of my Father, inherite ye
⁹ the kingdome prepared for
¹⁰ you frome the beginning of
¹¹ the world, and so shall go tri-
¹² umphing with him, in bo-
¹³ die, and soule, to remain euer-
¹⁴ lastingly in glorie, where we
¹⁵ shall see God & face to face,
¹⁶ and shall no more need one
¹⁷ to instruct an other, for we
¹⁸ shall all knowe him frome
¹⁹ the highest, to the lowest: to
²⁰ whome, with the Sonne, and
²¹ the holy Gost, be all praise,
²² honor, and glorie, nowe and
²³ euer. So be it

2. Thef. 4
 d. 2. ioh.
 1. e. isa. 30
 2. ioh. 5. e
 Mar. 25. d.
 3. Thef. 4.
 d. 5. d.
 ioh. 5. e.
 isa. 36. d.
 4
 1. Cor. 13.
 d. 1. ioh.
 3. a. iere.
 31. f. hebr.
 8. e.

OF THE

OF THE MINISTERS and their election.

WHAT THINGS are chiefly required in the ministers.



E T the Church
 first diligently consider
 that the minister which
 is to be chosen, be not
 found culpable of a-
 ny suche fautes, which saint Paul re-
 prehēdeth in a man of that vocation:
 but contrariwise indued with suche
 vertues, that he may be able to vnder-
 take his charge, and diligently exe-
 cute the same. Secondly that he di-
 stribute faithfully the word of God,
 and minister the Sacramentes synce-
 rely, euer & carefull not only to tea-
 che his flock publikly, but also pri-
 uatly to admonish them: remēbring
 alwayes that if anything perishe
 through his defaut, the Lord will re-
 quire it at his handes.

And to
everla-
sting.

Act. 1. d.
 8. 13. 2.
 14. f.
 1. Tim. 3.
 2. 2. tim.
 2. b. 4. ca.
 eze. 31. d.
 iere. 1. d.
 ioh. 21. c.
 isa. 62. c.
 1. cor. 9. d.
 2. Tim. 2.
 c. 1. cor.
 4. c. mat.
 26. c.
 28. d. 1.
 cor. 1. c.
 4
 Act. 20. d.
 2. ti. 4. 2
 5
 Eze. 3. d.
 2. cor. 9. e

Of their office and dutie.

The maner of electing the
PASTORS OR MI-
nisters.

1
1. Cor. 9. e,
2. Pet. 6. a,
Luk 12. c.
2
1. Cor. 4. 2,
2. Cor. 4. b.
3
1. Peter 5. a,
2. Cor. 1. d,
Matt. 20. d.
4
Mat. 26. c,
28. d, mal. 2.
2. 1. Pet. 4. c,
28. 3. c, &
16. f, 1. Cor,
2. d, 15. a.
5
Act. 20. e. f,
2. Cor. 4. b.
6
1. Cor. 5. b.
7
1. Cor. 14. g.

BEcause the charge of the word
of God is of greater importance,
then that any man is able to dis-
pense therewith, and saint Paul
exhorteth to esteeme them, as mini-
sters of Christe, and disposers of
Gods mysteries: not Lordes or ru-
lers, as saint Peter saith, ouer the
flocke: Therefore the Pastors or
Ministers chief office standeth in
preaching the word of God, and
ministring the Sacramentes. So that
in consultations, iudgements, elec-
tions and other politicall affaires
his counsel, rather then authoritie
taketh place. And if so be the Cōgre-
gation vpon iuste cause, agreeth
to excommunicate, then it belongeth
to the Minister, according to their ge-
nerall determination, to pronoun-
ce the sentence, to the end that all thin-
ges may be done orderly, and with-
out confusion.

THe Ministers and Elders at such
time as there wāteth a Minister
to assemble the whole Congregation,
exhorting them to aduise and consi-
der who may best serue in that rou-
me, and office. And if there be choi-
se, the Church appointe two or three
vpon some certein day to be exami-
ned by the Ministers and Elders.

First as touching their doctrine,
whether he that shuld be minister
haue good and sounde knowledge in
the holie Scriptures, and fitte and
apt giftes to communicate the same
to the edification of the people. For
the triall wherof, they propose him a
theme, or text to be treated priuatly,
wherby his habilitie may the more
manifestlie appeare vnto them.

Secondly they inquire, of his life
and cōuersation, if he haue in times
past liued without sclāder: and gouer-
ned hī selfe ī such sort as the word of

1
A. 2. 14. d.
tit. 1. b.
act. 1. d.
2
1. Tim. 3. a.
tit. 1. b.

1
Rom. 2. d. 12
mes 1. d. 1.
sam. 2. c. 1. ti
1. th. 5. d. 2.

God hath not heard euils, or ben-
sclādered through his occasiō, which
being seuerallie done, they signifie
vnto the Cōgregation, whose giftes
they finde most excellent, and profi-
table for that ministry. Appointing
by a generall consent eight daies at
the least, that euerie mā may diligētly
inquire of his life and maners.

2
A. G. 13. 2.
& 14. d.
luk 2. c.

At the which time also, the mini-
ster exhorteth them to humble them-
selues to God, by fasting, and pray-
er, that bothe their election may be
agreable to his will, and also profi-
table to the Church. And if in the
meane season, any thing be broght
against him, wherby he may be found
de vnworthy by lawfull probations,
then is he dismissed, and some other
presented. If nothing be alledged
vpon some certein day, one of the
ministers at the morning sermon
presenteth him again to the Church,
che, framing his sermō, or some part
te thereof, to the setting furth of his
dutie.

Then at after none, the sermon en-
ded, the minister exhorteth them to
the election, with the inuocation
of Gods name: directing his prayer,
as God shall moue his heart. In like
maner after the election, the mini-
ster geueth thanks to God with re-
quest of such thinges, as shal be ne-
cessarie for his office. After that he
is appoited minister, the people sing
a Psalme and departe.

1
1. Cor. 10.
g. col. 3.
c. matth.
9. d.
2
1. Thel. 5.
c. col. 4.
a. eph. 5.
d. philip.
1. c.

Of the Elders and as tou-
CHING THEIR OF-
fice, and election.

The Elders muste be men of
good life, and Godly conuer-
sation, without blame and all suspi-
cion, carefull for the flocke, wise, and
aboue all thinges, fearing God.
Whose office standeth in gouerning
with the rest of the ministers, in cō-
sulting, admonishing, correcting,
and ordering al thinges, apperteining
to the state of the Cōgregation. And
they differ from the ministers in that

2
Rom. 11.
c. act. 14.
d. 16. a.
20. d. 10.
12. h. eph.
4. c. 1.
cor. 12. d.
iam. 5. c.
1. peter.
5. a.

they preache not the worde, nor minister the Sacramentes. In assembling the people, nether they without the Ministers, nor the Ministers without them may attempt any thing. And if any of the iuste nombre want, the Minister by the consent of the rest, warneth the people thereof, and finallie admonisheth them to obserue the same ordre, which was vsed in chusing the Ministers.

Of the Deacons, and their office and election.

¹
A.C. 6. a. 1.
Timo. 3. b.

²
Rom. 12. b.

THe ¹Deacons must be men of good estimation, and report, discrete, of good conscience, charitable, wise, and finallie indued with suche vertues, as S. Paul requireth in them. Their office is, to gether the almes diligently, and faithfully to ²distribute it, with the consent of the Ministers and Elders. Also to provide for the sicke and impotent persones, hauing

eu

ever a diligent care, that the charitie of Godlie men be not wasted vpon loiterers, and idle vagaboundes. Their election is, as hath bene afore rehearsed in the Ministers and Elders.

¹
2. Thess. 3. b.

WE are not ignorant that the Scriptures make mention of a fourth kind of Ministers, left to the Church of Christ: which also are verie profitable, where time and place doth permit. But for lacke of opportunity, in this our dispersion and exile, we can not well haue the vse thereof: and wolde to God it were not neglected where better occasion serueth.

These Ministers are called ²teachers or doctors: whose office is to instruct, and teache the faithfull in sounde doctrine, providing with all diligence, that the puritie of the Gospell be not corrupt, either through ignorance, or euil opinions. Notwithstanding, considering the present state of thinges, we comprehend vnder this title, suche meanes, as God hath in his Church, that

²
Ephes. 4. c.
1. Cor. 12. d.

OF THE MINIST.

it shuld not be left desolate, nor yet his doctrine decay, for default of ministers therof.

Therefore to terme it by a worde more vsual in these our dayes, we may call it the order of Schooles, wherein the highest degree and most annexed to the ministrie and gouernement of the Church, is the exposition of Gods worde, which is contained in the olde and newe Testaments.

But because manne can not so well profit in that knowledge except they be first instructed in the toges and humaine sciences, (for now God worketh not commonly by miracles) it is necessarie that seed be sown for the time to come, to the intent that the Church be not left barren, and wast, to our posterity: and that Schooles be so be erected, and Colleges mainteined with iuste and sufficiēt stipēdes, wherein youthe may be trained in the knowledge and feare of God: that in their ripe age they may proue worthy membres of our Lorde Iesus Christ, whether it be to rule in ciuill policie, or to serue in the

OF THE MINIST. 21

rituall ministrie, or els to liue in Godly reuerence and subiection.

The weckly assemblie of the MINISTERS, ELDERS, and Deacons.

To the intent, that the ministrie of Gods worde, may be had in reuerence, and not broght 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 assemblie or Consistorie diligentlie examine all suche fautes and suspitions, as may be espied, not onlie amongst others, but chieflie amongst them selues, lest they seme to be culpable of that which our Sauour Christe reprobued in the pharisees, who could espie a mote in an other mans eye, and could not see a beame

¹
Roma. 2.
d. ezech.
36. c. isa.
52. b.
²
2. Timot.
2. c.

³
1. Cor. 3.
b.

⁴
Math. 7.
a. luk 6. f.
rom. 2. c.

in their owne.

¹
 Match. 6. c.
 lak 11. c.

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 schlander of Gods worde, whose message he beareth. Therefore it is to be vnderstand that there be certein fautes, which if they be deprehended in a Minister, he ought to be deposed: as heresie, papistrice, schisme, blasphemie, periurie, fornication, theft, drunkennes, vsurie, fighting, vnlauffull games, with suche like.

Others are more tolerable, if so be, that after brotherlie admonition, he amende his faut: as, strange and vnprofitable facion in preaching the Scriptures, curiositie in seeking vain questions, negligence, as well in his sermons, and in studying the Scriptures, as in all other thinges cōcerning his vocation, scurrilitie, flattering, lying, backbiting, wanton wordes, deceit, couetousnes, taunting, dissolution in apparell, gesture and other
 his

is doings, which vices, as they be obvious in all men, so in him that ought to be as an 'exāple to others of perfection, in no wise are to be suffred especially, if so be that accordīg to Gods rule being brotherly aduertised he acknowledge not his faut and amēd.

¹
 Matth. 5. b.
 marc. 9. g.
²
 Matth. 18. b.
 Iulc 17. a.
 iam. 5. d.

Interpretation of the Scriptures.

EVERIE weeke once, the Cōgrega- tion assemble to heare some place of the Scriptures orderly 'expoūded. At which time, it is lauffull for every mā to speake or inquire, as God shall moue his heart, and the text minister occasion, so it be without pertinacitie or disdein, as one that rather seeketh to profit, then to contend. And if so be any cōtention rise, then such as are apointed Moderators, either satisfie the partie, or els if he seme to cauil, exhort him to kepe silēce, referring the iudgemēt therof to the Ministers, and Elders, to be determined in their assemble before mētioned.

¹
 1. Cor. 14. a.
 1. thes. 5. d.
 eph. 4. b.
 1. cor 12. d.

¶ When the Congregation is assembled, at the houre appointed, the minister vsing one of these two confessions, or like in effect: exhorting the people diligently, to examine them selues, following in the hartes the tenor of his wordes.

A confession of our finnes,
FRAMED TO OUR TIME,
out of the 9. chap. of
Daniel.

1
Neh. 1. b,
iob 9. 18. 39,
40. psal 24,
76. 77. 139

2
Exod. 20. a,
Iuk 7. g.

3
Gen. 3. b,
rom. 5. b. 1.
iob. 1. d,
psal. 12. c, 8,
106 a.

4
Leu. 26. e,
deute. 28. b,
jerem. 26 a,
29. b, nehe.
1. c.

5
Psalm. 11. b,
Iam. 4. d, iob
4. d, 9. a. 25,
b

O Lord God which art ¹ mightie, and dreadfull, thou that kepest couenant, and shewest ² mercie to them that loue thee, and dealest with thy commandementes: ³ we haue sinned, we haue offended, we haue wickedly, and stubburnely gone backe frome thy lawes, and preceptes. We wolde neuer ⁴ obey thy seruantes the Prophetes that spake in thy name, to our kinges, and princes, to our fathers, and to all the people of our lande. O lord ⁵ rightuousnes belongeth vnto thee, vnto vs, pertaineth nothing but open shame, as it is com-

me to passe this day, vnto our miserable country of England, yea vnto all our nation whether they be farre, or nere, through all landes, wherin they are scattered for the ¹ offenses that they and we haue committed against thee: so that the ² curses and punishments which are written in thy lawe, are nowe powred vpon vs, and thou hast perfourmed those wordes, wherewith thou diddest threaten vs and our rulers that gouerned vs, in bringing the same plagues vpon vs, which before were threatned. And yet notwithstanding both they and we proceede in our iniquitie, and cease not to scape sinne vpon sinne. For they which once were well instructed in the doctrine of thy Gospel, are nowe gone backe frome the obedience of thy truth, and are turned againe to that most abominable Idolatrie, frome which they were once called by the liuely preaching of thy word. And we alas, to this day do not earnestly repeat vs of our former wicked

2
psal. 80. c,
jerem. 26. b,
27. a.

2
Leuit. 26. c,
deut. 27. 23,
30.

3
2. peter. 2. d,
prou. 26. b,
hebr. 6. a,
10. e.
How miserable it is to
returne to
the old couenent.

1
Psal. 19. d,
deut. 31. d,
29. d, ezech.
5. b.

2
Roma. d.

3
Isaie 65. d,
rom. 10. e.

4
Ephc. 2. a. b.

5
Psal. 85. a,
Ierem. 31. c.

6
Tit. 3. a. 2.
timo. 1. b.

7
Galat. 4. 5. a

8
Galat. 5. b. c.

9
Zachar. 7. b.

10
Psal. 23. a, 25. c

11
Psal. 71. a.

nes, nether do we rightly ¹ confesse
the heauines of thy displeasure. Sa
is thy iuste iudgementes (ô Lord
that thou ² punishest sinne by sinners
and man by his own inuentions,
that there can be no end of iniquity
except thou ³ preuent vs with thy ⁴ v
deserued grace.

Therefore ⁵ conuert vs (ô Lord
and we shalbe conuerted: for we
not offer vp our prayers trusting
our ⁶ owne rightuousnes, but in
manifold mercies. And althogh thou
haste once of thy especial grace deli
uered vs from the miserable thra
dom of error and blindnes, and
led vs, manie times, to the sweet
bertie of thy Gospell, which we
withstanding haue moſte shamefull
abused, in obeying rather our ow
⁸ luses, and affections, then the ad
nitions of thy ⁹ Prophetes: yet we
ſeche thee once againe for thy ¹⁰ p
mes ſake, to powre ſome comfort
droppe of thy accustomed mercies
pon vs: ¹¹ incline thine eares, and

line eyes, to beholde the greuous
plagues of our Countrie, the conti
uall ſorowes of our afflicted brethe
en; and our wofull banishment.

And let our afflictions and iust pu
ishment - be an admonition, and
warning to other nations, amongest
whome we are scattered, that with al
reuerence they may obey thy holie
Gospell: lest for like cōtempt in the
and, like, or worſe ¹ plagues ſal vpon
them. Wherefore, ô Lord, heare vs, ô
Lord forgiue vs, ô Lord cōſider and
ary not ouer lōge, but for thy deare
ſonne ² Ieſus Chriſtes ſake, be mer
iful vnto vs, and deliuer vs. So ſhall
it be knowen to all the worlde, that
thou only art the ſelf ſame God, that
ouer ſheweſt ³ mercie to all ſuch, as
all vpon thy holy name.

An other confession for all
states and times.

O Eternal God and moſte merci
full Father, we confeſſe, and ac
knowledge, here before thy diuine

Let all peo
ple take tre
de by our
example.

1
Math. 11. c,
12. d, Iuk 10.
c.

2
Iohn 16. e.

3
Psal. 103, 108
a, 136. a.

1
Rom. 3. 2,
psal. 14. b.
2
psal. 51. a.
3
Rom. 7. d.
4
Gal. 5. c.
5
Rom. 7. 2,
Jerem. 3. 8,
Isai. 40. b.
6
Coloff. 3. a,
rom. 6. a
ephe. 4. c,
5. a. 1 pet. 2.
7
Rom. 5. a, he
br. 9. d, eph.
2. d.

maiestie, that we are miserable
ners, ² conceived and borne in sin
and iniquitie, so that in vs there is
³ goodnes. For the ⁴ flesh evermore
rebelleth against the spirit, where
we continually transgresse thy ho
preceptes, and cōmandemētes, and
purchase to our selues, through th
iuste iudgement, ⁵ death and dān
on. Notwithstanding (ō heavenly
ther) forasmuch as we are displeas
with our selues, for the sinnes th
we haue committed against thee, an
do vnfeynedly repent vs of the s
me: we moſte humbly beſeeche the
for Iesus Christes sake, to ſhewe th
mercie vpon vs, to forgiue vs all ou
sinnes, and to increase thy holy Sp
rit in vs: that we ⁶ acknowleging, f
the botō of our hartes, our owne v
rightuousnes, may from hence furt
not only mortifie our ſinfull luſt
and affection's, but alſo bring furt
ſuch frutes, as may be agreeable
thy moſte blessed will, not for th
worthines thereof, but for the

tes of thy dearly beloued ſonne Ie-
sus Christ our only Saviour, whom
thou haſt alredy giuen an oblation
and offering for our ſinnes: and for
whoſe ſake, we are certainly per-
ſuaded, that thou wilt denie vs no-
thing, that we ſhall aſke in his name,
according to thy wyl. For thy ² Spi-
rit doth assure our conſciences, that
thou art our mercifull Father, and fo-
uocest vs thy children through him,
that nothing is able to remoue thy
heauenly grace and fauor, from vs:
to thee therefore ō Father, with the
Sonne and the holy Ghost, be all ho-
nor and glorie, world without end.
So be it.

1
Io. 14. b, 16,
c, mat. 7. b,
iam. 1. a.
2
Ioh. 3. d, 10,
8. b, c, g.

*This done, the people sing a Psalm all
together, in a plain tune: which ended,
the minister prayeth for the aſſiſtance of
Gods holy Spirit, as the same shall moue
his harte, and so procedeth to the sermon,
and after the sermon, this prayer follo-
wing or ſuchelike.*

**A prayer for the Whole State
of Christes Church.**

A Almighty God; and moſte me-
ciful Father we humbly ſub-
mit our ſelues and fall downe befo-
re thy maieſtie, beſeching thee from
me the botom of our hartes, that thi
seed of thy worde, nowe ſowen a-
mongeſt vs, may take ſuche deepe roo-
te, that nether the burning heate of
perſecution, cauſe it to wither, nether
the thorny cares of this life do cho-
ke it, but that as ſeede ſowen in good
ground, it may bring furth thirtie
fixtie, and an hundredth folde, as thy
heauenly wiſdome hath appointed.
And becauſe we haue nede continual-
ly, to craue many thinges at thy han-
des, we humbly beſeche thee (o hea-
uenly Father) to graunt vs thy holy
4 Spirit, to direct our peticions, that
they may procede, frome ſuch a fer-
uent minde, as may be agreeable to
thy moſte bleſſed will.

And ſeing that our infirmities, is
ble to do nothing without thy help,
and that thou art not ignorat with how

many, and great tentations, we poo-
rewretches, are on euery ſide inclo-
ſed and cōpaſſed: let thy ſtrength (o
Lord) ſuſtein our weaknes, that we
being deſeſed with the force of thy
grace, may be ſafely preſerued, againſt
all aſſaultes of Satā: who goeth abou-
te cōtinually, like a roaring liō ſee-
king to deuoure vs. 3 Increase our
faith (o mercifull Father) that we do
not ſwarue at any time, frome thy he-
uēly worde, but augmēt in vs, hope,
and loue, with a carefull keeping of all
thy cōmandemētes, that no hardnes
of harte, no hypocriſie, no concupif-
ſence of the eyes, nor intifemētes of
the worlde, do drawe vs away, frome
thy obediēce. And ſeing we lyue no
we in theſe moſte perillous times,
let thy fatherly providēce deſeſde vs,
gainſt the violence of all our enne-
mies, which do euery where purſue
vs: but chiefly againſt the wicked rage
and furious vproares of that Romiſh
dol, ennemie 7 to thy Chriſte.
Furthermore, forasmuch as by thy

1. Pet. 4. c.
1. Pet. 4. 3.

1. Peter 5. b.
Luk 17. a.

4
Psal. 95. b.
heb. 3. 2. c.
1. Ioh. 2. c.

6
1. Tim. 4. a.
2. Pet. 3. a, 2.
1. Tim. 3. a, iud.
a. b. c. d.

7
2. Theſ. 2. a.
1. Ioh. 2. c, re
uel. 13. d, 17.
d.

1. Pet. 5. b.
2
Nom. 26. a.
deu. 9. c.
Ioh. 7. b.
3
Mat. 13. a. b.

4
Luk 11. b,
rom. 8. c,
1. am. 5. d,
1. Ioh. 5. c,
rom. 12. c,
wiſdom 9. c.

5
2. Cor. 3. a,
1o. 15. a, phi.
2. b.

1. Tim. 2. 2.

Rom. 15. b,
1. corin. 1. b,
ephes. 4. a.

John 21. d,
mat. 28. d, 1.
corin. 9. c,
mark 16. d.
1. Pet. 5. 2.

1. Cor. 12. d,
rom. 12. a.

holy Apostle we be taught, to make our prayers, and supplications for all men, we praye not only for our selues here present, but beseeche thee also, to reduce all such as be yet ignorant, from the miserable captiuitie of blindnes and error, to the pure vnderstanding, and knowledge, of the heauenly truth: that we all, with one consent and vnitie of mindes, may worshippe thee our only God and Sauiour. And that all Pastors, shepherdes, and ministers, to whome thou hast committed the dispensation of thy holy word, and charged thy chosē people, may both in their life and doctrine, be founde faithfull setting only before their eyes, the glorie: and that by them all people shepe which wander and go astray may be gathered, and brought home to thy fōlde.

Moreouer, because the hearts of rulers are in thy handes, we beseeche thee to direct, and gouerne, the hearts of all kinges, Princes, and Magistrates,

Rom. 13. b,
ioh. 19. b.

For the prosperous estate of Ge

1. Tim. 2. 2,
iam. 5. d.

1. Cor. 12. d,
rom. 12. a.

James 5. c.

1. Cor. 1. b,
hebr. 13. a.

Magistrates, to whome thou hast committed the sword, especially (O Lord) according to our bounden dutie, we beseeche thee to maintein and increase, the honorable estat of this Citie, in to whose defense we are receiued: the Magistrates, the counsell, and all the whole bodie of this cōmonwealth. Let thy Fatherlie fauor so preserve them, and thy holy Spirit so gouerne their hartes, that they may in such sort execute their office, that thy religion may be purely maintained, maners reformed, and sinne punished according to the precise rule of thy holy word.

And for that we be all members of the mystical body of Christ Iesu, we make our requestes vnto thee (O heauenly Father) for all such as are afflicted with any kinde of crosse, or tribulation, as warre, plague, famine, sicknes, pouertie, imprisonment, persecution, banishment, or any other kinde of thy rodde: whether it be grief of body, or vnquiet

nes of mīde, that it wold please thee
to giue thē pacience, and constancie
tyll thou send thē full deliuerāce of
all their troubles. And as we be bound
de to loue, and honor our parentes,
kinffolkes, friendes, and countrie: so
we most humbly beseeche thee, to shewe
we thy pitie, vpon our miserable countrie
of England, which once through
thy mercie, was called to libertie, and
now for their and our sinnes, is brought
vnto moſte vile ſclauery, and Babylonicall
bondage.

Root out frō thēce (ō Lord) all
ruening woules, which to fill the
belies, destroye thy flocke. And shewe
we thy great mercies vpon those our
bretherē, which are persecuted, cast
in prison, and daily condēned to death,
for the testimonie of thy truth.
And thogh they be vtterlie destitute
of all mans aide, yet let thy sweet comfort
neuer depart frome thē, but so
flame their hartes, with thy holy Spirit,
that they may boldly and chearefully
abide suche trial, as thy God

Exo. 20. b.

For England.

Mat. 7. c.
act. 20. f.

Eze. 34. a,
rom. 16. c,
phil. 3. d.

Heb. 13. d,
rom. 8. g,
psal. 45. d.

Ioh. 15. f.

1. pet. 1. b.

A. S. 2. d.
mat. 10. d,
luk 21. d.

wisdom shall appoint. So that at length
as well by their death, as by their li-
fe, the kingdome of thy Sonne Iesus
Christ, may increase, and shine through
all the worlde. In whose name, we make
our humble petitions vnto thee,
as he hath taught vs.

Rom. 14. b.

Our father which art
in heauen, &c.

Almightie and euer living God
I vouchsaue we beseeche thee, to
graunt vs perfecte continuance in thy li-
uely faith, augmenting the same in
vs daily, til we growe to the full mea-
sure of our perfectiō in Christ when
of we make our confession, saying:

Luk 13. b.
1. ph. 4. c.

I beleue in God, &c.

¶ Then the people sing a Psalm, which en-
ded, the Minister pronounceth one of these
blessinges, and so the Congregation departeth.

Nom. 6. d.

THe Lord blesse vs, and saue vs
the Lord make his face shine vpon vs, and be mercifull vnto vs
the Lord turne his countenance towards vs, and graunt vs his peace.

2. Cor. 13. d.

THe grace of our Lorde Iesus
Christ, the loue of God, and
communion of the holie Ghost, be
with vs all. So be it.

*¶ It shall not be necessarie for the minister
dayly to repete all these thinges before
mentioned, but beginning with some ma-
ner of confession, to proceede to the ser-
mon. which ended, he either vseth the
prayer for all estates before mentioned
or els prayeth, as the Spirit of God shall
moue his harte: framing the same, accord-
ing to the time and matter, which he
hath intreated of. And if there shall
at any time, any present plague, famine,
pestilence, warre, or suche like, which be
evident tokens of Gods wrath: as it is on
parte, to acknowledge our sinnes to be
the occasion therof, so are we appointed
by the*

Leuit. 26. d,
deut. 28. b, 1.
kinges 8. d,
2. sam. 24. c.

by the Scriptures, to giue our selues to
mourning, fasting, and prayer, as the
meanes to turne awaye Gods beuie dis-
pleasure. Therefore it shall be conuenient,
that the minister at suche time, do not
only admisshe the people therof, but al-
so vse some forme of prayer, according as
the present necessity requireth, to the
which he may appoint, by a common con-
sent, some seuerall daye after the sermon,
weeke to be obserued.

1. Cor. 14. f.
1 timo. 2. d.
math 28. d.
The trans-
gression of
Gods or di-
nance is cal-
led iniqui-
tie and ido-
latrye, and is
compared to
witchcraft
and forcerie.
1. sam 15. e.
How dange-
rous also it
is to entre-
prise any
thing rash-
ly, or wi-
thout the
warrant of
Gods wor-
de, the exa-
ples of Saule,
Oza, Ozias,
Nadab and
Abiu, ought
sufficiently
to warne vs.
1. sam 13. c.
2. sam. 6. b,
2. chr. 25. c,
leuit. 10. a,
nom. 3. a.

The ordre of Baptisme.

First note, that for asmuch as it is not per-
mitted by Gods word, that women should
preache or minister the Sacramentes: and
it is euident, that the Sacramentes are
not ordeined of God to be vsed in priuete
corners, as charms or forceries, but left to
the Cōgregation, and necessarilie annex-
ed to Gods word, as scales of the same:
Therefore the infant, which is to be ba-
ptised, shall be broght to the Church on
the day appointed to cōmon prayer and
preaching, accompanied with the Father

and Godfather. So that after the Sermon, the child being presented to the minister, he demandeth this question.

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

The answer.

Yea we require the same.

The Minister procedeth.

Then let vs consider (dearly beloved) how almightie God hath not only made vs his childre by adoption and receiued vs into the fellowship of his Church: but also hath promised that he wil be our God, the God of our childre vnto the thousand generatiō. Which thing as he confirmed to his people of the old Testament by the Sacramēt of ³ circūcisiō: so hath he also renewed the same vs, in his new Testamēt by the Sacramēt of ⁴ Baptisme, doing vs thereto wit, that our infantes appertein

by cōuenant, and therefore ought not to be defrauded of those holy benedictions and badges, wherby his childre be knowen from infideles and pagans. Nether is it requisite, that all those that receiue this Sacrament, haue the vse of vnderstanding and faithe, but chieflie that they be cōteined vnder the name of Gods people: So that remission of sinnes in the blood of Christ Iesus, doth appertein to the children by Gods promise. Which thing is most eident by ³ saint Paul, who pronounceth the children begotten and borne (either of the parentes being faithfull) to be cleane and holy. Also our Sauour Christ admitteth ⁴ childre to his presence, embracing and blessing the. Which testimonies of the holy Ghost assure vs, that infantes be of the nōbre of Gods people: and that remission of sinnes doth also appertein to them in Christ. Therefore without iniurie they cā not be debarred from the cōmō signe of Gods childre. And yet is not this outward actiō of

Act. 10. g.

Act. 2. 1. cor. 7. c.

1. Cor. 7. c.

Mar. 10. b. mat. 19. b. luk. 18. c. psal. 22. d.

¹ Rom 8. c. gal. 4. a. eph. 1. a. 2. c.

² Gen. 17. a. exo. 10. a. deu. 7. b. isa. 59. d.

³ Gen 17. b. rom 4. b.

⁴ Col. 2. c. gal. 3. d. 2. a. 2. f.

1
Rom. 4. b,
gal. 3. a, iam.
2. d, gen. 15.
b, 17. b.

2
Mark 16. b,
mat. 28. d.

3
Matt. 3. e, 1.
pet. 3. d, 1.
10. 5. b, 1. co.
rin. 10. a.

4
Ephes. 2. a.

5
Rom. 7.

6
Rom. 4. a, ga
lat. 3. a, psal.
32. a.

such necessity, that the¹ lacke thereof
shuld be hurtful to their saluation
that, prevented by death, they may
not conveniently be presented to the
Church. But we (having respect
that obediēce, which Christians owe
to the voice and ordinance of Christ
Jesus, who commanded² to preach
and baptise all, without exception)
do iudge them only unworthy of
any fellowship with him, who contem-
ptuously refuse such ordinary me-
ans, as his wisdom hath appointed
to the instruction of our dull senses.

Furthermore it is evident, that Bap-
tisme was ordeined, to be ministr-
ed in the element of³ water, to teach
vs that like as water outwardly doth
washe away the filth of the bodie,
inwardly doth the vertue of Christ
blood purge our soules from the
corruption and deadly poison, wher-
with by⁴ nature we were infected.
Whose venemous⁵ dregges, altho
they continue in this our flesh, yet
the merites of his death, are not⁶

putted vnto vs, by cause the iustice of
Jesus Christ, is made¹ ours by Bap-
tisme. Not that we think any such
vertue or power, to be included in
the visible water or outward action
for manie haue bene baptised and
yet neuer inwardly purged) but that
our Sauour Christ, who commāded
Baptisme to be ministred, wil by the
power of his holy Spirit, effectually
work in the hartes of his² elect (in
time conueniēt) all that is ment and
signified by the same. And this the
scripture calleth our³ regeneration,
which standeth chiefly in these two
pointes, in mortification, that is to
say, a resisting of the rebellious lu-
stes of the fleshe: and in newnes of
life, wherby we continually strue
to walke in that purenes, and perfe-
ction, wherwith we are cladde in
Baptisme.

And altho⁴gh we in the iourney of
this life be⁴ incumbred with many
enemies, which in the way assaile
vs: yet fight we not without fruite.

1
Rom. 6. a,
galat. 3. d.

2
Iudas, Simō
Magus, Hy-
nienus, A-
lexader, Phē-
letus.

3
Act. 2. g, 13. g.

4
Ephes. 3. a, 1.
cor. 12. b, 10.
6. a, col. 2. b.

The fruit of
Baptisme
standeth in two
pointes, 1. mor-
tification,
and regenera-
tion.

4
1. Peter 5. 10
luk 22. d,
iob 7.

Rom. 5. 2, 1.
pes 1. a, iam
1. a, eph. 6. b.

1. Cor. 15. 8.
ofe. 13. d, he.
2. 1, io. 16. d.

Deu. 6. a.
Iof. 1. b.

Iere. 31. f.
heb. 2. c.

Eph. 4. c.
col. 1. b.
heb. 1. b.

Eze. 18. d.
1. c, 11, 2 pe.
1. b, deu. 4.
1. c, 2.

For this continual battell which fight against sinne, death, and hell, most infallible argumēt, that God our Father, mīdful of his promise made to vs in Christ Iesu, doth not only geue vs motiōs ād courage to resist, but also assurāce to ouercome, ād tein victory. Wherefore (dearly beloved) it is not only of necessity that we be once baptised, but also it much fiteth oft to be present at the ministratiō therof: that we being put in mīd of the league ād couenant made betwixt God and vs, that he wil be our God, ād we his people, he our Father, ād we his childrē, may haue occasiō wel to trie our liues past, as our present cōuersatiō: ād to pūe our selues, whether we stād fast in the faith of God elect: or cōtrariwise haue strayed from him through incredulity ād vngodly liuing: wherof if our cōscēces accuse vs, yet by hearing the louīg mīses of our heauely Father (who sendeth all mē to mercie by repētance) we may frō hē forth walk more rely in our vocation. Moreouer

that be fathers and mothers may take thereby most singular comfort, to see your childrē th' received into the bosom of Christes Cōgregatiō, wherby they are daily admonished, that ye no mā shād bring vp the childrē of Gods house for ād mercy, ouer who his fatherly guidēce watcheth continually. which thing as it ought greatlie to reioise you (knowīg that nothīg cā chaūce to the without his good pleasure) I thought it to make you diligent, and careful, to nurture ād instruct the in true knowledge ād fear of God. wherein if you be negligent, ye do not only iniurie to your own childrē, hiding from them the good will ād pleasure of almightie God their Father: but also heape dānation vpon your selues, in suffering his children to fight with the blood of his deare Sonne traiterously (for lacke of knowledge) to turne backe frō him. Therefore it is your duety, with al diligēce to pūide that your childrē in time cōmēt, be instructed in all doctrine necessary for a true Christiā: chiefly

Mat. 18. b.

Mat. 6. d.
Iuk 12. a.

Deu. 4. b, c.
1. c. eph. 6. a.

1. Sam. 2. f.
2. king 2. d.

what danger
higeth ouer
those paren
tes, which
neglect the
bringing vp
of their chil
dren in god
lines.

Genes. 18. c.
deuter. 32. g.

The true vse
of the Cate-
chisme, to
the executio
of the
Bers and
Fathers
them

that they be taught to rest vpon
iustice of Christ Iesus alone, and
abhorre and flee all superstition,
patrie, and idolatrie. Finally, to
intent that we may be assured,
you, the Father and the, Suretie
sent to, the performance herof,
clare here before God and the
of his Congregation, the summe
that faith, wherein, you beleue,
will instruct this childe.

*Then the Father or in his absence,
Godfather, shal rehearse the article
his faith, which done, the minister
horting the people to praye, saith in
maner, or such like kneeling.*

A Almighty and euerlasting God
which of thy infinite mercie
goodnes, hast promised vnto vs,
thou wilt not only be our God,
also the God and Father of our
dred we beseeche thee, that as thou
vouchsafed to call vs to be partakers
of this thy great mercie in the
lowshippe of faith: so it may please

thee to sanctifie with thy Spirit, and
to receiue in to the number of thy
children this infant, whom we shall
baptise according to thy worde, to
the end that he comming to perfite
age, may confesse thee only the true
God, and whom thou hast sent Iesus
Christ: and so serue him, and be pro-
fitable vnto his Church, in the whole
course of his life: that after this life
be ended, he may be broght as a li-
belic membre of his bodie vnto the
full fruition of thy ioyes in the he-
uens, where thy Sonne our Christ rei-
gneth world without end. In whose
name we pray as he hath taught vs.

Our Father, &cet.

*When they have prayed in this sort, the
Minister requireth the childs name, which
known,*

He sayeth.

R. I baptise thee in the name of
the Father, of the Sonne, and of the
holy Ghost.

8
Rom. 3. d. 4.
e, 2. cor. 5. d.
rom. 8. c.
ephe. 2. d. 3.
b.
9
Matth. 28. d.
marc 16. c.
actes 2. f.
10
Rom. 10. b.
Iohn 17. a.
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¶ And as he speaketh these wordes, he taketh water in his hand, and layeth it vpon the childe's forehead. Which done he giueth thanks, as followeth:

FORasmuch, moste holy and mercifull Father, as thou doest not only beautifie and blesse vs with common benefites, like vnto the rest of mankinde, but also heapest vpon vs most abundantly, rare and wonderful giftes: of dutie we lift vp our eyes and mindes vnto thee, and giue thee most humble thākes for thy infinite goodnes: which haste not only nombred vs amōgest thy Saintes: but also so of thy free mercie doest call our children vnto thee, marking them with this Sacramēt as a singular token and badge of thy loue. Wherfore most louing Father, thogh we be not able to deserue this so great a benefite (yea if thou woldest hādle vs according to our merites, we shuld suffer the punishment of eternal death and damnation) yet for Christe

1
Ephē. 2. b, c,
1. pet. 2. b, c,
see 2. d, 2. pe.
2. d.

2
1. pet. 2. b, c,
phē. 2. d.

3
Rom. 2. a, le-
rem 3. g, isa.
40. b, luk
17. 6.

take

take we beseeche thee, that thou wilt confirme this thy fauour more and more towards vs, and take this infant into thy tuition and defense, whom we offer and present vnto thee with cōmon supplicatiōs, and neuer suffer him to fall to such vnkindnes, wherby he shuld lose the force of Baptisme, but that he may preceine thee continually to be his mercifull Father, through thy holy Spirit, working in his hart, by whose diuine power, he may so preuaile against Satan, that in the end, obtaining the victorie, he may be exalted into the libertie of thy kingdome.

2. Cor. 6. d.

So be it.

The maner of the Lordes Supper.

The day when the Lordes supper is ministered, which commonlie is vsed once a month, or so oft as the Congregation shall thinke expedient, the Minister vselh to saye as followeth:

E 2

Let vs marke deare bretheren, and consider how Iesus Christ did ordein vnto vs his holy Supper, according as S. Paul maketh rehearfall in the ii. chap. of the first Epistle to the Cor. I haue (saith he) receiued of the Lorde that which I haue deliuered vnto you, to wit, that the Lorde Iesus the same night he was betrayed, took bread, and when he had giuen thankes, he brake it, saying: Take ye, eat ye, this is my body, which is broken for you: doo you this in remembrance of me. Likewise after Supper, he took the cuppe, saying: This cuppe is the newe Testament or couenant in my blood, doo ye this so oft as ye shall drinke therof, in remembrance of me. For so oft as you shall eat this bread, and drink of this cuppe, ye shall declare the Lordes death vntill he comming. Therefore whosoever shall eat this bread, and drink the cuppe of the Lord vnworthely, he shall be guilty of the body and blood of the Lord. Then see that euery man proue

trie him selfe, and so let him eate of this bread and drink of this cuppe, for whosoever eateth or drinketh vnworthely, he eateth and drinketh his owne damnation, for not hauing due regard and consideration of the Lordes bodie.

This done, the Minister proceedeth to the exhortation.

DEarly beloued in the Lord, forasmuch as we be now assembled to celebrate the holy communion of the bodie and blood of our Saviour Christ, let vs consider these wordes of S. Paul, how he exhorteth all persons diligently to trie and examine them selues, before they presume to eate of that bread, and drink of that cuppe. For as the benefite is great, if with a truly penitent hart, and liuely faith, we receiue that holic Sacrament (for then we spiritually eate the Ioh. 6. g. fleshe of Christ, and drinke his blood, then we dwell in Christ, and Christ in vs, we be one with Christ, and

THE SUPPER.

Christ with vs) so is the daunge
great, if we receiue the same vnwor-
thely, for thē we be giltie of the bo-
die, and blood of Christ our Sauour,
we eat and drinke our own damna-
tion, not considering the Lordes bo-
die: we kindle Gods wrath against
vs, and prouoke him to plague vs
with diuerse diseases and sundry kin-
des of death.

Therefore if any of you be a blas-
phemer of God, an hinderer or scla-
derer of his word, an adulterer, or be
in malice or enuie, or in any other
greuous crime, bewaile your sinnes
and come not to this holy Table: le-
after the taking of this holy Sacra-
ment, the deuil entre into you, as he
entred into Iudas, and fill you full
of all iniquities, and bring you to de-
struction, both of bodie and soule.
Judge therefore your selues brethren
that ye be not iudged of the Lord.
repēt you truly for your sinnes pa-
and haue a liuely and stedfast faith
Christ our Sauour, seeking only yo-

Saluati

OF THE LORD. 36

Saluatiō in the merites of his death
and passion, from hēsturn refusing,
and forgetting all malice and de-
bate, with full purpose to liue in bro-
therly amitie, and Godlie conuersa-
tion, all the dayes of your life.

And albeit we feele in our selues
much frailty and wretchednes, as that
we haue not our faith so perfite, and cō-
stāt as we ought, beig many times rea-
dy to distrust Gods goodnes through
our corrupt nature, and also that we
are not so thoroughly giuen to serue
God, nether haue so feruent a zeale to
set fūth his glory, as our dutie requi-
reth, feeling still such rebelliō in our
selues, that we haue nede dailie to
fight against the lustes of our flesh:
yet neuerthelesse seing that our Lord
hath dealed thus mercifully with vs,
that he hath printed his Gospell in
our hartes, so that, we are preserved
from falling into desperatiō and mis-
belief: and seing also he hath indued
vs with a will, and desire to renoun-
ce and withstand our own affectiōs,

E 4

Act. 1. 6, ga-
lat. 2. d.

1. Pet. 2. 2, 8.
cor. 1. 4, d. c.
1. the. 4. a, d.

3
Rom. 7. d.

4
Galat. 5. e.

5
Hebr. 8. d. 10.
re. 31. f. i. f. i. s.
19. d.

6
Rom. 7. e, d.
phillipp. 1. a.

1
Galat. 3. d.

2
John 13. d.

3
Math. 3. c.
tit. 2. c.

with a longing for his righteousnes (which is the true eating of his
 and the keeping of his comandementes (which is the true drinking of his blood) let
 us, we may be now right well assured, that those defaults and manifold
 imperfections in vs, shalbe no hinderance at all against vs, to cause him
 not to accept and impute vs as worthy to come to his spirituall Table
 For the end of our coming thither, is not to make protestation, that we
 are vpright or iust in our liues, but contrariwise, we come to seek our life
 and perfection in Iesu Christ, acknowledging in the meane time, that
 we of our selues, be the children of wrath and damnation.

Let vs consider then, that this Sacrament is a singular 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 vnfeinedly
 acknowledge our noghtines, and in perfection. Then to the end that we
 may be worthy partakers of his merites, and moste comfortable benefites

The exhortation ended, the Minister cometh downe from the pulpit, and sitteth

John 6, f.

Transubstantiatio, Trans-
 elementatio
 Transmu-
 tation and
 Transformati-
 on, as the
 papistes vse
 the, are the
 doctrine of
 deuilles.

The true eat-
 ing of Christ
 in the Sacra-
 ment.

1. Timo. 6. 3

Luk 13. c.

Eph. 2. 3,
 Luk 13. c.

Mat 26. c.
marc 14. c.
luk 22. b. 1.
cor. 11. c.

at the Table, euery man and woman
likewise taking their place as occupiers,
best serueth, then he taketh bread
giveth thanks, either in these words
following, or like in effect.

Revela. 5. e

O Father of mercie and God of
consolation, feing¹ all creature
do knowledge and confesse thee,
Gouerner, and Lord, it becommeth
vs the workmanship of thine own
handes, at all times to reuerence and
magnifie thy Godly maiesty, first for
that thou haste created vs to thine
own² Image and similitude: but chiefly
because thou haste deliuered vs
from that euerlasting³ death and
nation, into the which, Satan drew
mankind by the meane of sinne: from
the bondage wherof neither man
nor angell was⁴ able to make vs free
but thou (O Lord) riche in mercie
and infinite in goodnes, haste pro-
vided our redemption to stande in
only and welbeloued Sonne: who
of verie⁵ loue thou diddest giue

Genes. 1. d.

Ephes. 2. b,
galat. 1. a,
genes. 3. c.

A. 4. e, he-
br. 1. d, reus
lat. 5. a.

John 3. c.

made man, like vnto vs in all thin-
gs, (sinne² except) that in his bodie
might receiue the punishmētes of
our transgression, by his death to
make⁴ satisfaction to thy iustice, and
by his resurrection to⁵ destroye him
that was author of death, and so to
bring againe⁶ life to the world, from
which the whole offspring of⁷ Adam
most iustlie was exiled.

O Lord we acknowledge that no
creature is able to⁸ comprehend the
length and breadth, the deepnes and
height of that thy most excellēt loue
which moued thee to shewe mercie
where none was⁹ deserued: to promise
and giue life, ¹⁰ where death had got-
ten victorie: to receiue vs into thy
grace, whē we could do¹¹ nothing but
rebel against thy iustice. **O** Lord the
blinde dulnes of our corrupt² nature
will not suffer vs sufficiently to weye
these thy most ample benefites: yet
ouertheles at the¹³ cōmandement of
Iesus Christ our Lorde, we present
our selues to this his Table (which he

Hebr. 8. a.
207
Hebr. 9. d,
7. c.
3 x
1. pet. 2. d.
i. i. c. 13. d,
55. a.
9
Mat. 2. d, 17,
a. i. c. 51. c,
hebr. 9. d,
rom. 5. a.
5
Hebr. 2. d.
6
John 6. c.
7
Genes. 3. d,
rom. 5. b.
8
1. phes. 3. c.
9
1. phes. 2. b.
10
1. ioh. 6. d, 17.
a. ephe. 2. b.
11
Gen. 6. b. 10.
3. b. isa. 64.
b. ps. 5. b, 14.
a. rom. 7. c.
12
Mat. 16. c. 1.
coc. 2. d, luk
11. c, mat. 10
13
Mat. 26. b, c,
luk 22. b.

1. Cor. 11. c.

John 8. d,
Galat. 5. c.

Rom. 8. d,
1. pet. 1. b,
ephes. 1. d.

4
Ephes. 2. d,
hebr. 4. c,
rom. 3.

5
Matth. 25. a,
John 14. a,
Luk 12. d.

6
Luk 22. b,
reuel. 2. a.

7
Philip. 5. d,
ephes. 2. b.

8
Ephes. 1. b,
reuel. 23. b.

9
Rom. 3. c,
ephe. 2. b, tit.
3. b.

10
Rom. 8. d.

hath left to be vsed in remembrance
of his death vntil his coming againe
to declar ad witnes before the world
that by him alone we haue receiued
libertie, ad life: that by him alone
thou doest acknowledge vs thy children
and heires: that by him alone we haue
entrance to the throne of thy grace:
that by him alone we are possessed in
our spirituall kinde, to eate and drink
at his table with whome we haue our
conuersation presently in heauen, and
whome, our bodie shalbe reised vpon
to gaine from the dust, and shalbe
placed with him in that endles ioy
which thou (O Father of mercie) hast
prepared for thine elect, before the
foundation of the worlde was layed.
And these moſte inestimable benedictions,
we acknowledge and confesse we haue
receiued of thy free mercie, by thy
only beloued Sonne Iesus Christ, for
the which therefore thy Congregation
moued by the holy Spirit, render thee
all thankes.

aise, and glorie, for euer and euer.

This done, the Minister breaketh the bread and deliuereth it to the people, who distribute and diuide the same amongst themselves, according to our Saviour Christes commandement, and in likewise giueth the cyppe. During the which time, so the place of the Scriptures is redde, which doth lively set furth the death of Christ, to the intent that our eyes and senses may not onlie be occupied in these outward signes of bread and wine, which are called the visible worde: but that our hartes and mindes also may be fully fixed in the cōtemplation of the Lordes death: which is by this holy Sacrament represented. And after the action is done, he giueth thankes, saying:

Matth. 26. c,
Marc 14. c.

Luk 22. l, 1.
corin. 10. d.

1. Cor. 11. e,
John 13. f.

MOſte mercifull Father, we render to thee all praise, thākes and glorie, for that it hath pleased thee by thy great mercies to graunt vnto vs miserable sinners so excellent a gift and treasure, as to receiue vs in the fellowship and companie of

1. Cor. 10. d.

pra

thy deare Sōne Ies^{us} Christ our Lord
 whom thou¹ deliueredst to death
 vs, and hast giuē him vnto vs, as a
 cessary² food and norishment v^{nto}
 euerlasting life. And now we bele^{ue}
 the also (ō heauēly Father) to gra^{nt}
 vs this request, that thou neuer su^{ffer}
 vs to become so vnkinde, as to for^{get}
 so worthy benefites: but rather
 print ād fasten thē sure in our hart
 that we may³ growe ād increasē
 ly, more ād more in true faithe, whi^{ch}
 cōtinuāly is⁴ exercised in all ma^{nner}
 of good workes, and so much the^{re}
 ther, ō Lord, cōfirme vs, in these⁵ sp^{irit}
 lous dayes ād rages of Satan, that
 may cōstātly stād and cōtinue in
 cōfession of the same, to the advā^{nt}
 mēt of thy⁶ glorie, which art God
 uer al thīges blessed for euer, So be
 The action thus ended, the people
 the 103 psal. My soule giue laud
 some other of thanks giuing, which
 ded, one of the blessings before men^{tion}
 ned is recited, and so they rise from
 Table and depart.

1 Rom. 4. d.

2 John 6. f.

3 Luke 17. b.

4 Galat. 5. b.

5 1. Tim. 4. a.
epl. 5. d.
2 pet. 3. a.

6 March. 5. b.
1. pet. 2. b.

To the reader.

If perchance any wolde maruell why we
 followe rather this order, then any o^{ther}
 in the administration of this Sacra^{ment}
 ment, let him diligently consider, that
 first of all we vtterly renounce the error
 of the Papis^{tes}: secondly we restore vn^{to}
 to the Sacramētes their owne substance:
 and to Christ, his propre place. And, as
 for the wordes of the Lordes Supper we
 rehearse thē not because they shuld chan^{ge}
 ge the substance of the bread or wine, or
 that the repetition thereof with the intent
 of the Sacrificer shuld make the Sacra^{ment}
 ment as the Papis^{tes} falseli^y beleue: but
 they are redde and pronounced to tea^{ch}
 che vs how to behaue our selues in this a^{ct}
 ction, and that Christ might witnes vn^{to}
 to our faith, as it were with his owne
 mouth, that he hath ordeined these signes
 for our spiritual vse and comfort. we do
 firste thersfore examine our selues, accor^{ding}
 ding to S. Pauls rule, and prepare our
 minds, that we may be worthy partakers
 of so high mysteries. Then taking bread

Why this
 ordre is ob
 served, ra
 ther then
 any other

Matta 26. c.
1. cor. 11. e.
Iuh 22. b.

Nothing attempted herein, without the expresse word, or example of Christ.

wee giue thanks, breake, and distribute, as Christe our Saviour hath taught vs. Finally the ministation ended, wee thanke again according to his example. So that without his word, and warrante, there is nothing in this holy act attempted.

The forme of Mariage.

¶ After the banes or contracte hath bene published three severall dayes in the Congregation (to the intent that if any person have interest or title to either of the parties, they may have sufficient time to make their chalenge) the parties assemble at the beginning of the sermon, and the Minister at time convenient, saith as followeth.

OF MARRIAGE

The exhortation.

DEarlie beloued bretherē, wee are here gathered together in

sight of God, and in the face of his Congregation, to knit and ioine these parties together in the honorable estat of matrimony, which was instituted and authorised by God himself in paradise, mā being then in the state of innocencie. For what time God made heauen and earth, and all that is in them, and had created and fashioned man also after his owne similitude and likenes, vnto whom 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 liue alone, let vs make him an helper like vnto himself. And God broght a fast sleape upon him, and took one of his ribbes, and shaped Heua therof, doing therby to vnderstand, that man and wife, are one body, one fleshe, and one blood. Signifying also vnto vs the mysticall vnion, that is betwixt Christ and his Church, for the which a man leaueth his father and mother, and taketh him to his wife, to

1
Heb. 13. 1.

2
Gen. 2. d.
pro. 18. d.

3
In Ebraic man is called Iseh, and the woman Isha, whereby is well expressed the natural affinity betwixt man and his wife.

4
Eph. 5. g.

5
Gen. 2. d.
mat. 19. a.
marc 10. a.
2. cor. 6. d.

kepe company with her, the which
 so he ought to loue, euen as our Sauiour
 loueth his Church, that is to say, his
 elect, and faithfull Congregation,
 for the which he gaue his life.

And semblably also it is the wifes
 duty, to studie to please and obey
 her husband, seruing him in all things
 that be Godly and honest: for she
 is in subiection, and vnder the gouernance
 of her husband, so long as they
 continue bothe aliue. And this
 holie mariage, being a thing most
 honorable, is of such vertue and force,
 that thereby the husband hath
 more right or power ouer his
 bodie, but the wife: and likewise
 the wife hath no power ouer her
 owne bodie, but the husband; forasmuch
 as God hath so knit them together
 in this mutuall societie to the procre-
 ation of children, that they should
 bring them vp in the feare of
 the Lord, and to the increase of
 Christs kingdome.

Wherefore they that be thus

knit together by God, can not be se-
 uered, or put a part, vnles it be for a
 season with the assent of bothe par-
 ties, to the end to giue themselves the
 more seruētlic to fasting and prayer,
 giuing diligent hede in the meane ti-
 me, that their long being apart, be not
 a snare to bring them into the dan-
 ger of Satan through incontinencie:
 and therefore to auoide fornication,
 euery man ought to haue his owne wi-
 fe, and euery woman her owne hus-
 band: so that, so many as can not liue
 chaste, are bound by the commande-
 ment of God to marry, that thereby, the
 holie temple of God, which is our bo-
 dies, may be kept pure and undefiled:
 for since our bodies, are now beco-
 men the very membres of Iesus Chri-
 ste, howe horrible, and detestable a
 thing is it, to make them the membres
 of an harlot? Euery one ought therefo-
 re, to kepe his vessell in all purenes
 and holines: for whosoever pollute-
 th and defileth the temple of God,
 him will God destroye.

Toh. 17. b.
 rom. 5. a.
 heb. 9. d.
 1. pet. 3. d.
 2
 Ephe. 5. c.
 col. 3. c.
 1. pet. 3. a.
 1. cor. 11. a.
 1. tim. 2. d.
 3
 Rom. 7. a.
 1. cor. 7. b.
 mat. 19. c.
 4
 1. Cor. 7. a.
 1. pet. 3. b.
 5
 Epl. 4. a.
 1. tim. 2. d.

8
 1. Cor. 7. 2.
 2
 Mat. 19. b.
 1. cor. 7. b.
 3
 1. Cor. 3. c. &
 6. d. 2. cor. 6.
 d. leu. 26. b.
 1. pet. 1. d.
 4
 1. Thes. 4.
 rom. 12. a.
 ephe. 5. d.
 5
 1. Cor. 3. d.

¶ Here the Minister speaketh to the parties that shalbe married, in this wise.

I Require and charge you as you will answer at the daye of iudgement, whē the secrets of al hartes shalbe disclosed, that if either of you do know any impediment, why ye may not be lafully ioynd together in matrimony, that ye confesse it: for be ye wel assured, that so many as be coupled other wise then Gods word doth allow, are not ioynd together by God, nether is their matrimony lafull.

¶ If no impediment be by them declared, then the Minister saith, to the whole congregation.

I take you to witnes that be here present, beseching you all to haue good remembrance herof, and moreover if there be any of you, which knoweth that either of these parties be contracted to any other, or know

eth any other lafull impediment, let them nowe make declaration thereof.

¶ If no cause be alledged, the Minister proceedeth, saying:

FOrasmuch as no man speaketh against this thing, you, N. shall protest here before God, and his holie Congregation, that you have taken, and are nowe contented to haue, N. here present for your lafull wife, promising to kepe her, to loue and intreat her in all thinges according to the dutie of a faithfull housband, forsaking all other during her life, and brieflie to liue in a holy conuersation with her, keeping faith and truth in all pointes, according as the word of God, and his holie Gospell doth commande.

The answer.

Euen so I take her before God, and in the presence of this his Congregation.

1. Cor. 4. 2.
mat. 7. 2.
rom. 2. 2.

Col. 3. 6.
1. pet. 3. 1.
mat. 19. 6. B.
cor. 7. 6.
mala. 2. 6.

The Minister to the spouse also saith:

YOU, N. shall protest here before the face of God, in the presence of this holy Cōgregation, that ye haue taken, and are now contented to haue, N. here present for your lawfull housband, promising to him subiection, and obedience, forsaking all other during his life, and finally to liue in a holy conuersation with him, keeping faith and truth in all pointes, as Gods worde doth prescribe.

The answer.

EVEN so I take him before God and in the presence of this holy Congregation.

Giue diligent eare then to the Gospel, that ye may vnderstand how our Lorde wolde haue this holy contract kept and obserued, and how sure and fast a knot it is, which may in no wise be loused, according as well

taught

in the 19. cha. of S. Matthewes Gospell.

THe Pharisies came vnto Christe to tempte him and to grope his minde, saying: is it lawfull for a man to put away his wife for euery light cause? he answered saying, haue ye not redde, that he which created man at the beginning, made them male and female? saying, for this thing shal man leaue father and mother, and cleaue vnto his wife, and they twain shalbe one fleshe, so that they are no more two, but are one fleshe. Let no man therefore put a sinder that, which God hath coupled together.

F 4

1. Cor. 11. 2,
ephe. 5. c,
col. 3. c,
1. Tim. 2. d,
1. pet. 3. a,
eter 1. d.

Mat. 19.

If ye beleue assuredlie these wordes, which our Lord and Sauour did speake (according as ye haue heard them now rehearsed owt of the holy Gospell) then may you be certein, that God hath euen so kniued you together in this holy state of wedlocke. Wherefore applie yourselves, to liue a chaste and holie life together, in Godlie loue, in christian peace, and good example, euer holding faste the band of charitie without any breache, keping faith and truth, the one to the other, euen as Gods worde doth appoint.

¶ Then the Minister commendeth them to God, in this or such like sorte.

The Lorde sanctifie and blesse you, the Lorde powre the riches of his grace vpon you, that ye may please him, and liue together in holy loue to your liues end. So be it.

¶ Then is songe the 128. Psalme. Blessed are they that feare the Lorde, &c. or

another appertaining to the same purpose.

The visitation of the sicke.

BEcause the visitation of the sicke is a thing verie necessarie, and yet notwithstanding, it is hard to prescribe all rules appertaining therunto, we referre it to the discretion of the Godly and prudent Minister, who, according as he seeth the patient afflicted, either may lift him vp with the sweet promises of Gods mercy through Christ, if he perceiue him much afraid of Gods threatninges: or contrariwise, if he be not touched with the feeling of his sinnes, may beate him downe with Gods iustice. Euermore like a skilful physicion, framing his medicine, according as the disease requireth: and if he perceiue him to want any necessaries, he not onlie releueth him according to his habilitie, but also prouideth by others

that he may be furnished sufficiently.
 Moreover the partie that is visited
 may at all times for his comfort, send
 de for the Minister: who doth not on-
 lie make prayers for him there pre-
 sentlie, but also if it so require, com-
 mendeth him in the publike prayer
 to the Congregation.

Of Burial.

THe corps is reuerently broght to
 the graue, accompanied with the
 Congregation, without any further
 ceremonies: which being buried, the
 Minister goeth to the Church, if it be
 not farre of, and maketh some comfort-
 able exhortacion to the people, touch-
 ing death and resurrection.

The order of the eccle- siastical discipline.

AS no Citie, Towne, howse or fa-
 milie, can mainteine their es-
 tat, and prosper, without policie
 and gouernance: euen so the Church

of God, which requirath more pure-
 ly to be gouerned, then any Citie or
 family, can not without spirituall po-
 licie and ecclesiasticall discipline con-
 tinue, increase, and flourish. And as the
 word of God is the life and soul of
 this Church: so this Godly ordre, and
 discipline, is as it were sinewes in the
 bodie: which knit and ioyne the mem-
 bres together with decent ordre and
 cōlines. It is a bridle to staye the wic-
 ked from their mischiefes. It is a spur
 to pricke forward such as be slowe
 and negligent, yea and for all men it
 is the Fathers rodde, euer in a readi-
 nes, to chastice gently the fautes com-
 mitted, and to cause them afterward,
 to liue in more Godly feare, and re-
 uerence. Finallie it is an ordre left by
 God vnto his Church, wherbie men
 learne to frame their willes, and doin-
 ges, according to the lawe of God, by
 instructing, and admonishing one an-
 other, yea and by correcting and pu-
 nishing all obstinate rebelles, and con-
 temners of the same.

The neces-
 sitye of
 discipli-
 ne.

Eph. 5. 6

what dis-
 cipline is.

For what cau
se it ought to
be vsed.

1
Eph 5.6.

2
1. Cor. 5. b.
Gal. 5. b.

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

The order
of procedin
ge in priuat
discipline.

There are three causes which moue the Church of God in the executing of discipline. First, that men of euil cōuersation, be not numbered amongst Gods children, their Fathers reproche, as if the Church of God were a sanctuary for nochtie and vile persons. The second respect is, that the good be not infected with cōpanying the euil: which thing S. Paule forsaue, when he commanded the Corinthians to banish from amongst them the incestuous adulterer, sayig: a litle leauē maketh sowe 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 repētance come to amendement, which thing the Apostle calleth liuering 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 shuld not perishe for euer.

First therefore it is to be noted

his censure, correction or discipline, is either priuate or publike: priuate, as if a man commit either in manners or doctrine against thee, to aduertise him brotherly betwixt himself and thee, if perchance he stubbornly resist thy charitable aduertisements, or els by cōtinuance in his fault, declare that he amendeth not: then, after he hath bene the second time warned in presence of two or three witnesses, and continueth obstinately in his error, he ought, as our Saviour Christ commandeth, to be disclosed and vttered to the Church, so that according to publike discipline, he either may be receiued through repentance, or els be punished, as his fault requireth.

And here, as touching priuate discipline, three thinges are to be noted. First, that our admonitions proceeding of a Godly zeale, and conscience, rather seeking to winne our brother, than to scald him. Next, that we be assured, that his fault be reprobable

Mat. 18. b.
Iob. 17. a.
ia. 5. d. Ier.
19. d. 2. thes.
3. d.

Publike discipline.

what thinges
are to be ob
serued, in
priuate dis
cipline.

by Gods word . And finally, that
 vse suche modestie ad wisdom, th
 if we some what doubt of the man
 wherof we admonish him, yet with
 godly exhortatiōs, he may be brogt
 to the knowledge of his fault. Or
 the fault appertein to many, or
 knowen of diuers, that our admon
 tion be done, in presence of some
 them.

Briefly, if it concerne the whole
 Church, in suche sorte that the con
 ling therof might procure some da
 ger to the same, that then it be vt
 red to the Ministers, and Seniors, to
 whome the policie of the Church
 doth appertein.

Also in publike discipline, it is
 be obserued, that the Ministerie pr
 termit nothing at any time vnch
 stified with one kind of punishment
 or other: if they perceiue any thing
 in the Congregation, either euill
 example, sclaunderous in maners,
 not befering their profession: as
 there be any couetous person, any

Of publike
 discipline,
 and of the
 end therof.

ulterer, or fornicator, forsworne,
 chief, briber, false witness bearer,
 blasphemor, drunkard, sclaunderer,
 usurer, any person disobedient, se
 ditious, or dissolute, any heresie, or
 sect, as papisticall, anabaptisticall,
 and suche like: briefly, what so euer
 it be that might 'spot the Christian
 congregation, yea rather what so e
 uer is not to edification, ought not to
 escape either admonition, or pu
 nishment.

And because it happeneth someti
 me in the Church of Christ, that
 when other remedies assayed profit
 nothing, they must procede to the
 Apostolicall rodde and correctiō, as
 vnto excommunication (which is the
 greatest and last punishment belon
 ging to the spirituall Ministerie) it is
 ordeined, that nothing be attempted
 in that behalf, without the determi
 nation of the whole Church: wherein
 also they must be ware, ad take good
 heed, that they seme not more re
 lie to expell frome the Cōgregation

Eph. 5

Excomuni
 catio is the
 last remedie

Rigor in pu
 nishment,
 ought to be
 auoided.

du

then to receive again those, in whom they perceive worthy fruits of repentance to appear. Neither yet forbid him the hearing of sermons which is excluded from the Sacramentes, and other duties of the Church, that he may have libertie, and occasion to repent. Finally, that all punishments, corrections, censures, and admonitions, stretch no further, than Gods worde, with mercie, may lawfully beare.

Gods word
is the only
rule of disci-
pline.

REVELAT. XVIII.

Come forth of Babylon, my people, that ye be not partakers of her sinnes, nor receive of her plagues; for her sinnes are gone up to heaven, and God hath remembered her wickednes.

OF DAVID

IN ENGLISH METRE by Thomas Sterneholde and others: conferred with the Ebrue, and in certain places corrected, as the sense of the Prophet required:

AND,

IN THIS SECOND EDITION are added eleven more newly composed.

JAMES V.

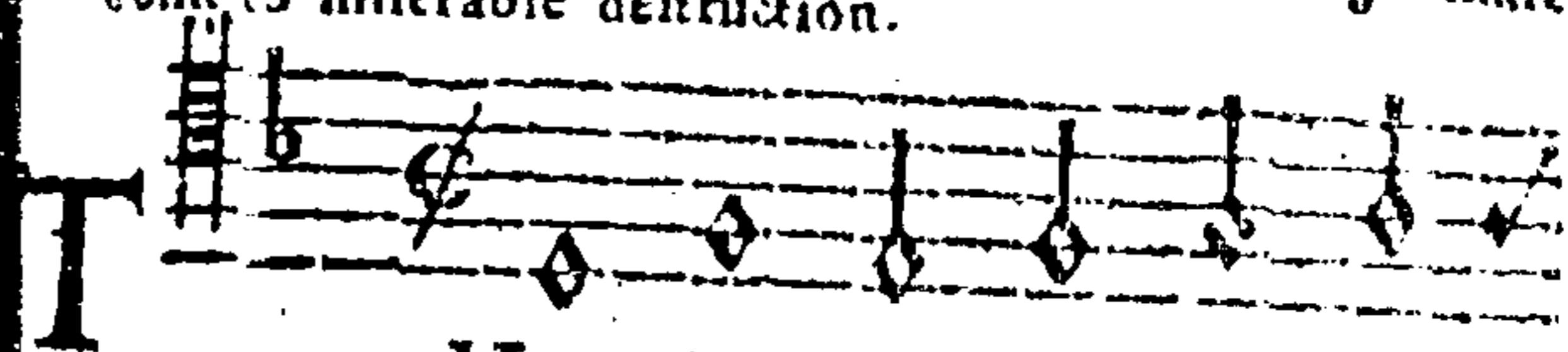
If any be afflicted, let him pray. and if any be merry, let him sing Psalmes.

1558.

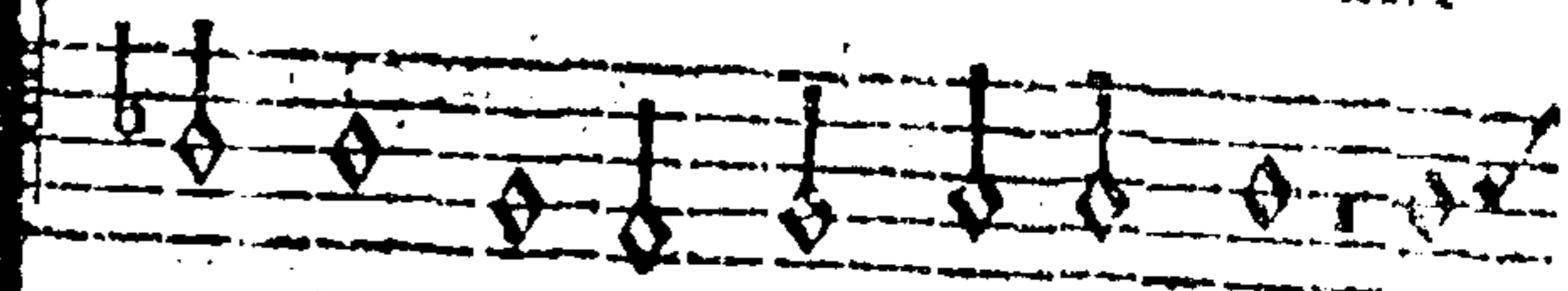
PSALMES OF 2
DAVID.

Pfalme i. Th. Sternholde.

Whether it was Esdras, or any other that gathered the psalmes into a book: it seemeth he did set this psalme first, in manner of a preface, to exhort all Godly men to studie and meditate the heauenly wisdom. for the effect hereof is, that they be happie, which giue them selues wholly al their life to Gods lawe: and that the wicked contemners of God, thogh they seme for a while fortunate, yet at length shall come to miserable destruction.



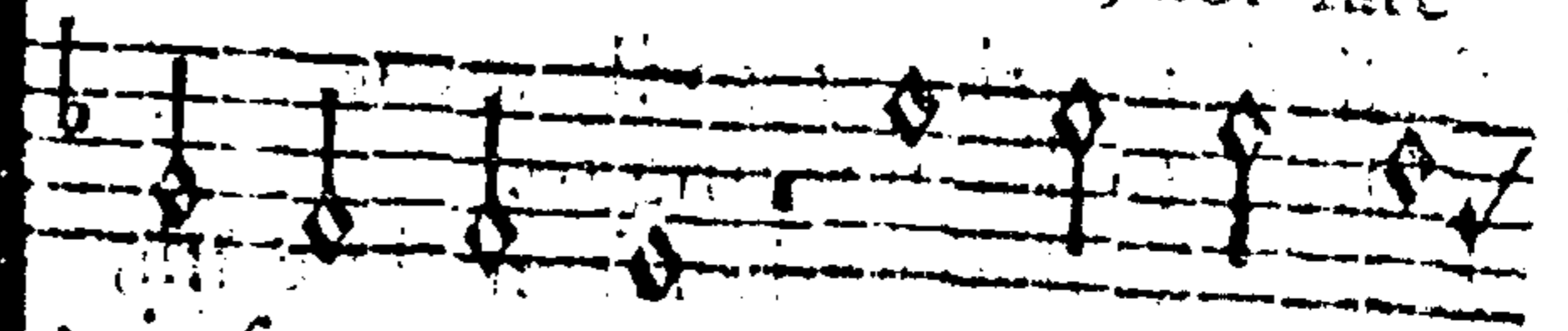
He man is blest that hath



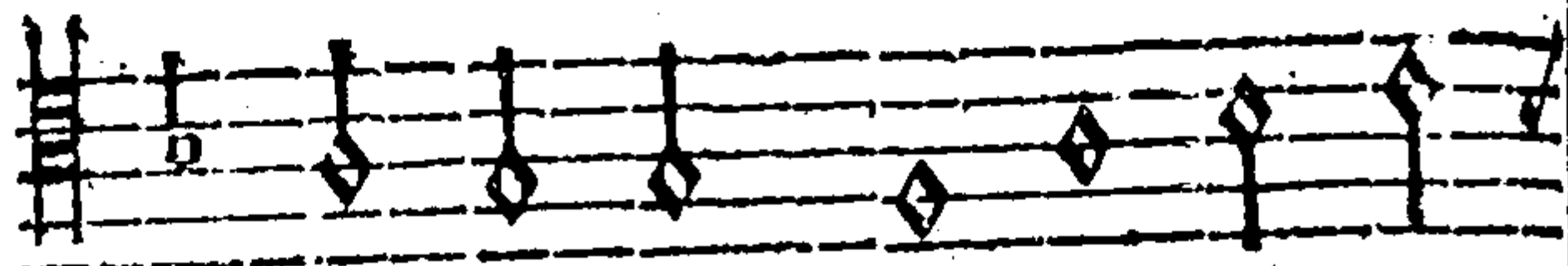
not bent, to wicked rede his eare: Nor



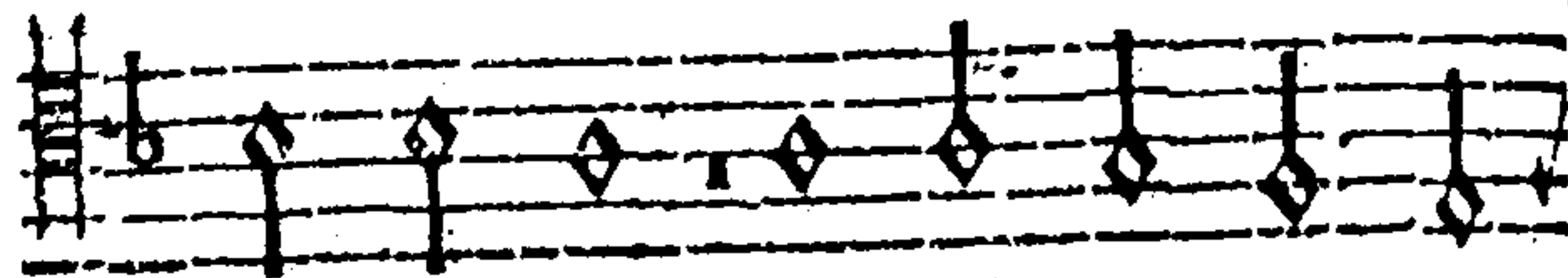
led his life as sinners do, nor fate



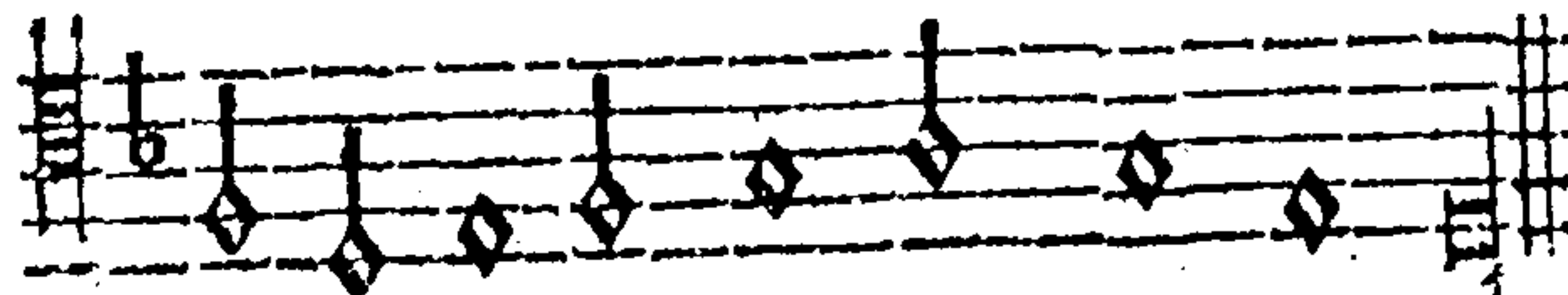
in scorners chaire. 2 But in the lawe



of God the Lorde, doth set his



whole delight, And in that law doth



exercise, him selfe both day and night

3 He shall be like the tree that groweth
fast by the riuer side,
Which bringeth furth most pleasant
in her due time and tide. (fruit)
Whose leafe shall neuer fade nor fall,
but florish still and stand:
Euen so all thinges shall prosper well,
that this man taketh in hand.

4 So shall not the vngodly men,
they shalbe nothing so:
But as the dust which from the earth,
the windes driue to and fro.

5 Th

5 Therefore shall not the wicked men,
in iudgement stand vpright:
Nor yet the sinners, with the iuste
shall come in place, or sight.

6 For why, the way of Godly men,
vnto the Lord is knowen:
And eke the waye of wicked men,
shall quite be ouerthrowen.

Psal. ii. Th. Ster.

The Prophet Dauid reioiseth that, notwithstanding his enemies rage and worldly power: yet God will continue his kingdom for euer, and aduance it euen to the formost end of the world. And therefore exhorteth kinges and rulers, that setting vaine glorie a part, they wolde humbly submit themselves vnder Gods yoke, for it is in vaine to resist. Herein is figured Christ and his kingdom.

Sing this Psalme with the first tune.

Why did the Gentiles tumultes reise,
what rage was in their braine?
Why did the Iewish people mufe,
seing all is but vaine?
2 The kinges and rulers of the earth,
conspire and are all bent,
Against the Lord and Christ his Sonne,
which he among vs sent.

A 3

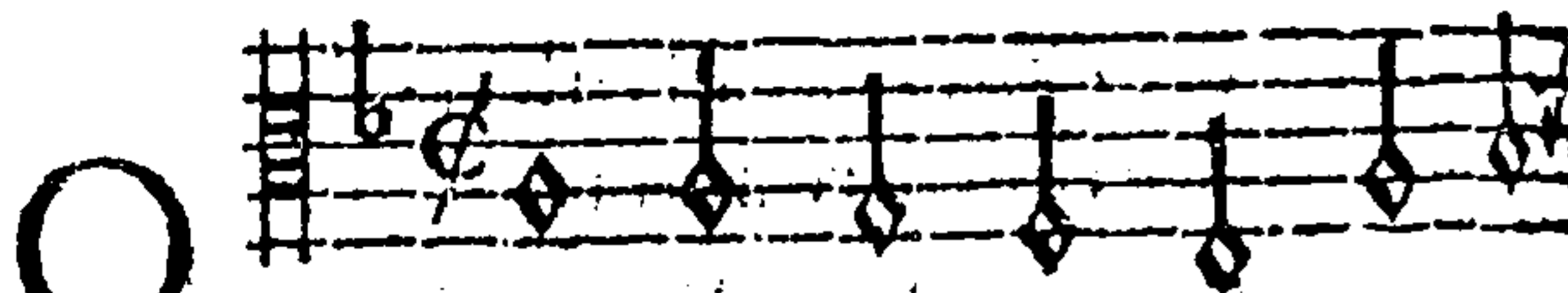
- 3 Shal we be bounde to them, saye they,
let al their bondes be broke:
And of their doctrine and their lawe
let vs reiect the yoke.
- 4 But he that in the heauen dwelleth,
their doinges will deride:
And make them all as mocking stockes,
throughout the worlde so wide.
- 5 For in his wrath the Lorde will speake,
to them vpon a day:
And in his fury trouble them,
and then the Lorde will say.
- 6 I haue anoynted him my king
vpon my holy hill:
I will therefore Lorde preache thy lawes,
and eke declare thy will.
- 7 For in this wise the Lorde himself
did say to me, I wotte:
Thou art my deare and only Sonne,
to day I the begotte.
- 8 All people I shall giue to thee,
as heires at thy request:
The endes and coastes of al the earth,
by thee shal be posselt.

- 9 Thou shalt them bruse euen with a mace
as men vnder foot trodde:
And as the potters sheardes shalt breake
them with an yron rodde.
- 10 Now ye, O kinges and rulers all,
be wise therfore and learnde:
By whome the matters of the world,
be iudged and discernde.
- 11 Se that ye serue the Lorde aboute,
in trembling and in feare.
Se that with reuerence ye reioyse,
to him in like manere.
- 12 Se that ye kisse and eke embrace,
his blessed Sonne I say:
Lest in his wrath ye sodeinly
perishe in the midde way.
- If once his wrath neuer so small
shall kindle in his brest:
Other all they that trust in Christe
shall happie be and blest.

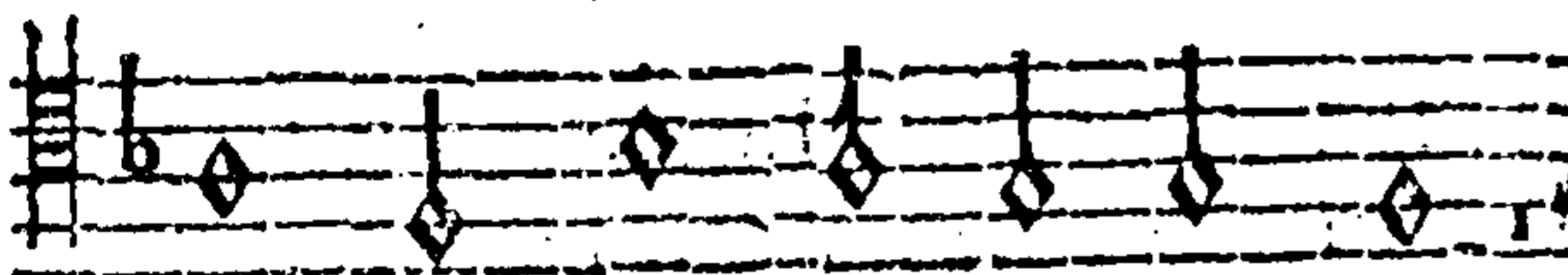
Psalme iii. Tho. Ste.

Dauid being persecuted, and driuen out of his kingdome
by his own sonne Absalom, was greatly tormented in mind
for his finnes against God: and therefore calleth vpon God.

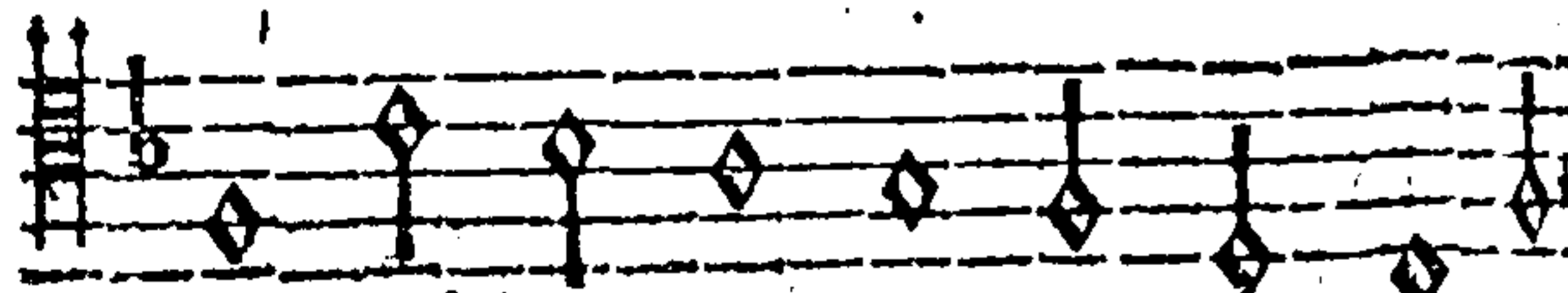
Ed wareth holds through his promisses, against the great
 rors of his enemies, yea ad against death it selfe, which
 sawe present before his eyes. Finally he reioyseth for
 good successe and victorie, that God gaue him, and alle
 Church ouer his enemies.



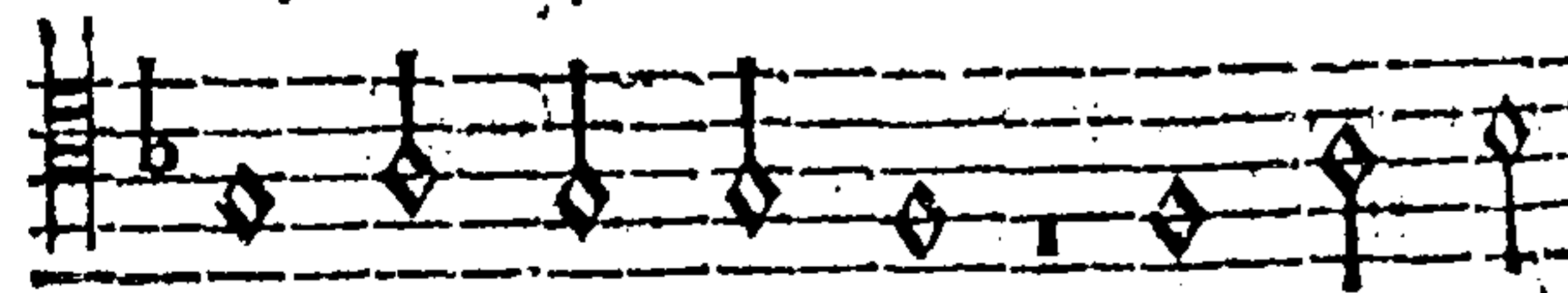
Lord how are my foes in



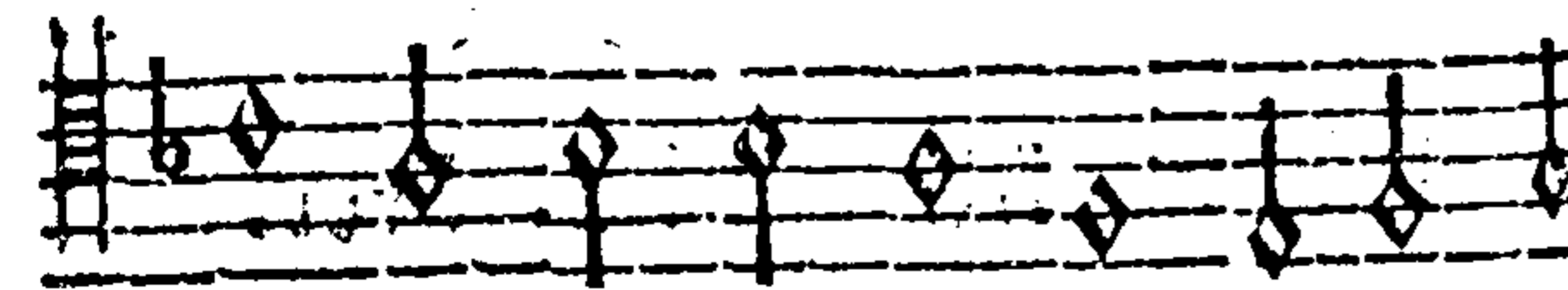
creast, which vexe me more and more



They kill my hart when as they say, God

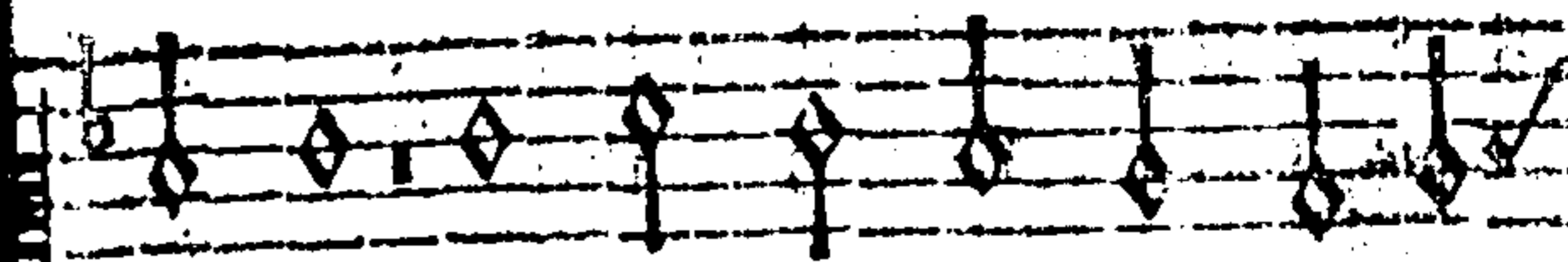


can him not restore. But thou, O

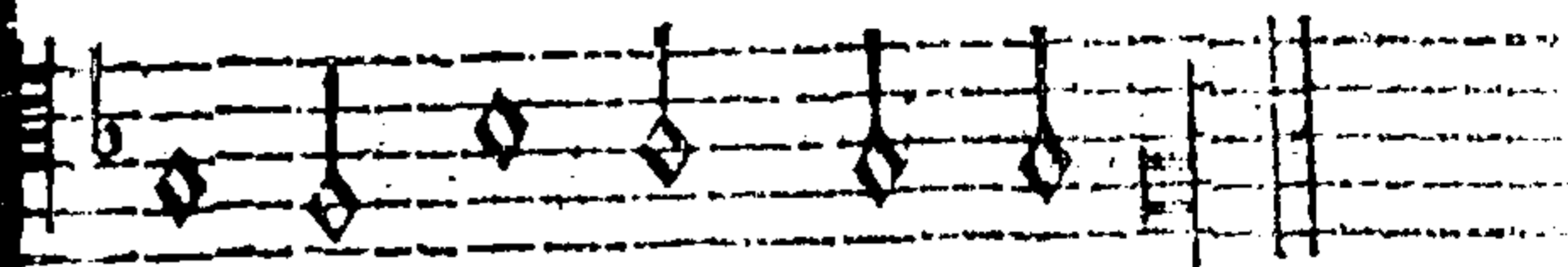


Lord, art my defense, when I am harde

beste



bestead: My worship and my honour



both, and thou holdest vp my head.

4 Then with my voice vpon the Lorde,
 I did both call and cry:

And he out of his holy hill,
 did heare me by and by.

5 I laide me down, and quietly
 I slept and rose again:

For why, I knowe assuredly,
 the Lord wil me sustain.

6 If ten thousand had hemmed me in,
 I could not be afraide:

For thou art stil my Lorde my God,
 my Sauour and mine aide.

7 Rise vp therefore, saue me my God,
 for now to thee I call:

For thou hast broke the cheekes ad teethe
 of these wicked men all.

8 Saluacion only doth belong
to thee, O Lorde aboue:
Thou doest bestowe vpon thy folke,
thy blessing and thy loue.

Psalme iiii. Th. Ster.

¶ When Saul persecuted him, he called vpon God, trusting
ste assuredly in his promise, and therefore boldly re-
ueth his enemies, who by wilfull malice resisted his do-
nign. And finally preferreth the fauour of God before
worldly treasures. Let vs likewise learne to trust in Gods
promises, when we are afflicted with any kinde of Calamity,
and so we shall nether feare our enemies, nor yet be
comen with tentations.

Sing this, as the 3. psalme.

O God that art my rightiuousnes,
Lord heare me when I call:
Thou hast set me at libertie,
whan I was bound and thrall.
2 Haue mercy Lord therefore on me,
and graunt me this request:
For vnto the vncessantly,
to cry I will not rest.

3 O mortall men how long will ye
my glorie thus despise?
Why wanderye in vanitie?

and follow after lies?

4 Knowe ye that good and Godly men
the Lorde dothe take and chuse:
And whē to him I make my plaint,
he doth me not refuse.

5 Sinne not, but stand in awe therefore:
examine well your heart:
And in your chambre quietly,
see you your selues conuert.
6 Offer to God the sacrifice,
of rightiuousnes I say:
And looke that in the living Lord,
you put your trust alway.

7 The greater sort craue worldly goodes,
and riches do embrace:
But Lord, graunt vs thy countenance,
thy fauour and thy grace.
8 For thou therby shalt make my heart
more ioifull and more glad:
Then they that of their corne and wine
full great increase haue had.

9 In peace therefore lie downe wilt thou,
taking my rest and slepe:
For thou only wilt me, O Lord,
alone in sauetie kepe.

Pfalm. v. Th. Ster.

¶ David hauing suffered great calamitie, as wel by Deeg Achitophel Sauls flatterers, as by other infinite enemies calleth to God for succor, shewing howe requisite it is, that God shuld punish the malicious enuie of his aduersaries. After, being assured of prosperous successe, he conceyue comfort: concluding that, when God shall deliuer him, others also shall be partakers of the same mercies.

Sing this, as the 3. Psalme.

INcline thine eares vnto my wordes,
O Lord, my plaint consider:

2 And heare my voice my king my God
to the I make my prayer.

3 Heare me betime, Lord, tary not,
for I will haue respect:

My prayer early in the morne,
to the for to direct.

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

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

5 And in thy sight shall neuer stande
these furious fooles, O Lorde:

Vaine workers of iniquitie
thou haste alwaies abhorde.

The liers and the flatterers,
thou shalt destroy them than:
And God wil hate the blood thirstie,
and the deceitfull man.

Therefore will I come to thy house
trusting vpon thy grace:

And reuerently will worship thee,
toward thine holy place.

Lord leade me in thy rightuousnes,
for to confound my foes:

And eke the waye that I shall walke,
before my face disclose.

For in their mouthes there is no truth,
their heart is foule & vaine:

Their throte an open sepulchre,
their tongues do glose and faine.

Destroy their false conspiracies
that they may come to nought:

Subuert them in their heapes of lime,
which haue rebellion wroght.

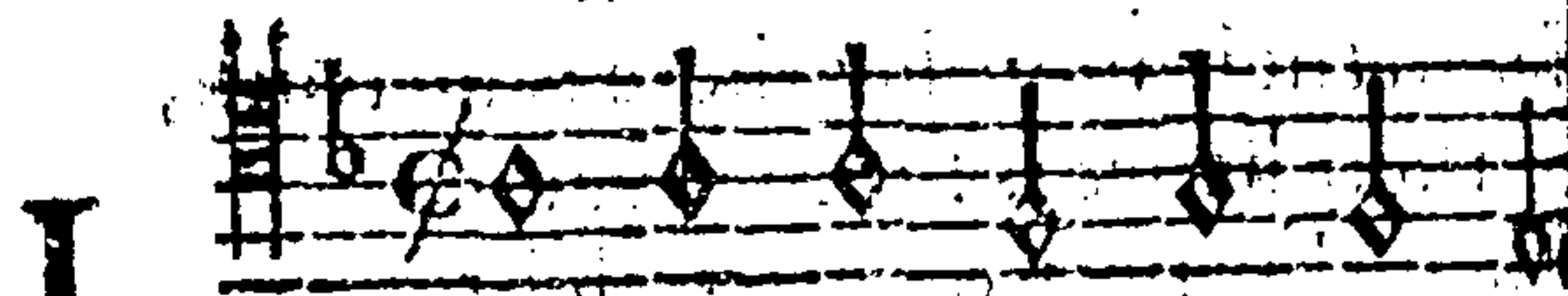
But those that put their trust in thee,
let them be glad alwayes:

And rendre thankes for thy defense,
and giue thy name the praise.

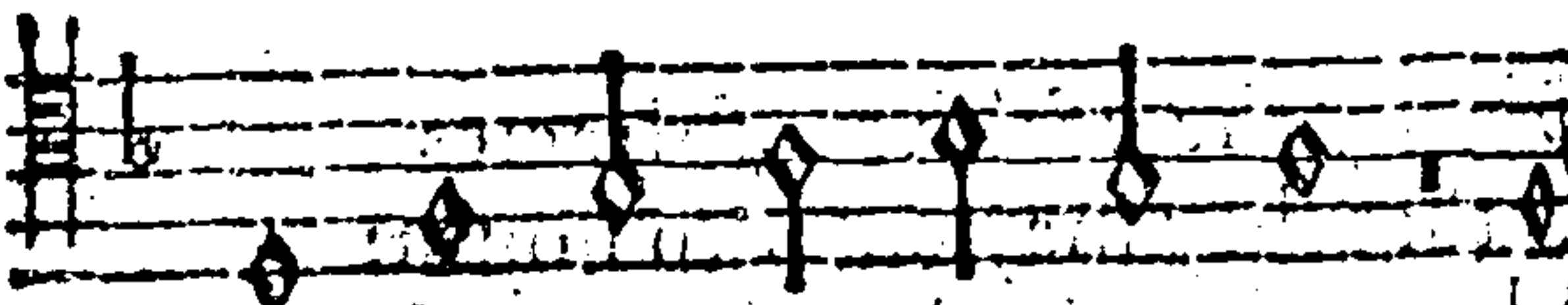
13 For thou with fauour wilt increafe,
the iust and righteous still:
And with thy grace as with a shielde,
defend him from all ill.

Psalme vi. Th. Ster.

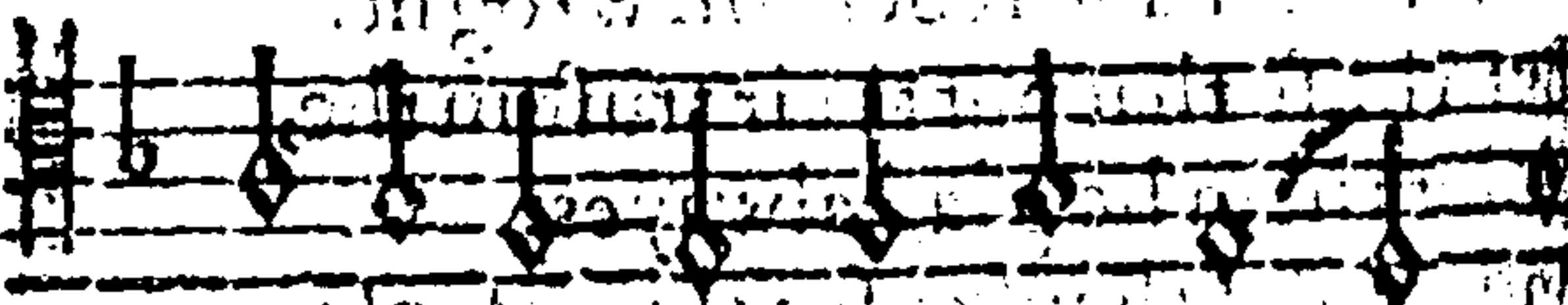
When Dauid by his sinnes had prouoked Gods wrath, and
now felt not only his hand against him, but also concei-
ue the horrors of death euerlasting: he desireth forgiveness,
waiting that if God took him away in his indignation,
shuld lacke occasion to praise him as he was wont to doe
lest he was amongst men. Then sodeinly feling Gods
cic, he sharply rebuketh his enemies, which reioyced
his affliction.



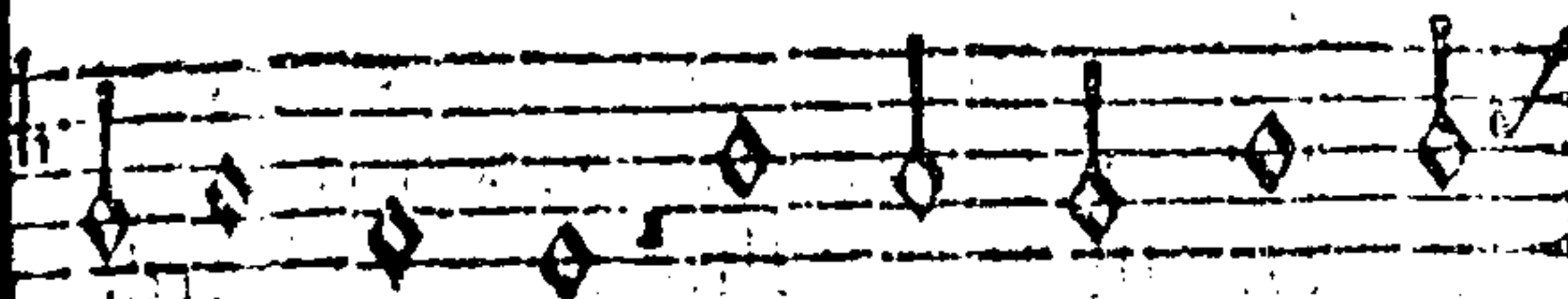
Lord in thy wrath reprove me



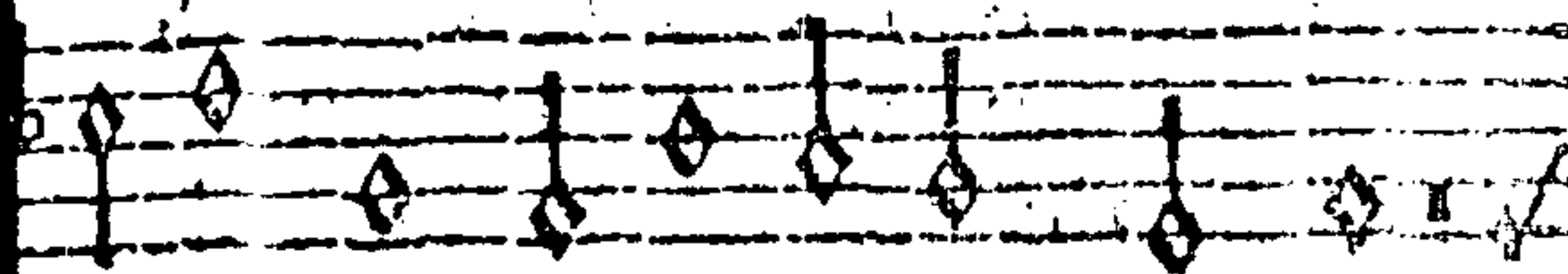
not, though I deserue thine ire: he



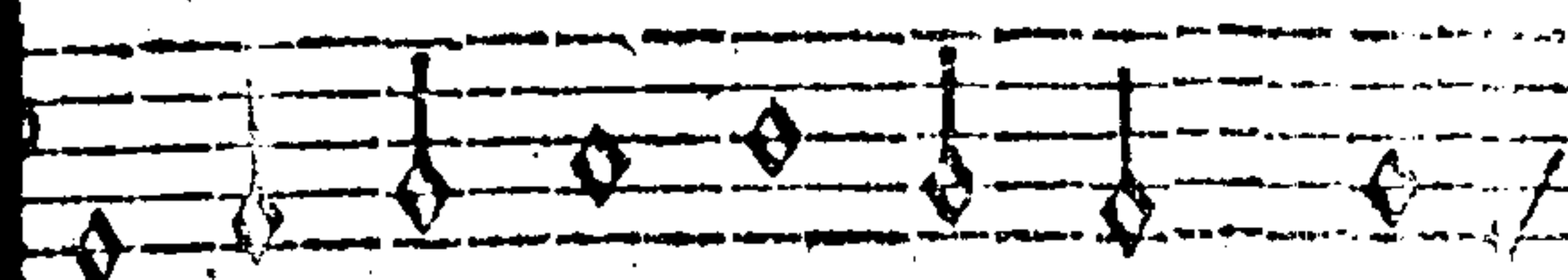
yet correct me in thy rage, o Lord



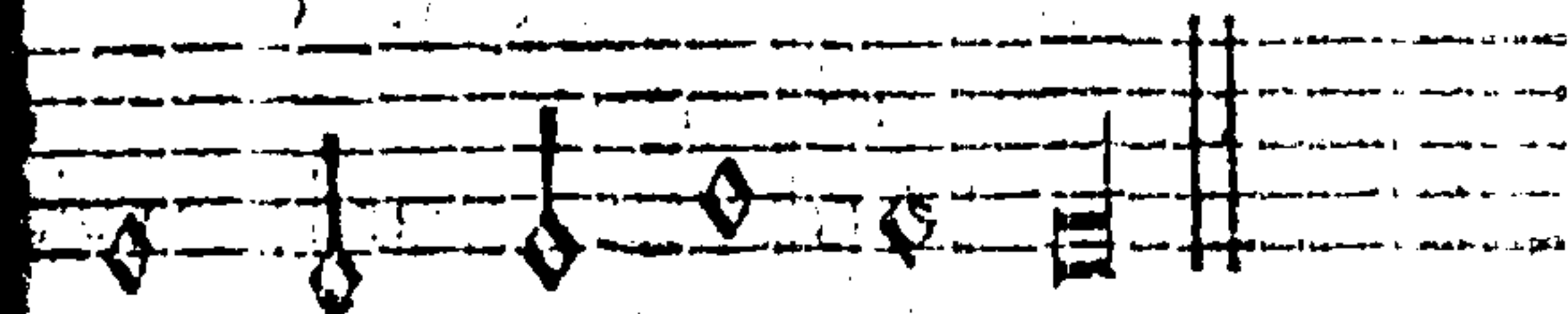
I the de sire. For I am weak, ther-



fore, o Lord, of mercy me forbear:



and heale me Lord, for why thou knowest



my bones do quake for feare.

My soule is troubled very sore,
and vexed vehementlie:

but Lord, howe long wilt thou delay
to cure my miserie?

Lord, turne thee to thy wonted grace,
my sely soule vp take:

O saue me, not for my desertes,
but for thy mercies sake.

5 For why? no man among the dead,
 remembreth thee one whit:
 Or who shall worship thee, O Lord,
 in the infernal pit?

6 So greuous is my plaint and mone,
 that I waxe wondrous faint:
 all the night long I washe my bed
 with teares of my complaint.

7 My sight is dimme and waxeth olde
 with anguise of mine heart:
 For feare of those that be my foes,
 and wolde my soule subuert.

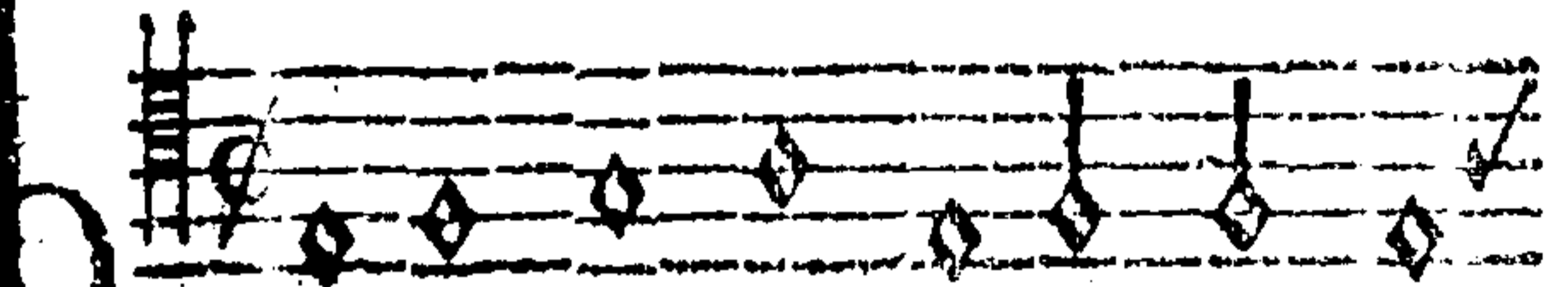
8 But nowe awaye from me all ye,
 that worke iniquitie:
 For why the Lorde hath heard the voice
 of my complaint and crye.

9 He heard not only the request,
 and prayer of my heart:
 But it receiued at my hande,
 and took it in good part.

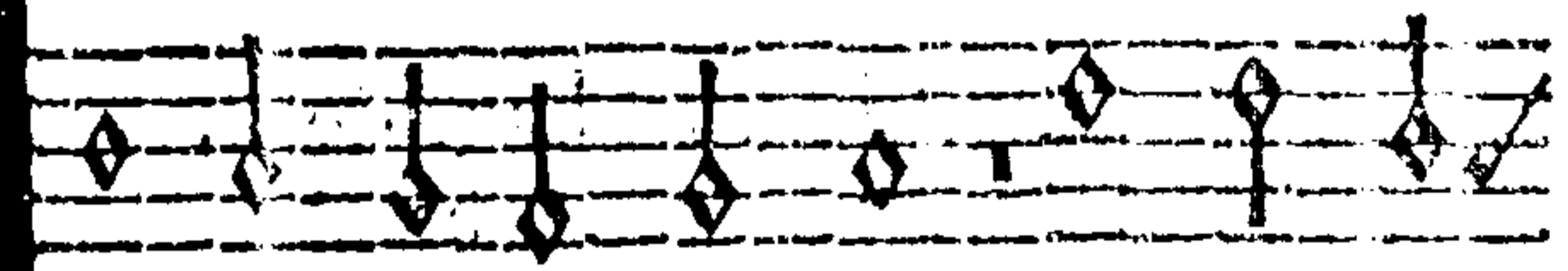
10 And now my foes, that vexed me,
 the Lorde wil soone defame:
 And sodeinly confound them all,
 to their rebuke and shame.

Psalm. vii. Tho. Ster.

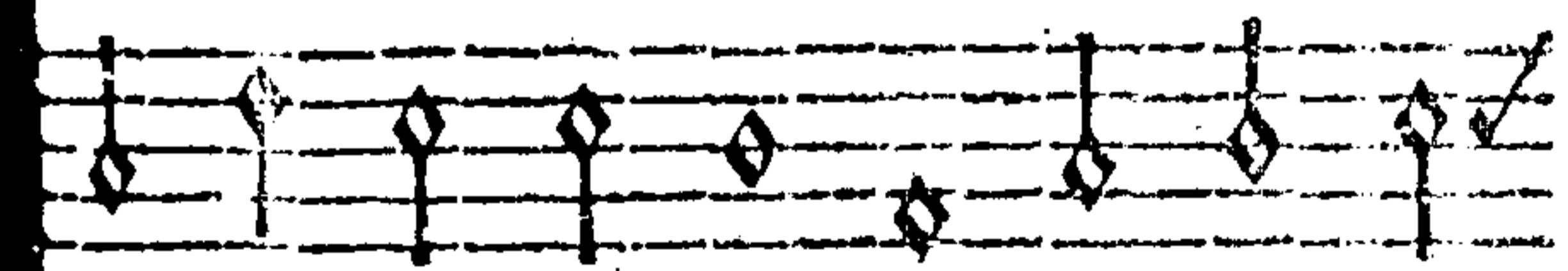
Being falsely accused by Chus, one of Sauls kinsmen, he calleth God to be his defender, to whom he commendeth his innocencie. First shewing, that his conscience did not accuse him of any euill towards Saul. Next that it touched Gods glorie to awarde sentence against the wicked. And so entering into the consideration of Gods mercies and promesse, he waxeth bold, and derideth the vaine enterprises of his enemies, threatening that it shall fall on their own neckes, that which they haue purposed for others.



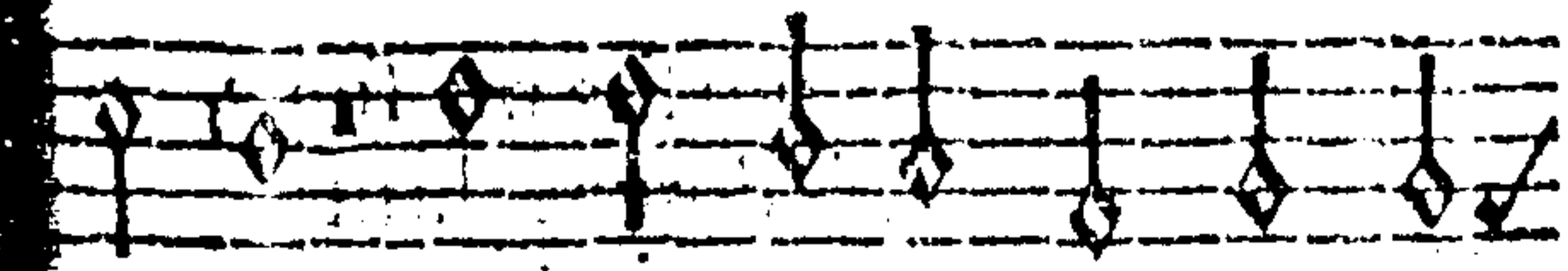
Lord my God, I put my trust



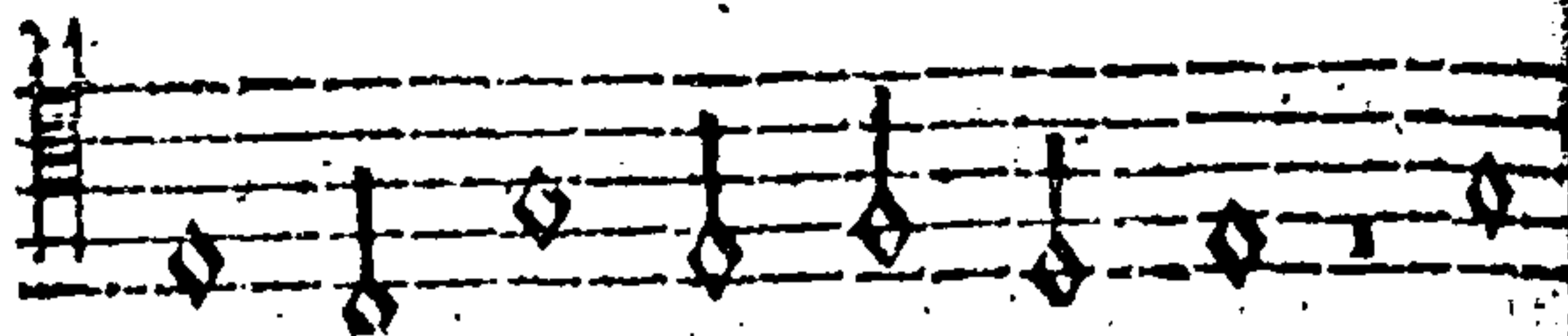
and confidence in the: saue me from



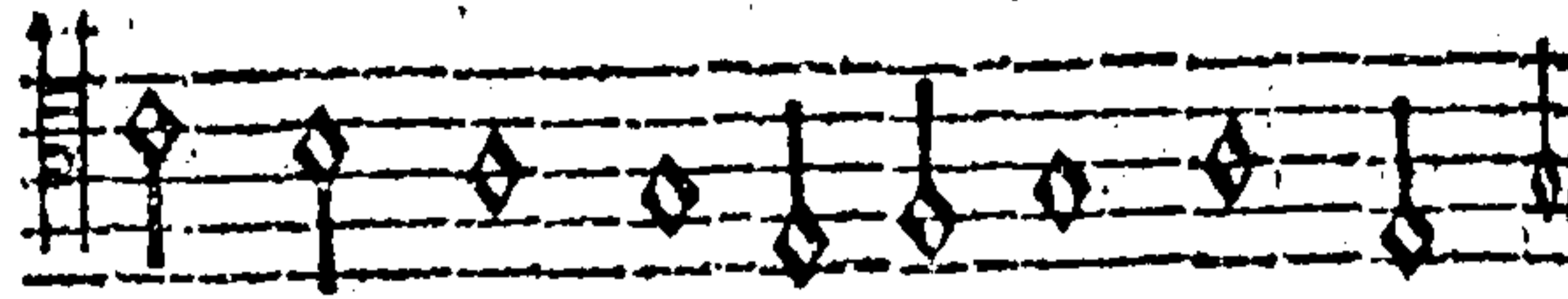
them that me pursue, and eke deli-



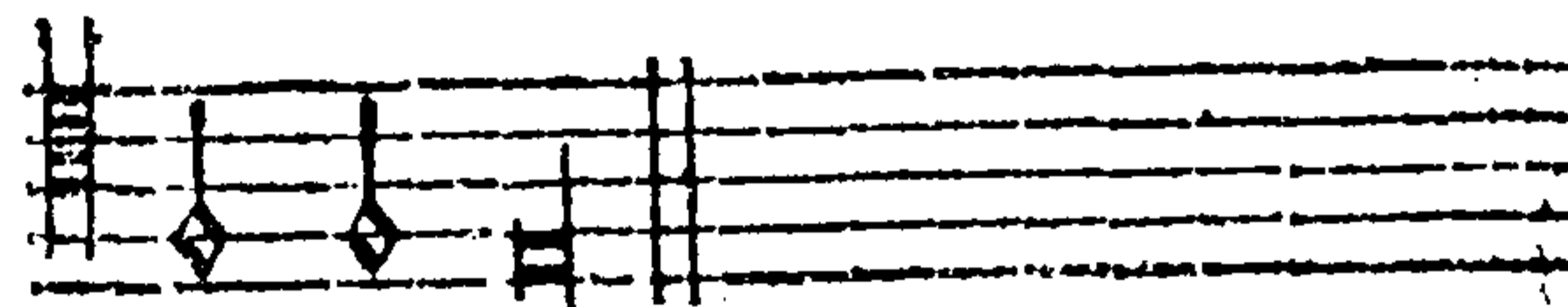
uer me. Lest like a lion he me



teare, and rent in pie ces small: while



there is none to succor me, and ridde me



out of thrall.

3 O Lord my God if I haue done,
the thing that is not right:

Or elles if I be found in fault,
or giltie in thy sight:

4 Or to my friend rewarded euill,
or left him in distres:

Which me pursued moſte cruelly
and hated me cauſeles:

5 Then let my foes purſue my ſoule,
and eke my life downe thruſt:

Vnto the earth, and alſo lay
mine honour in the duſt.

6 Si

6 Stert vp, o Lorde, now in thy wrath,
and put my foes to paine:

7 Perfourme thy kingdome promiſed
to me which wrong ſuſtaine.

8 Then ſhall great nations come to thee
and knowe thee by this thing:

If thou declare for loue of them
thy ſelfe as Lord and king.

9 And thou that art of all men iudge,
O Lorde now iudge thou me:

According to my rightuouſnes,
and mine integritie.

10 Lord ceaſſe the hate of wicked men,
and be the iuſt mans guide:

By whome the ſecretes of all heartes,
are ſearched and deſcride.

11 I take my helpe to come of God,
in all my grief and ſmart:

That doth preſerue all thoſe that be,
of pure and perfect heart.

12 The iuſt man and the wicked both
God iudgeth by his powre:

So that he ſeeth his mightie hand
euen euery day and houre.

B 2

- 13 Except he change his mind, I die,
for euen as he shuld smite:
He wheth his sword, his bowe he bēdeth
aiming where he may hit.
- 14 And doth prepare his mortall dartes,
his arrowes kene and sharpe:
For them that do me persecute
whilest he doth mischief warpe.
- 15 But loe, thogh he in trauell be
of his deuilish forcast:
And of his mischief once conceiued,
yet bringeth furth noght at last.
- 16 He diggeth a ditch and delueth it deep
in hope to hurt his brother:
But he shall fall into the pit,
that he digged vp for other.
- 17 Thus wrong returneth to the hurt
of him, in whome it bred:
And all the mischief that he wroght
shal fall vpon his head.
- 18 I will giue thankes to God therefore,
that iudgeth rightuousslie:
And with my song shall praise thee
of him that is moſte hie.

Psalm. viii. Th. St.

The Prophet considering the excellent liberalitie, and Fatherly prouidence of God towards mā, whom he made as it were a God ouer all his workes, doth not onlie giue great thankes, but is astonished with the admiration of the same as one nothing, able to compasse ſuche great mercies, and so endeth.

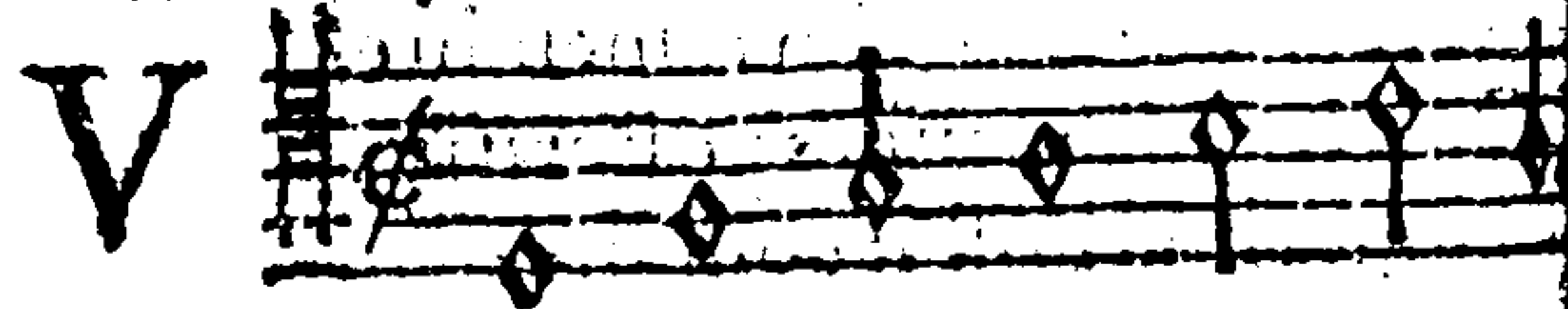
Sing this, as the 7. Psalme.

- O** God our Lord how wonderfull,
are thy workes euery where?
Whose fame surmount in dignity
aboue the heauens cleare.
- 2 Euen by the mouthes of sucking babes,
thou wilt confound thy foes:
For in these babes thy might is seen,
thy graces they disclose.
- 3 And when I see the heauens high,
the workes of thine owne hāde:
The Sonne, the Moone, and all the starres
in ordre as they stande:
- 4 What thing is man, Lord, think I then,
that thou dost him remembre?
Or what his mannes posteritie
that thou dost it confidre?
- For thou hast made him litle lesse,

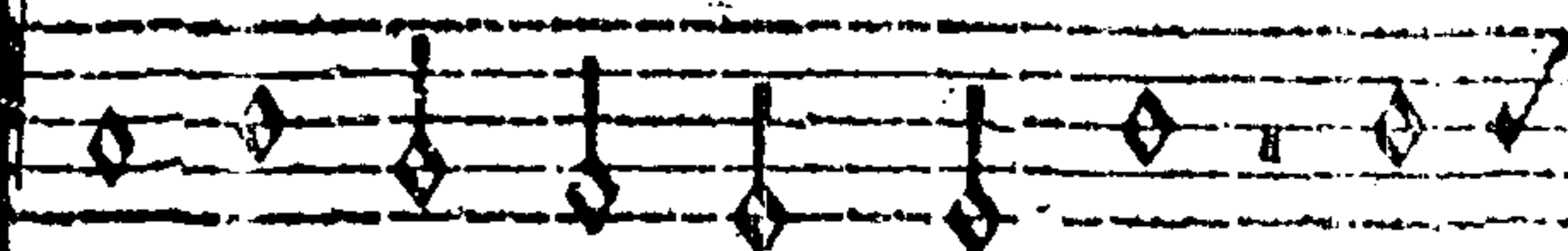
then Angels in degree:
 And thou hast crowned him also,
 with glory and dignitee.
 6 Thou hast preferd him to be Lord
 of al thy workes of wonder:
 And at his feete hast set all thinges,
 that he shuld kepe them vnder.
 7 As shepe and neat, and al beastes elles,
 that in the fieldes do fede:
 8 Foules of the aire, fishe in the sea,
 and al that therein brede.
 9 Therefore must I say once againe,
 O God, that art our Lorde:
 How famouse and how wonderfull
 are thy workes through the worlde

Psalme ix. Th. Ster.

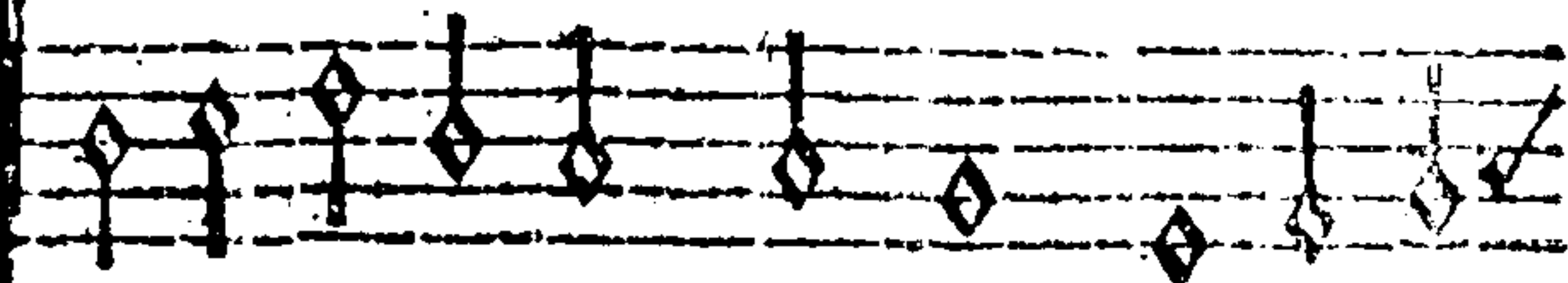
¶ After he had giuen thankes to God, for the sundrie vic-
 ries that he had sent him against his enemies, and also
 by manifold experiente how redde God was as he
 in all his troubles; he bring now likewise in danger of
 enemies, desireth God to helpe him according to his
 and destroye the malicious arrogancie of his aduersarie



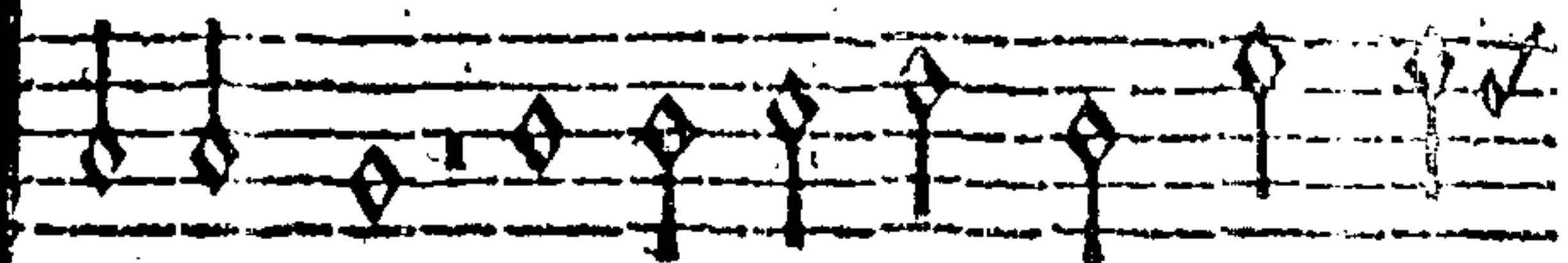
Vith harp and mouth vn to the



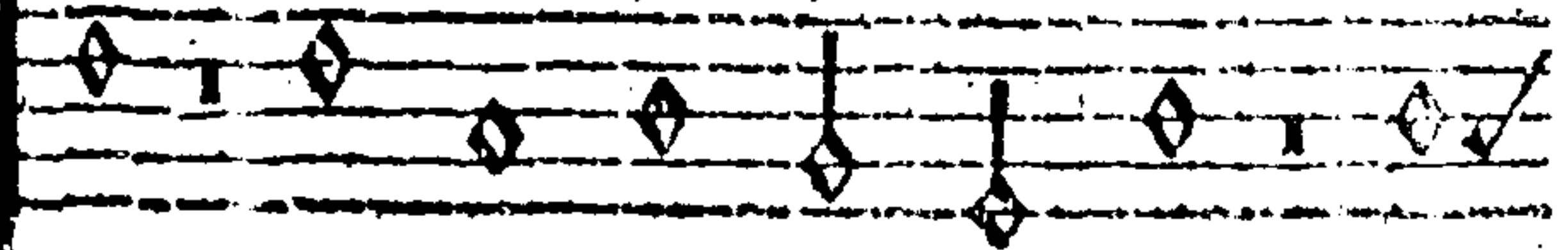
Lord will I sing laude and praise: and



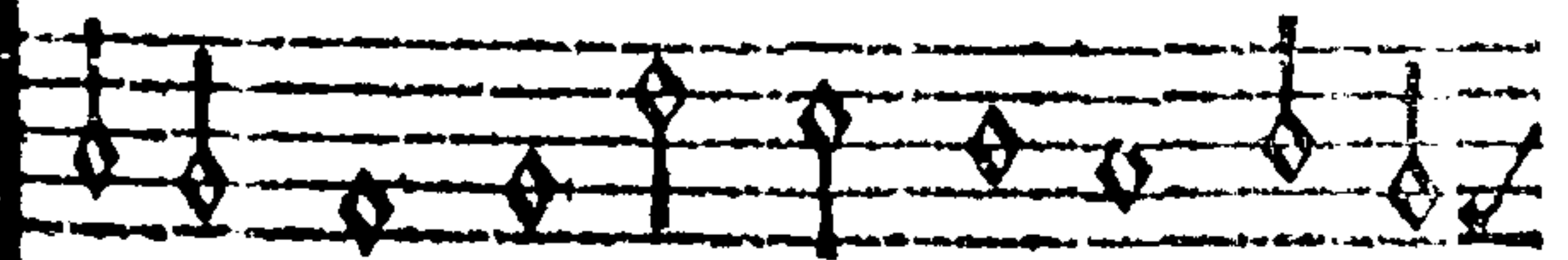
speake of all thy wōderous workes, and the de-



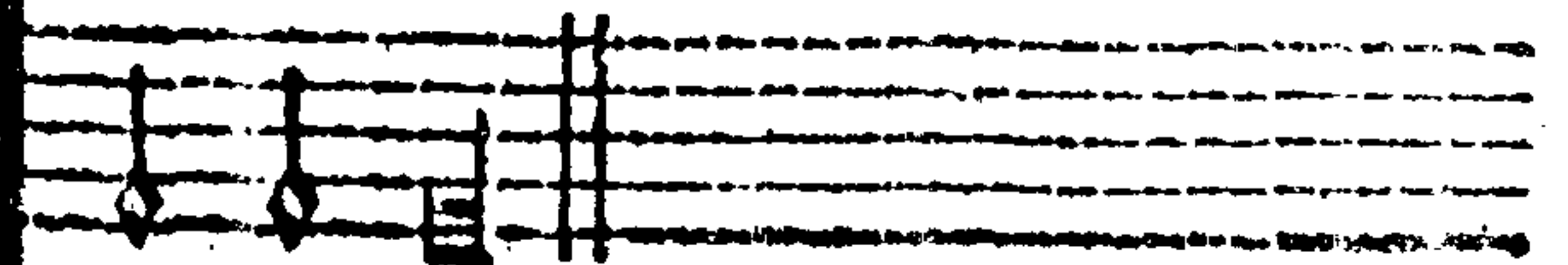
clare alwayes. I will be glad and much re-



ioyse in the, O God, most hie, and



make my sōges extoll thy name, aboue the



starrie skie.

- 3 For that my foes are driuen backe,
and turned vnto flight:
They fal down flat and are destroyed,
by thy great force and might.
- 4 Thou hast reuenged al my wrong,
my grief and al my grudge:
Thou dost with iustice heare my cause,
most like a righteous iudge.
- 5 Thou dost rebuke the Heathen folke,
and wicked so confound:
That afterward, the memory
of them cannot be found.
- 6 My foe, thou haste made good dispatch
and all our townes destroyed:
Thou haste their fame with the deface
through all the worlde so wide.
- 7 Knowe thou that he which is about
for euermore shall reigne:
And in the seate of equitie,
true iudgement wil mainteine.
- 8 With iustice he will kepe and guide,
the world and euery wight:
and so will yelde with equitie,
to euerie man his right.

- 9 He is protector of the poore,
what time they be opprest:
He is in all aduersitie,
their refuge and their rest.
- 10 Al they that knowe thy holy name,
therfore shall trust in thee:
For thou forsakest not their sute,
in their necessitie.
- 11 Sing psalmes therfore vnto the Lord,
that dwelleth in Sion hill:
Publishe among all nations,
his noble actes and will.
- 12 For he is mindefull of the blood,
of those that be opprest:
Forgetting not th' afflicted hart,
that seketh to him for rest.
- 13 Haue mercie Lord on me poore wretche
whose ennemies still remain;
which from the gates of death are wont
to reise me vp again.
- 14 In Sion that I might set furth
thy praise with heart and voice:
And that in thy Saluacion Lord,
my soule might still reioyse.

15 The heathen sticke fast in the pit,
 that they them selues prepared:
 And in the net that they did set,
 their owne fecte fast are snared.

16 God sheweth his iudgement, which we
 for euery man to marke: (re good,
 When as ye see the wicked man
 lie trapt in his owne warke.

17 The wicked and the sinfull men,
 go downe to hel for euer:
 And al the people of the worlde,
 that will not God remember.

18 But sure the Lorde will not forget,
 the poore mans grief and paine:
 The pacient people neuer looke,
 for helpe of God in vaine.

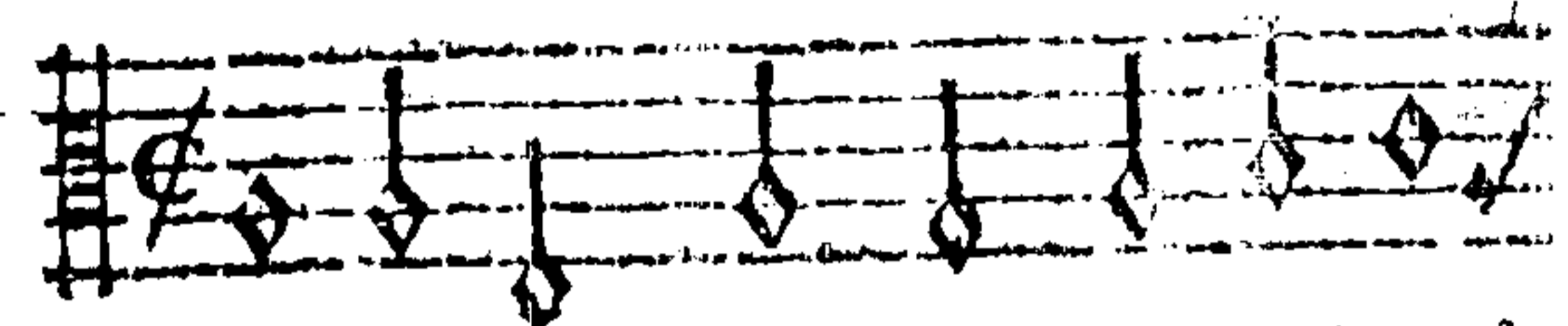
19 O Lord arise lest men preuaile,
 that be of worldly might:
 And let the Heathen folke receiue,
 their iudgement in thy sight.

20 Lorde strike such terrour feare ad drede,
 into the heartes of them:
 That they may knowe assuredly,
 they be but mortal men.

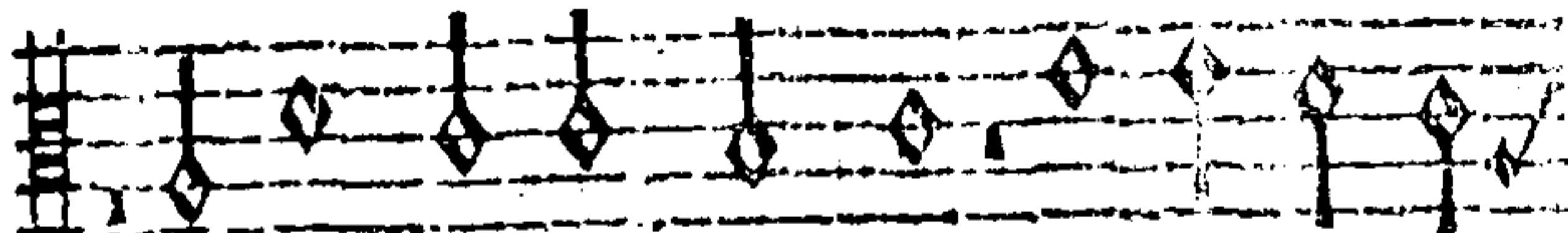
Psalme x. Th. Ster.

¶ He complaineth of the fraude, rapine, tyrannie, and all kinde of wrong, which worldly men vse, assigning the cause thereof, which was, that wicked men being as it were drunken with worldlie prosperitie, and therefore setting apart all feare and reuerence towardes God, thinke they may doo all things without controuling. Therefore he callieth vpo God to send some remedy against these desperat euils. And at length, comforteth him self with hope of deliurance.

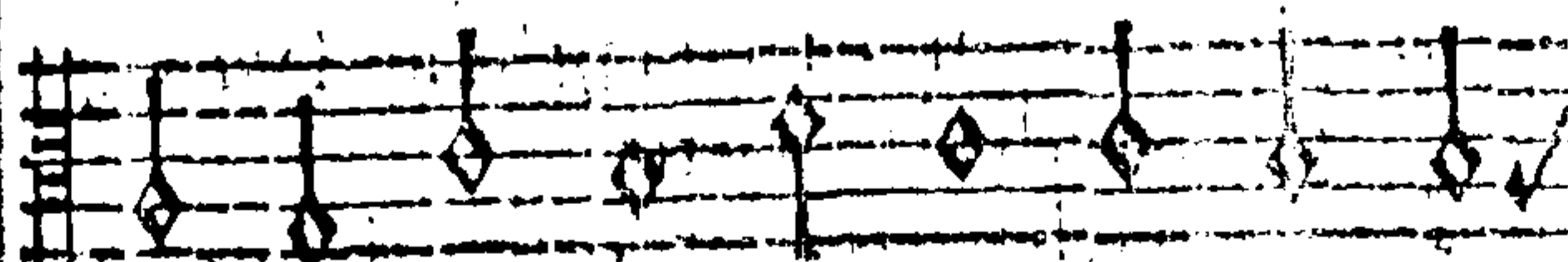
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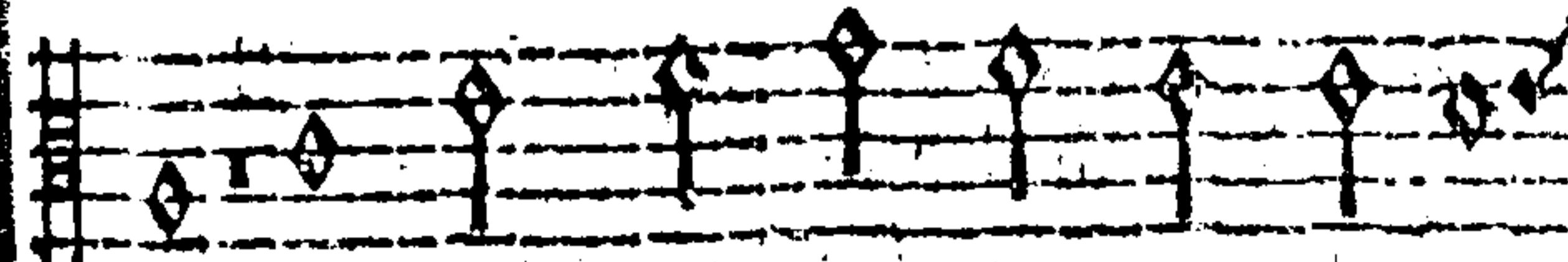
What is the cause that thou, O Lord,



art now, so far frō thine, and kepest close



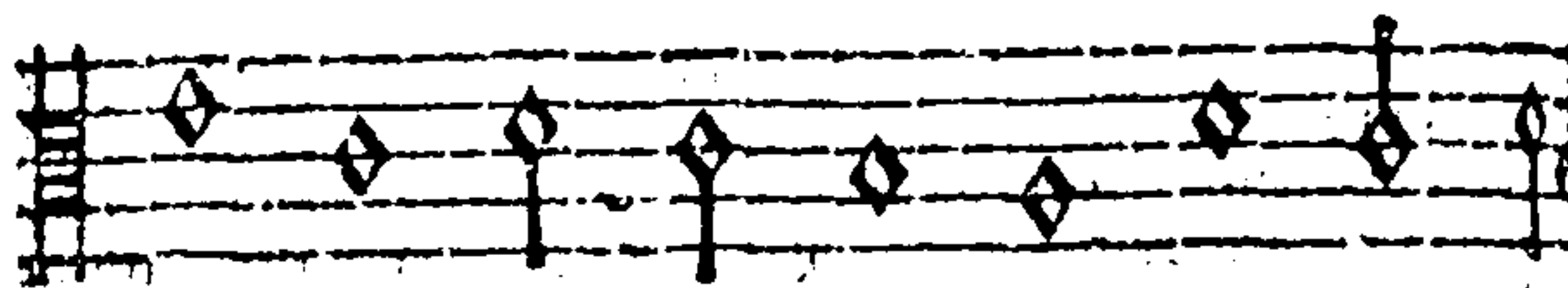
thy countenance from vs this troublous



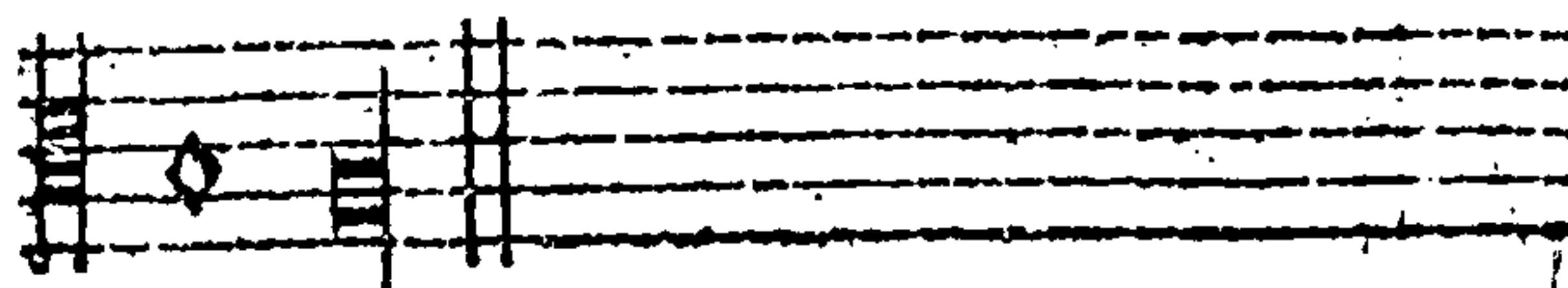
time? The poore doth perish by the proud



and wicked mens de fire: let them be



ra ken in the craft that they the felus



conspire.

- 3 For in the lust of his owne hart
th'vngodlie doth delite,
So doth the wicked praise him self,
and doth the Lorde despice.
- 4 He kis so proude that right and wrong
he setteth all aparte:
Nay nay, there is no God saith he,
for thus he thinketh in harte.
- 5 Because his wayes do prosper still
he doth thy lawes neglect:
And with a blaste doth puffe against
such as wolde him correct.

Tushe tushe, saith he, I haue no drede
least mine estate shuld chaunge:
And why? for all aduersitie
to him is very straunge.

His mouth is ful of cursednes,
of fraude, deceit and guile:
Vnder his tong doth mischief sit,
and trauel all the while.

He lieth hid in wayes and holes,
to slea the Innocent:
Against the poore that passe him by,
his cruel eyes are bent.

And like a lion priuely,
lieth lurking in his denne:
If he may snare them in his nette,
to spoile poore simple men.

10 And for the nones full craftily,
he croucheth downe, I say:
11 So are great heapes of poore men made
by his strong power his pray.

12 Tushe God forgetteth this; saith he,
therefore may I be bolde:
His countenance is cast aside,
he doth it not beholde.

13 Arise, o Lord, o God, in whome,
the poore mans hope doth rest:
Lift vp thine hande, forget not Lord,
the poore that be opprest.

14 What blasphemy is this to thee?
Lorde dost not thou abhorre it?
To heare the wicked in their heartes
say, tis he thou carest not for it?

15 But thou seest all this wickednesse,
and well dost vnderstand:

16 That friendlesse and poore fatherlesse,
are left into thy hand.

17 Of wicked and malicious men,
then breake the power for euer:
That they with their iniquitie,
may perish altogether.

18 The Lorde shall reigne for euermore
as king and God alone:
And he will chase the Heathen folke
owt of his lande, echone.

19 Thou hearest, o Lorde, the poore mans
their prayers and requests: (plaine)
Their hartes thou wilt confirme, vntill
thine eares to heare be prest.

20 To iudge the poore and fatherlesse,
and helpe them to their right:
That they may be no more opprest,
with men of worldly might.

Psalme xi. Th. Ster.

This psalme conteineth two partes. In the first David sheweth
how harde assaultes of tentacions he susteined, and in how
great anguise of minde he was, when Saul did persecute
him. Then next he reioyseth, that God sent him succor in
his necessitie, declaring his iustice, as well in gouerning the
good and the wicked men, as the whole worlde.

Sing this, as the 10. psalme.

I Trust in God, how dare ye then,
say thus my soule vntill?
Flee hence as fast as any foule,
and hide you in your hill.
Beholde the wicked bend their bowes,
and make their arrowes prest:
To shoot in secret and to hurt,
the sound and harmles brest.

Of worldlie hope all stayes were shronke
and clearly broght to noght:
Alas the iuste and rightuous man,
what euill hath he wroght?

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

The poore and simple mans estate,
 considereth in his minde:

And searcher out full narrowly,
 the maners of mankinde.

5 And with a chearfull countenance,
 the rightuous man will vse:

But in his heart he doth abhorre,
 al such as mischief use.

6 And on the sinners casteth snares,
 as thick as any raine:

Fire, and brimstone, and whirle windes
 appointed for their paine. (thick)

7 Ye see then how a rightuous God,
 doth rightuousnes embrace:

And to the iust and vpright man,
 sheweth forth his pleasant face.

Psalme xii. The Step.

The Prophet lamenting the miserable estate of the people,
 the decay of all good order, desireth God speedily to

succor to his children. Then comforting him selfe and o-
 thers with the assurance of Gods helpe, he commendeth the
 constant veritie that God obserueth in keping his promi-
 ses: concluding that when all orders are molte corrupted,
 then will God deliuer his.

Sing this, as the 7. psalme.

Helpe Lord, for good and Godly men
 do perish and decay:

And faith and truth frome worldly men
 is parted cleane away.

2 Who so doth with his neighbour talke,
 his talk is all but vaine:

For euery man bethinketh howe
 to flatter, lie, and faine.

3 But flattering and deceitful lippes,
 and tonges that be so stout:

To speake proude wordes ad make great
 the Lord soone cut the out. (bragges)

For they saie still, we wil preuaile,
 our tonges shal vs extolle:

4 Our tonges are oures, we ought to speake,
 what Lord shal vs controlle?

5 But for the great complaint and crie,
 of poore and men opprest:

Arise wil I now, saith the Lord,

- and them restore to rest.
- 6 Gods word is like to siluer pure,
that from the earth is tried:
And hath no lesse then seuen times,
in fire bene purified.
- 7 Now since thy promes is to helpe,
Lorde kepe thy promes then:
And saue vs now and euermore,
from this il kinde of men.
- 8 For nowe the wicked world is full,
of mischiefes manifolde:
When vanitie with mortal men,
so highly is extolde.

Psalme xiii. Th. Ster.

David, as it were, overcome with sundrie and newe afflictions, fleeth to God as his only refuge, and so at the length being encouraged through Gods promisses, he conceiueth more sure confidence against the extreme horrors of death.

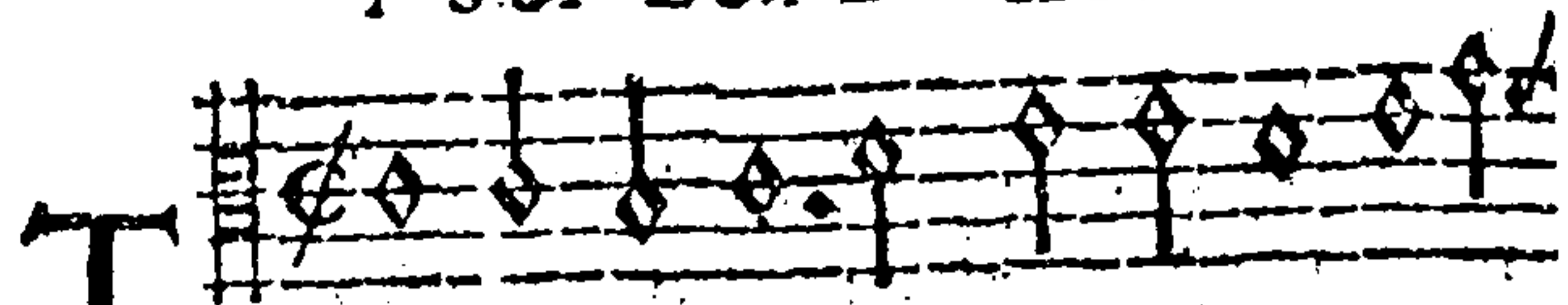
Sing this, as the 6. psalme.

How long wilt thou forget me, Lord,
shall I neuer be remembered?
How long wilt thou thy visage hide,
as thogh thou were offended?

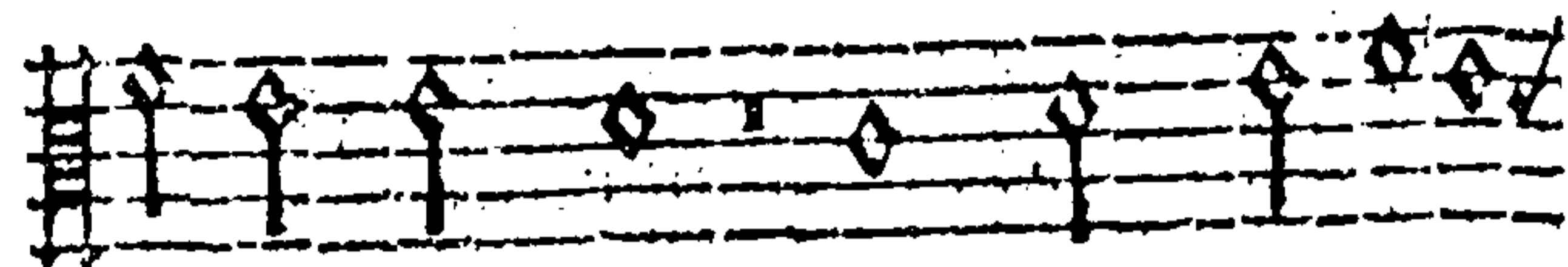
- 2 In hart and minde how longe shall I,
with care tormented be?
How long eke shall my deadly foe,
thus triumphe ouer me?
- 3 Beholde me now my Lorde my God,
and heare me sore opprest:
Lighten mine eies lest that I sleape
as one by deathe possrest.
- 4 Lest thus mine ennemie say to me,
behold I do preuayle:
Lest they also that hate my soule,
reioyse to see me quayle.
- 5 But for thy mercies and goodnes,
my hope shall neuer start:
In thy relief and sauing healthe
right glad shall be my hart.
- 6 I will giue thanks vnto the Lorde,
and prayses to him sing:
Because he hath heard my request,
and granted my wishing.

Psalme xiiii. Tho. Ster.

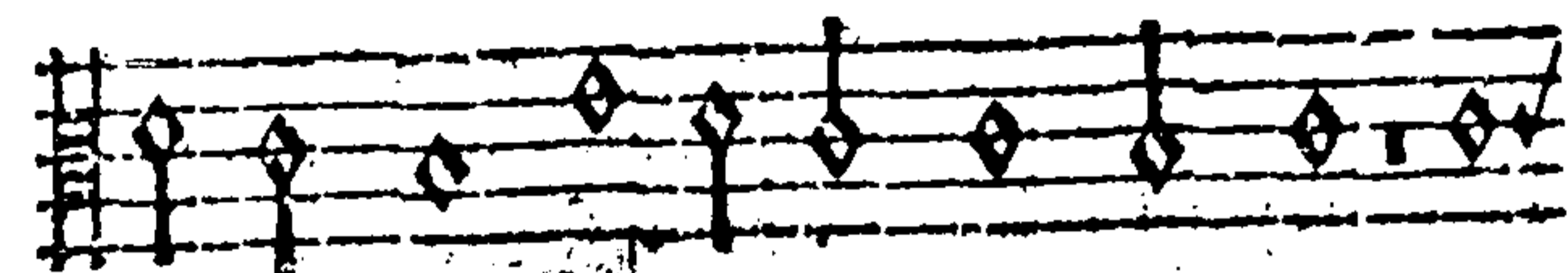
He describeth the peruerse nature of men, which were so grown to licentiousnes, that God was brought to vnder contempt, for the which thing although he was greatly grieved: yet being perswaded that God wolde send some present remedy, he comforteth him self and others.



Here is no God, as foolish men affirme



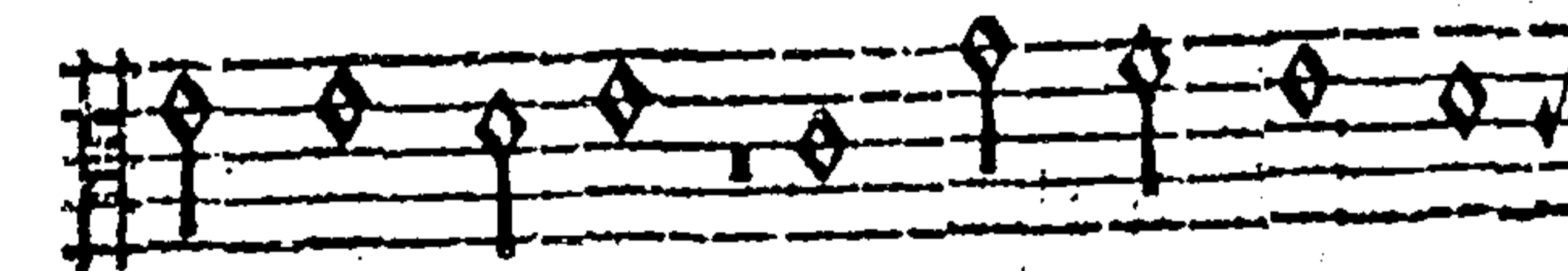
in their mad mood: their driftes are all cor



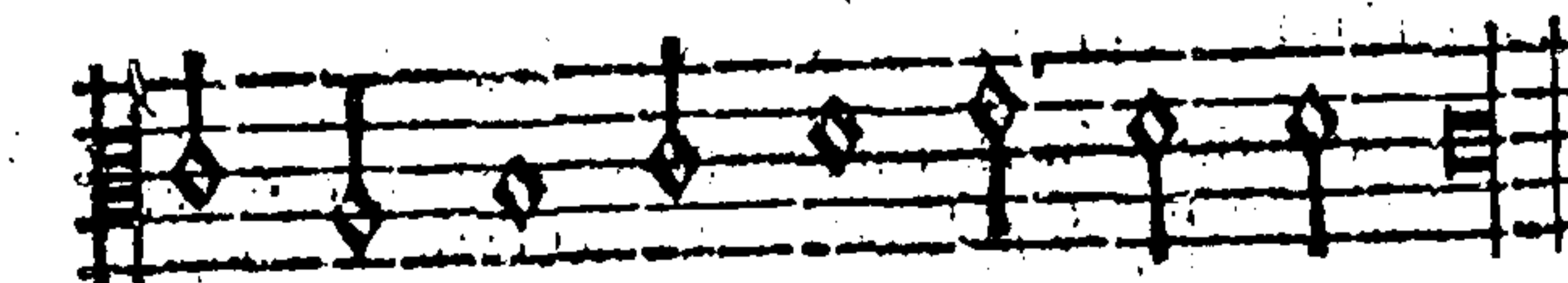
rupt and vaine, not one of them doth good: the



Lord behelde from heauen high, the whole



race of mankind: and saw not one that



sought in dede, the liuing God to finde.

They

3 They went awide and were corrupt,
and truly there was none:

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

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

Eating my people euen as bread,
not one to seeke Gods will?

5 When they thus rage, then so deely
great feare on them shall fall:

For God doth loue the righteous men,
and will maintein them all.

6 Ye mocke the doinges of the poore,
to their reproch and shame:

Because they put their trust in God,
and call vpon his name.

7 But who shall giue thy people health,
and when wilt thou fulfil:

The promise made to Israel,
from out of Sion hill?

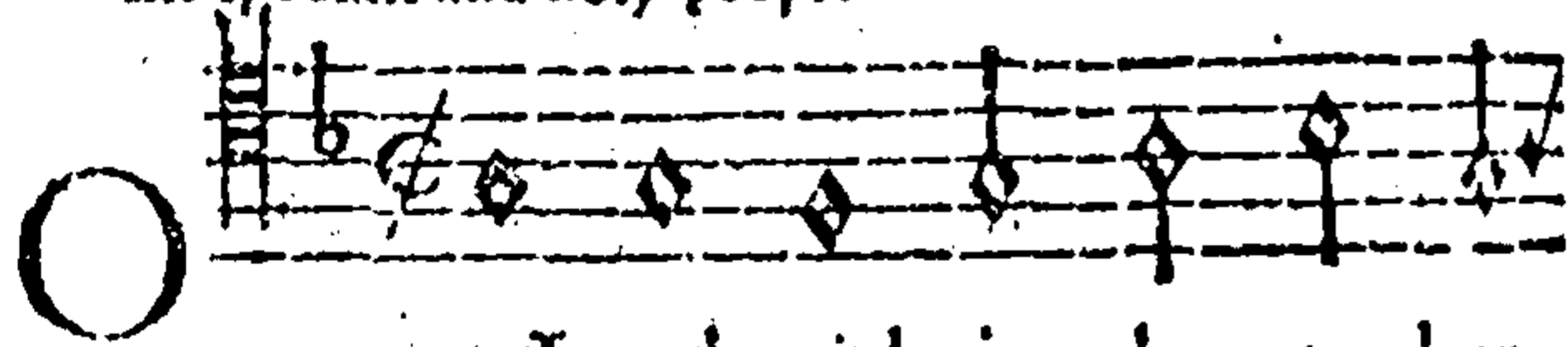
8 Euen when thou shalt restore again
suche as were captiues lad:

Then Iacob shall therein reioice,
and Israel shall be glad.

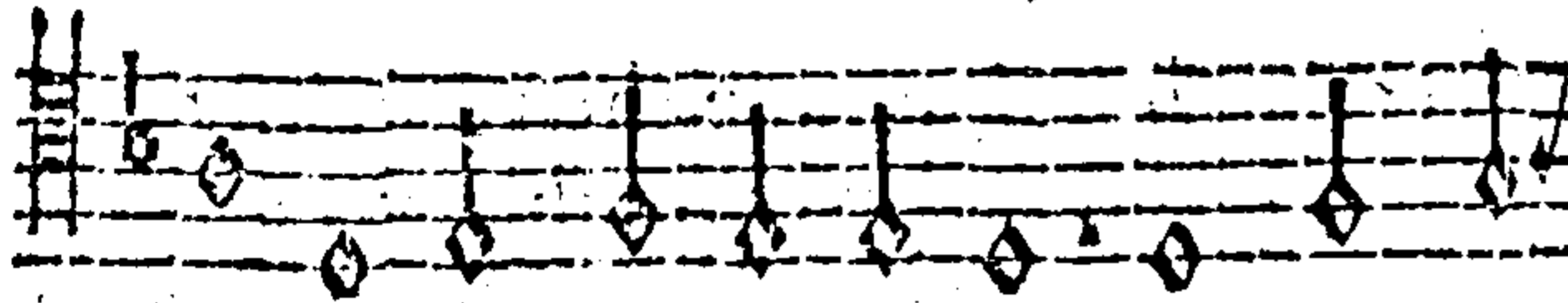
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Pfalme xv. Th. Ster.

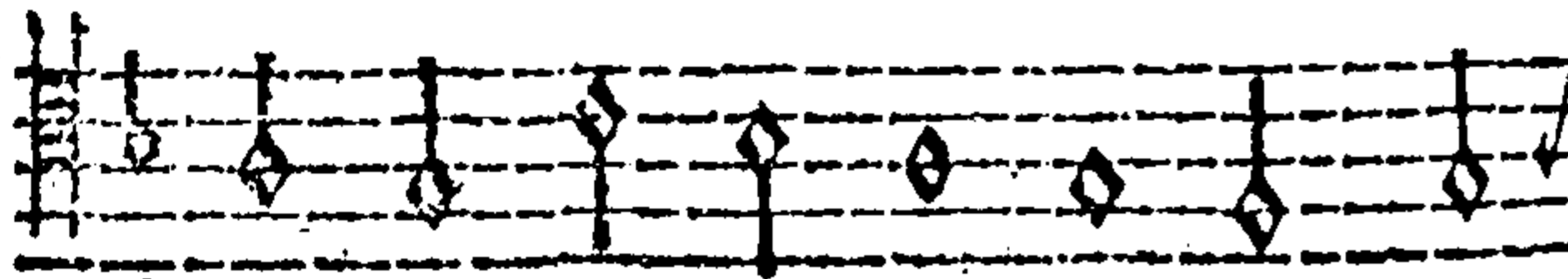
This psalme teacheth on what condition, God did chuse the Jewes for his peculiar people, and wherfore he placed his temple amonge them, which was to the intent, that they by living vprightlie and Godlie, might witness that they were his speciall and holy people.



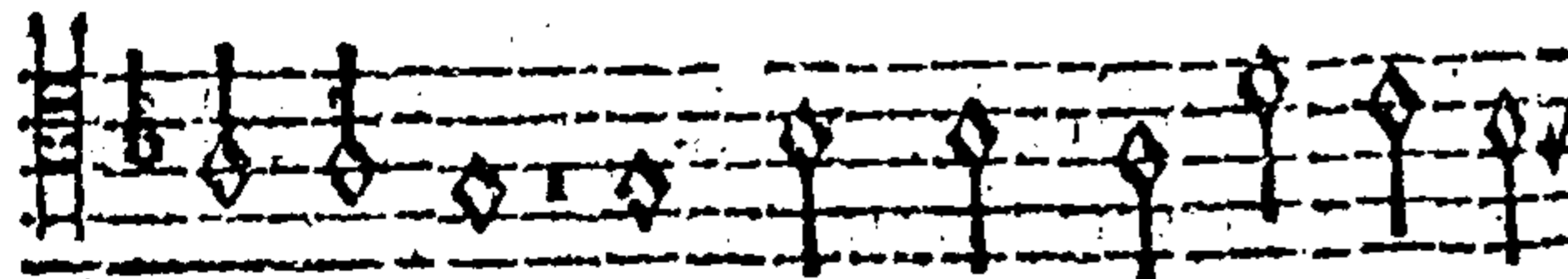
Lord, with in thy ta ber-



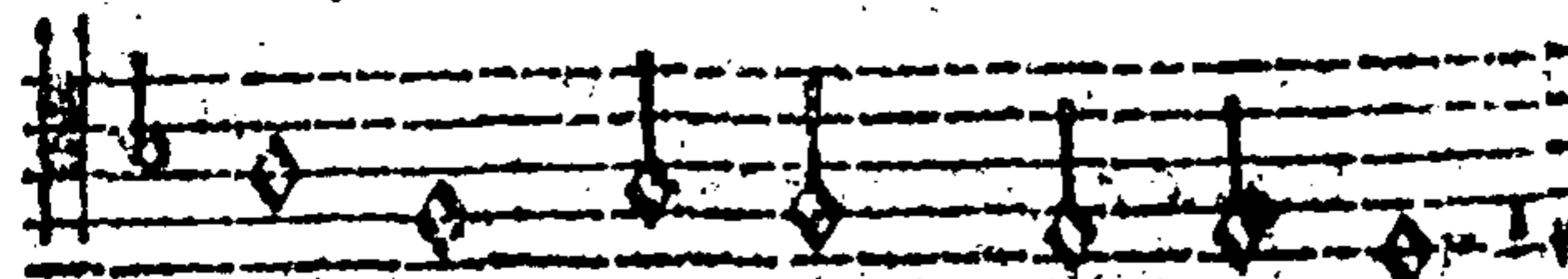
nacle who shall in habit still? or whom wilt



thou re ceive to dwell in thy most



ho ly hill? The mā whose life is vncor-

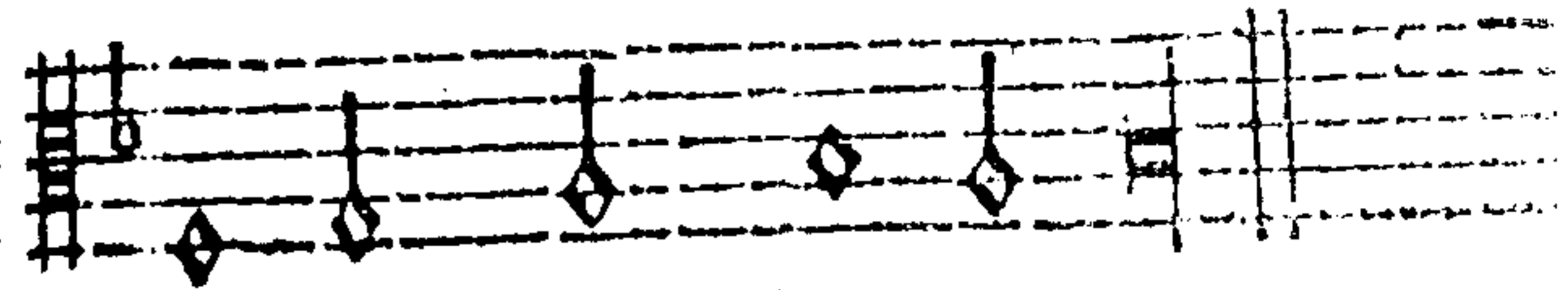


rupt, whose workes are iust and streit:

whos



whose hart doth thinke the ve ry truth,



whose tong speaketh no de ceit.

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

Nor willinglie doth 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.

5 His oth and al his promises,
that kepeth faithfully:

Although he make his couenant so,
that he doth lose therby.

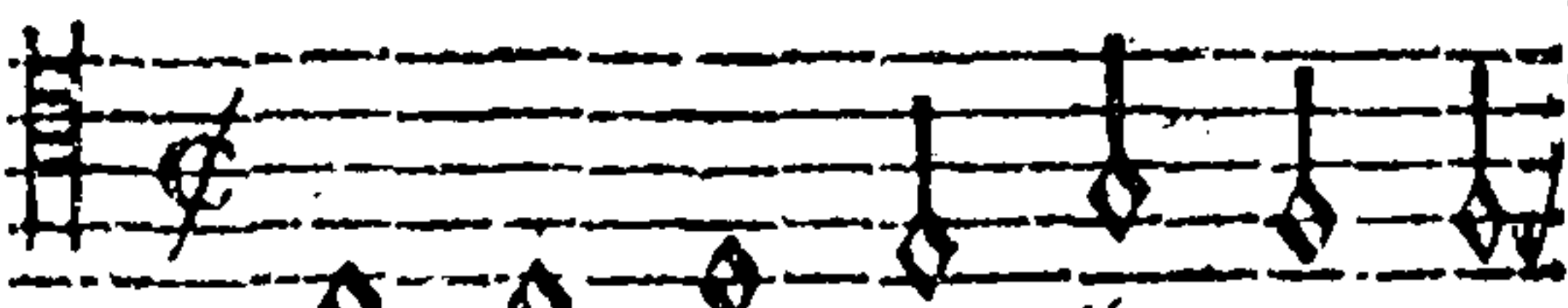
6 That putteth not to vsury,
his money and his coyne:

Ne for to hurt the innocent,
doth bribe or els purloyne.


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

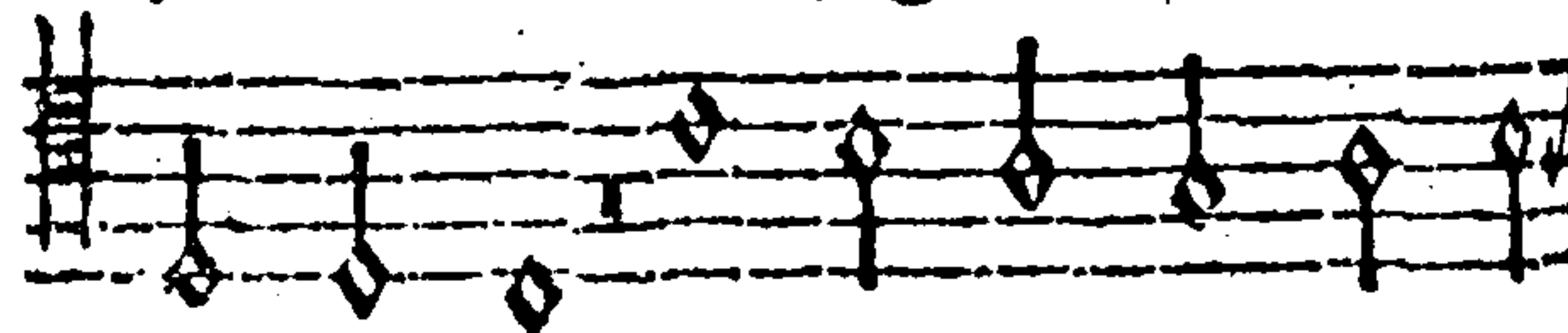
Psalme xvi. Th. Ster.

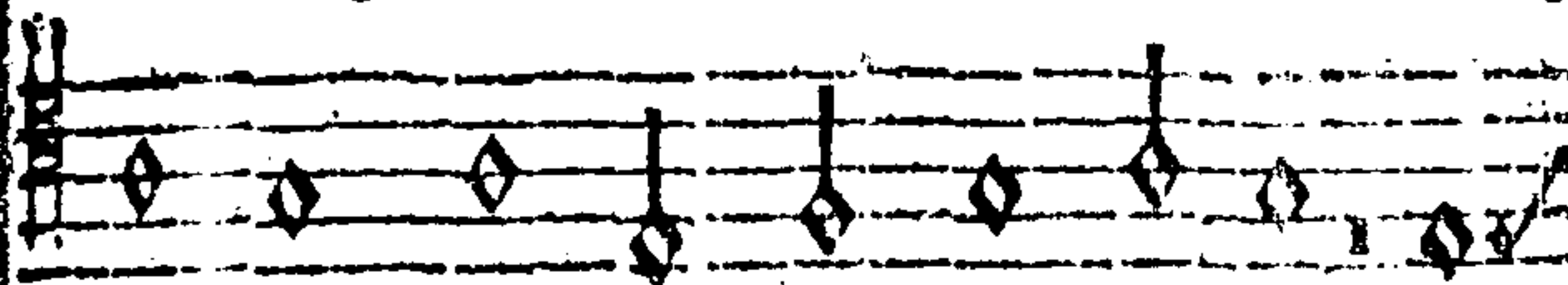
David prayeth to God for succor. not for his workes, but for
his faithes sake. protesting that he hateth all idolatrie,
King God only for his comfort and felicitie: who suffered
his to lacke nothing.

L 
Orde kepe me, for I trust in

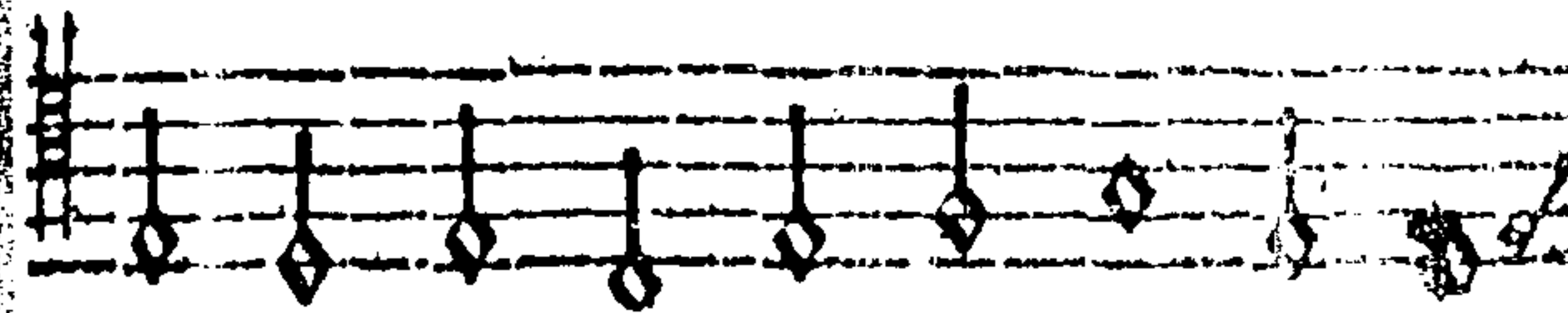

thee, and do confesse in dede: thou art


my God, and of my good, o Lorde; thou

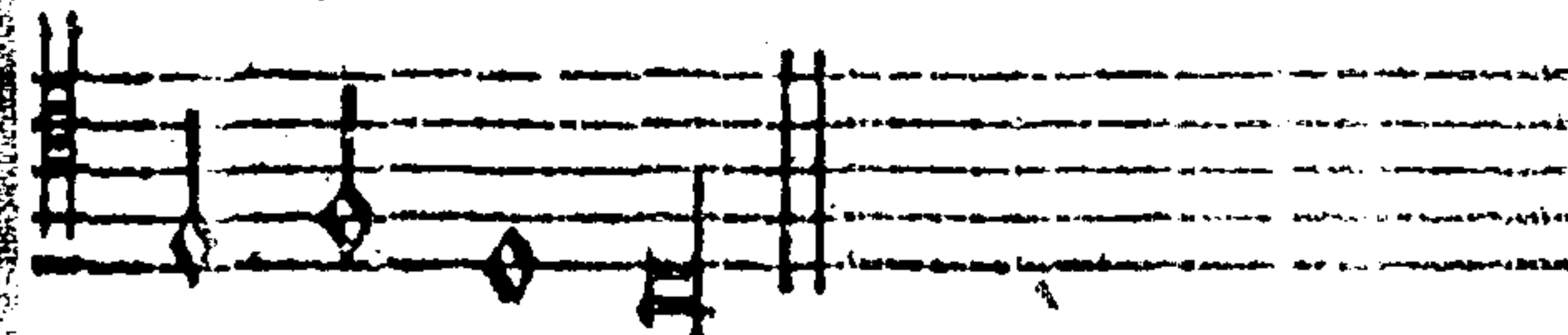

hast no nede. I giue my goodnes to



the Saintes, that in the world do dwell, and



namely to the faithfull flock, in ver-



tue that excell.

They shall heape sorowes on their hea-
which runne as they were madde: (des
To offer to the idol Gods,
alas, it is to badde.

As for their bloody sacrifice,
and offerings of that sort:
I will not touche, nor yet therof
my lippes shall make report.

For why? the Lorde the porcion is,
of mine inheritance:
And thou art he that dost maintein,

- my rent, my lot, my chance.
- 6 The place wherin my lot did fall,
in beauty did excell:
Mine heritage assigned to me,
doth please me wonderous well.
- 7 I thanke the Lord that counseled 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 him ouer all:
For he doth stand on my right hand,
therfore I shal not fall.
- 9 Wherfore my hart and tong also
do both reioyse together:
My fleshe and bodie reste in hope,
when I this thing consider.
- 10 Thou wilt not leaue my soule in graue
for Lord, thou louest me:
Nor yet wilt giue thine holy one,
corruption for to se.
- 11 But wilt me teache the way to life:
for all treasures and store,

Of perfect ioy are in thy face,
and power for euermore.

Psalme xvii. Th. Ster.

Here he complayneth to God of the cruell pride and arrogancie of Saul and the reste of his enemies, who thus raged without any cause giuen on his parte: therefore he desireth God to reuenge his innocencie, and deliuer him. This psalme ought diligentlie to be noted of suche as receiue euill, for well doing.

Sing this, as the 16. psalme.

- O** Lord giue eare to my iuste cause,
attend when I complaine:
And heare the prayer that I put forth,
with lippes that do not faine.
- 2 And let the iudgement of my cause
procede alwaye from thee:
And let thine eyes behold, and cleare,
this my simplicitie.
- 3 Thou hast well-tryed me in the night,
and yet couldest nothing finde:
That I haue spoken with my tong,
that was not in my minde.

- 4 As from the workes of wicked men,
and pathes peruerse and il:
For loue of thy most holy word,
I haue refrained stil.
- 5 Then in thy pathes that be most pure,
stay me, Lord, and preferue:
That from the way wherin I walke,
my steppes may neuer swerue.
- 6 For I do call to thee, o Lorde,
surely thou wilt me aide:
Then heare my prayer ad wey right w
the wordes that I haue saide.
- 7 O thou the Sauour of all them
that put their trust in thee:
Declare thy strength on them that spurn
against thy maiestee.
- 8 O kepe me Lord, as thou woldest kepe
the apple of thine eye:
And vnder couert of thy winges,
defende me secretlye.
- 9 From wicked men that trouble me,
and daily me anoye:
And from my foes that go about,
my soule for to destroye.

- 10 Which wallow in their worldly welth,
so full and eke so fat:
That in their pride they do not spare,
to speake they care not what.
- 11 They lie in wayt where we shulde passe,
with craft me to confound:
And musing mischief in their minde,
to cast me to the ground.
- 12 Much like a lion greedely,
that wold his pray embrace:
Or lurking like a lions whelp,
within some secret place.
- 13 Vp Lord, with haste preuent my foe,
and caste him at thy feete:
Saue thou my soule, from th'euill man,
and with thy sworde him smite.
- 14 Deliuer me Lord, by thy power,
out of these tyrannes handes:
Which now so long time reigned haue,
and kept vs in their bandes.
- I meane from worldly men, to whom
all worldly goodes are rife:
That haue no hope nor parte of ioye,
but in this present life.

Thou of thy store their bellies fillest
 With pleasures to their minde:
 Their children haue inough, and leaue
 to theirs the rest behinde.

15 But I shall with pure conscience
 beholde thy gracious face:
 So when I wake I shalbe full,
 with thine image and grace.

Psalme xix. Th. Ster.

To the intent he might moue the faithfull to a deeper consideration of Gods glorie, he setteth before their eyes most exquisite workmanship of the heauens with their proportion and ornamentals. And afterward calleth them to lawe, wherein God hath reueled him self more familiarly to his chosen people. The which peculiar grace by considering the law, he setteth furth more at large, and in the end he concludeth with a prayer.

Sing this, as the 14. Psalme.

THe heauens and the firmament,
 do wonderously declare:

The glory of God omnipotent,
 his workes and what they are.

2 The wonderous workes of God appeare
 by euery dayes successe:

The nights which likewise their race
 the selfe same thinges expresse.

3 The

There is no language, tong, or speech,
 where their sound is not heard:
 In all the earth and coastes therof,
 their knowledge is conferd.

In them the Lorde made for the sunne,
 a place of great renome:
 Who like a bridegrome redy trimmed,
 doth from his chamber come.

And as a valiant champion,
 who for to get a price:
 With ioye doth hast to take in hand
 some noble enterprise.

6 And all the skie from end to end,
 he compasseth about:

Nothing can hide it from his heate,
 but he wil find it out.

How perfect is the lawe of God,
 how is his couenant sure?

Conuerting soules, and making wise,
 the simple and obscure.

Iust are the Lordes commandementes,
 and gladde both heart and minde:

His precept pure, and geueth light,
 to eyes that be ful blinde.

- 9 The feare of God is excellent,
and doth indure for euer:
The iudgementes of the Lord are true,
and rightuous altogether.
- 10 And more to be embraced alwaies,
then fined gold, I say:
The hony and the hony combe,
are not so sweet as thay.
- 11 By them thy seruant is forwarned
to haue God in regard:
And in perfourmance of the same,
there shalbe great reward.
- 12 But Lorde what earthly mā doth knowe
the errors of his life?
Then clēse my soule from secret sinnes
which are in me moſte riſe.
- 13 And kepe me that presumptuous sinnes
preuayle not ouer me:
And then shal I be innocent,
and great offenses fle.
- 14 Accept my mouth and eke my heart,
my wordes and thoghtes echone:
For my redemer and my strength,
O Lord, thou art alone.

Psalm xx. Th. Ster.

A prayer of the people vnto God, that it wolde please him to
heare their king, and receiue his sacrifice, which he offered
before he went to batell against the Ammonites, declaring
how that the heathē put their trust in horses and chariottes;
but they trust only in the name of the Lorde their God.
wherefore the other shall fall, but the Lorde will saue the
king and his people.

Sing this, as the 15. psalme.

N trouble and aduersitie,
the Lord God heare thee still:
The maiestic of Iacobs God,
defende thee from all ill.
And send thee from his holy place,
his help at euery nede:
And so in Sion stablish thee,
and make the strong in dede.

Remembering well the sacrifice,
that now to him is done:
And so receiue right thankfully,
thy burnt offerings echone.
According 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 requestes,
fulfilled hath alwaye.

6 The Lorde will his anointed saue
I knowe well by his grace:
And send him health by his right hand,
out of his holy place.

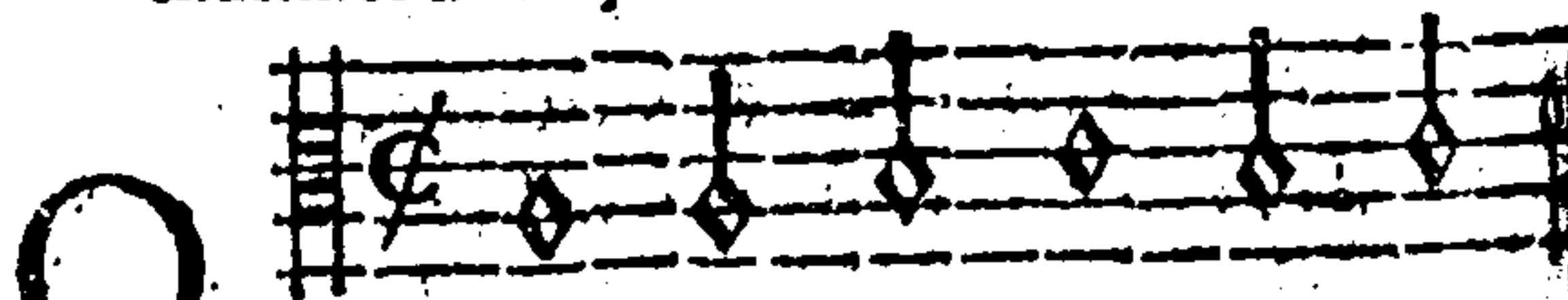
7 In charettes some put confidence,
and some in horses trust:
But we remembre God our Lorde,
that kepeth promise iust.

8 They fall downe flat, but we do rise,
and stand vp stedfastly:

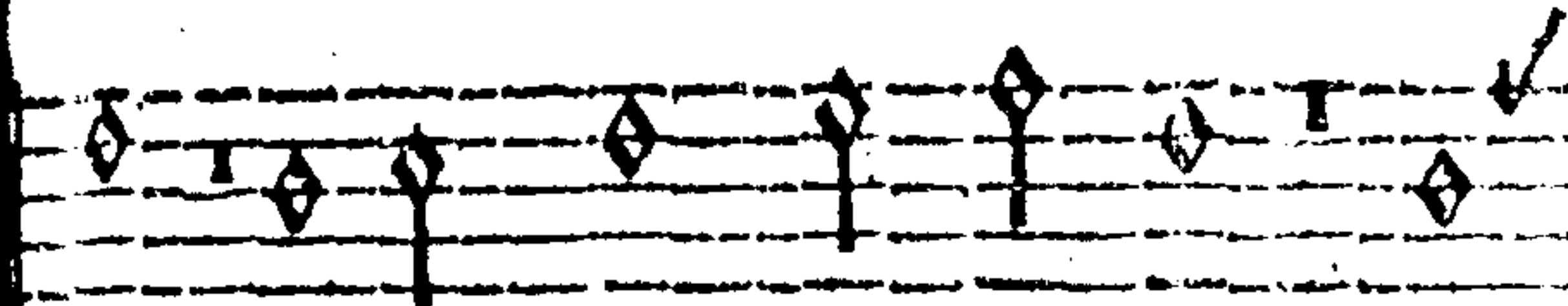
9 Now saue and helpe vs, Lorde, and kin
on the when we do cry.

Psalme xxi. Th. Ster.

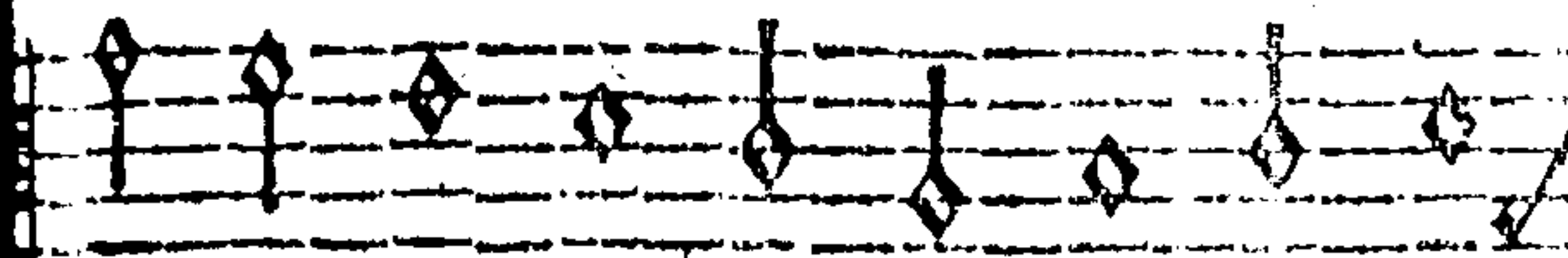
David in the person of the people praiserh God for the vic
rie which he gaue them against the Syrians and Am
tes 2. Sam. 10, 11. wherin he had the riche crown of the
of Ammon set vpon his heade 2. Sam. 12. and was int
with the manifold blessings of God, and contrariw
enemies destroyed.



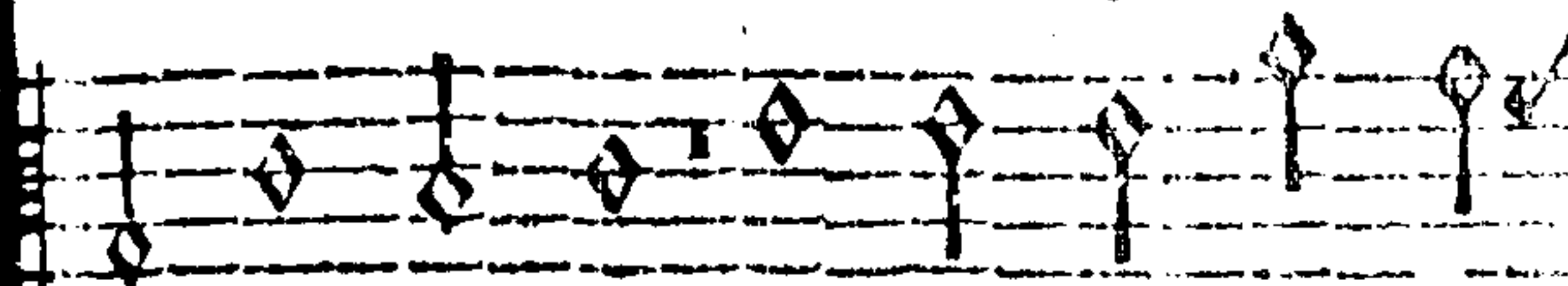
Lorde how ioy full is the



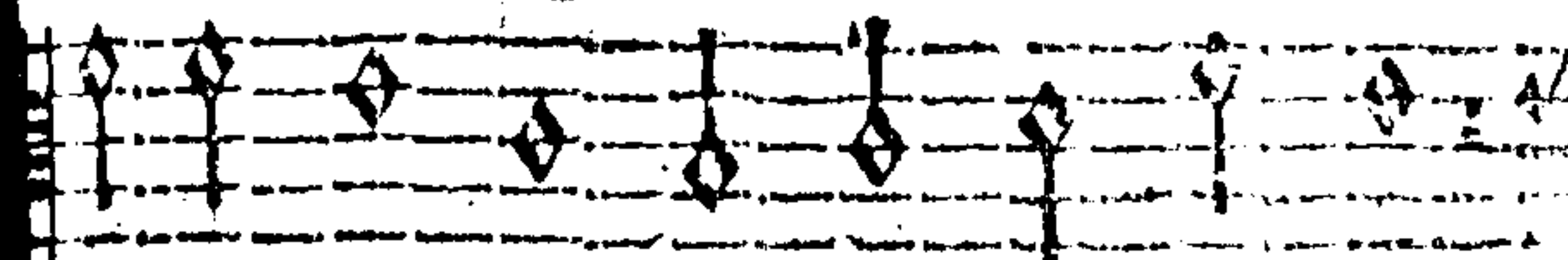
king, in thy strength and thy power: how



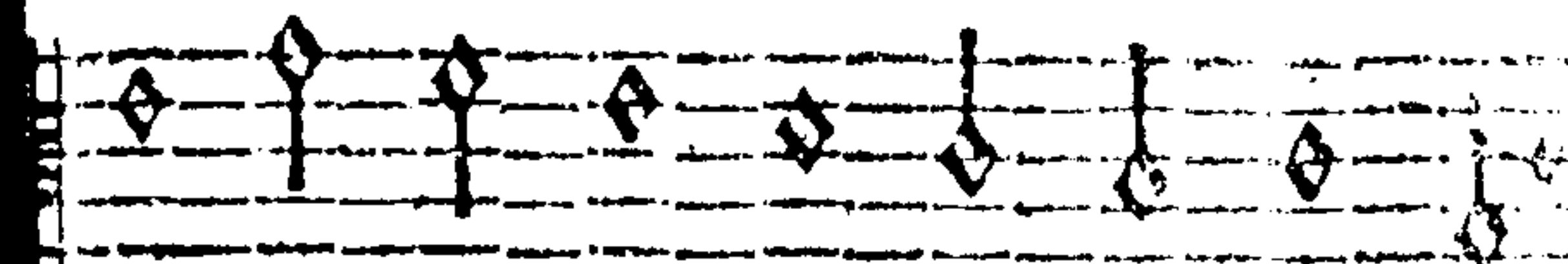
vehemently doth he re ioyse in thee



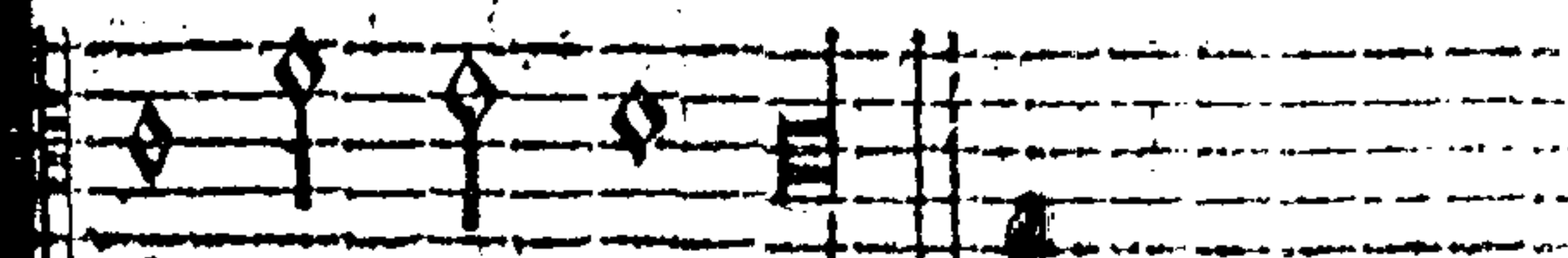
his Sa. ui our? for thou hast gi uen



vn to him his Godly hartes de fire:



To him hast thou nothing de nied, of



that he did require.

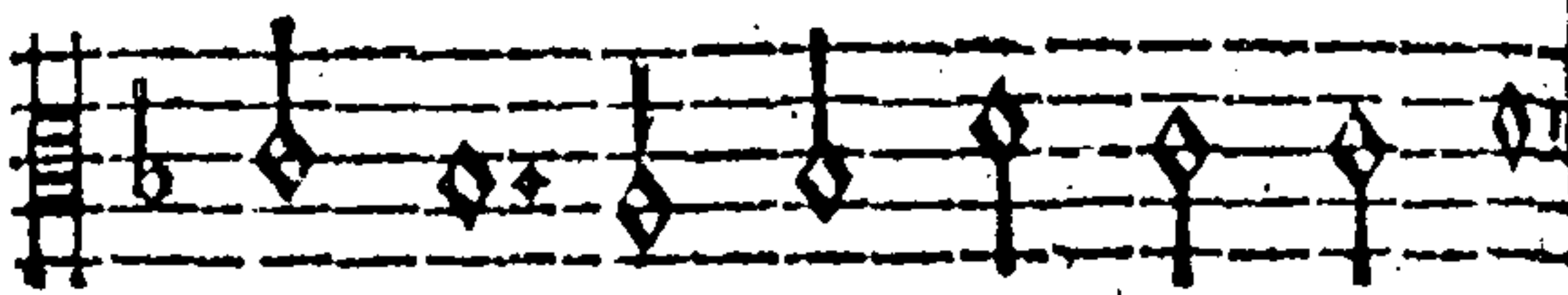
- 3 Thou didest preuēt him with thy gifts
and blessinges manifold:
And thou hast set vpon his head,
a crown of perfect golde.
- 4 And when he asked life of thee,
therof thou madest him sure:
To haue long life, yea such a life,
as euer shuld indure.
- 5 Great is his glory by thy helpe,
thy benefite and aide:
Great worship and great honour both
thou hast vpon him laide.
- 6 Thou wilt giue him felicitie,
that neuer shal decay:
And with thy chearfull countenance,
wilt comfort him alway.
- 7 For why? the king doth strongly trust,
in God for to preuaile:
Therefore his goodnes and his grace
wil not that he shal quayle.
- 8 But let thine ennemies fele thy force,
And those that thee withstand:
Finde out thy foes, and let them feele
The power of thy right hand.

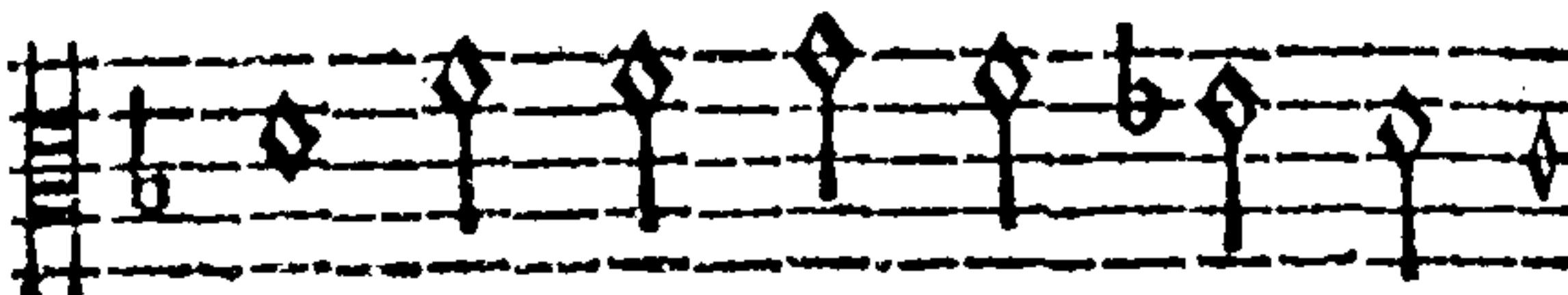
- And like an ouen burne them Lord,
in fire flame and fume:
Thine angre shall destroy them all,
And fire shall them consume.
- And thou wilt root out of the earth,
their fruite that shuld increase:
And from the number of thy folke,
their seede shal end and cease.
- For why? muche mischief did they muse,
against thine holy name:
Yet did they faile and had no power,
for to perfourme the same.
- But as a marke thou shalt them set,
in a moſte open place:
And charge thy boweltringes redily,
Against thine ennemies face.
- 3 Be thou exalted Lord therefore,
in thy strength euery houre:
So shal we sing right solemnly,
praising thy might and powre.

Psalme xxiii. W. Whittingham.

Because the Prophet had proued the greates mercies of God
at diuerse times, and in sundrie maners: he gathereth a cer-
tein assurance, fullie perswading him selfe that God will
continue the verie same goodnes towards him for euer.

T  He Lord is on lie m

 sup port, and he that doth me feed

 how can I then lacke a ny thing

 wherof I stand in need

2 He doth me fould in cottes most safe,
the tendre grasse fast by:
And after driueth me to the streames,
which runne moſte pleasantly.

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

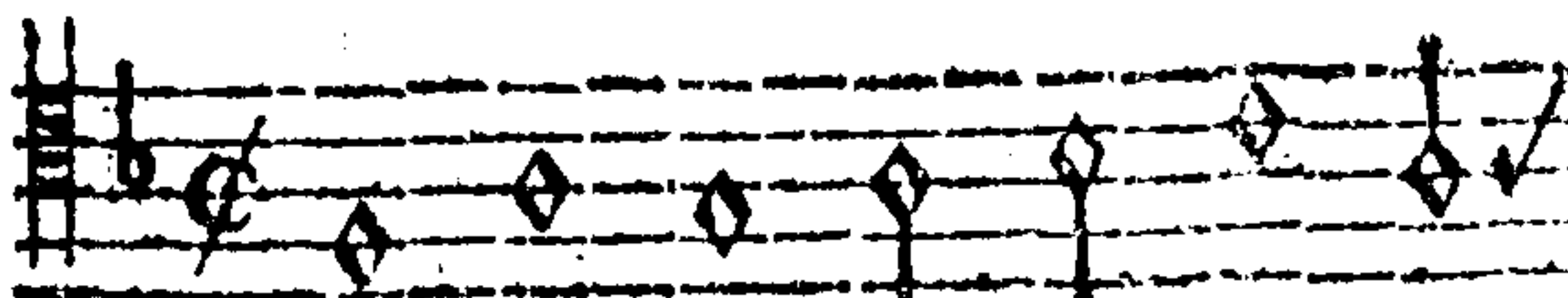
Andthogh I were euē at deathes doore
yet wold I feare none ill:
For with thy rodde ād ſhepherdes crooke
Iam comforted ſtill.

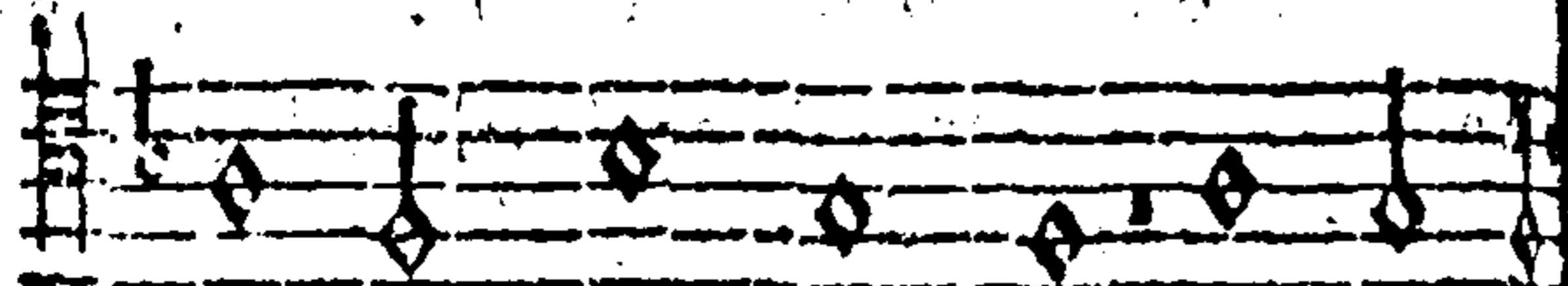
Thou haſte my table richely deckt,
in deſpite of my foe:
Thou haſte my heade with baume re-
my cuppe doth ouerflooe. (freſht,

And finally while breath doth laſte,
thy grace ſhall me defend:
And in the houſe of God will I,
my life for euer ſpend.

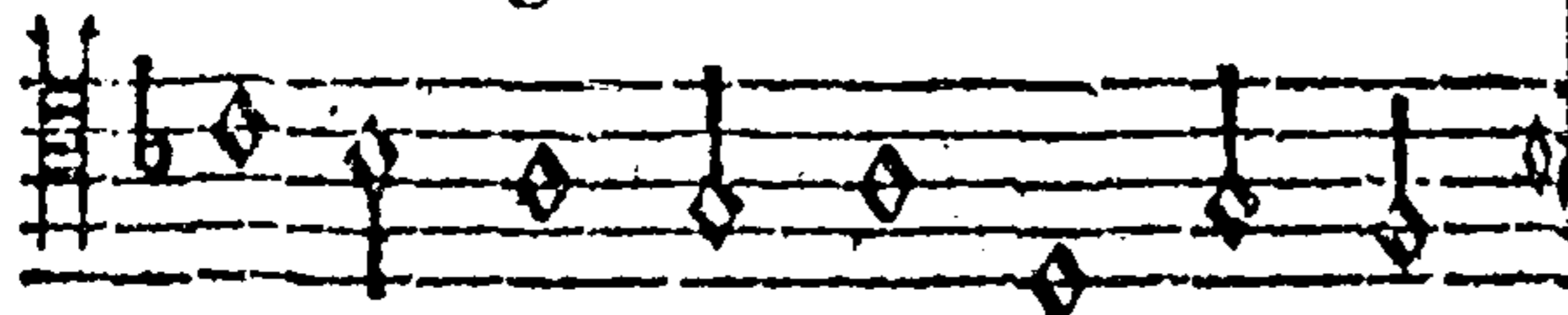
Psalme xxv. Th. St.

The Prophet rowched with the cōſideratiō of his ſinnes, ād al
ſo greued with the cruell mallice of his enemies, prayeth
to God moſte feruentlie to haue his ſinnes forgiuen, eſpe-
cially, ſuch as he had committed in his youth. He begin-
neth euerie verſe, according to the Ebraie letters. ii. or iii-
except.

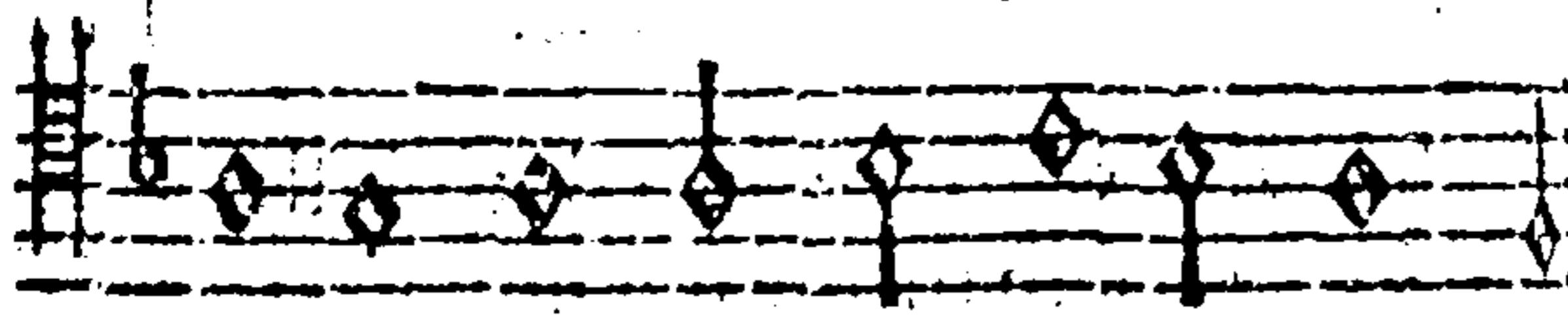
I  Lift mine heart to thee my



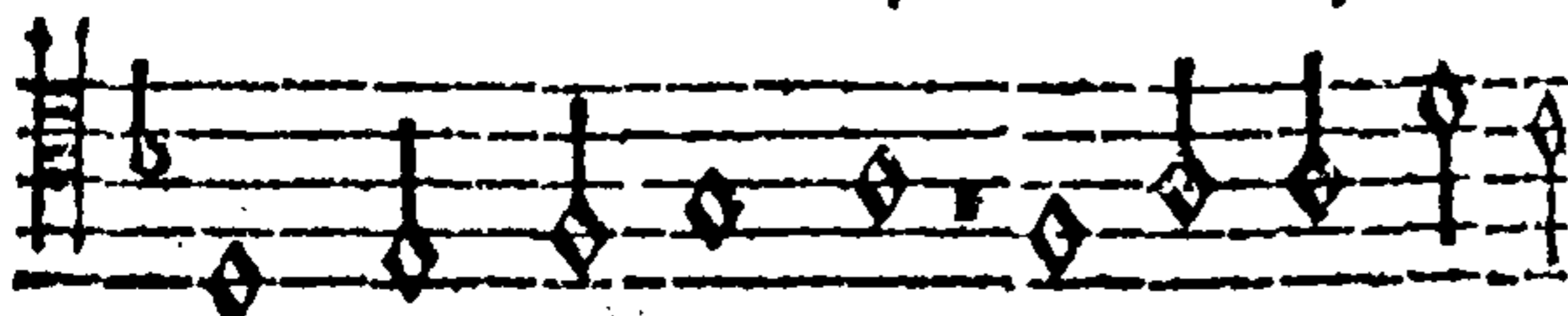
God, and guide moſte iuſt: now ſuf fer



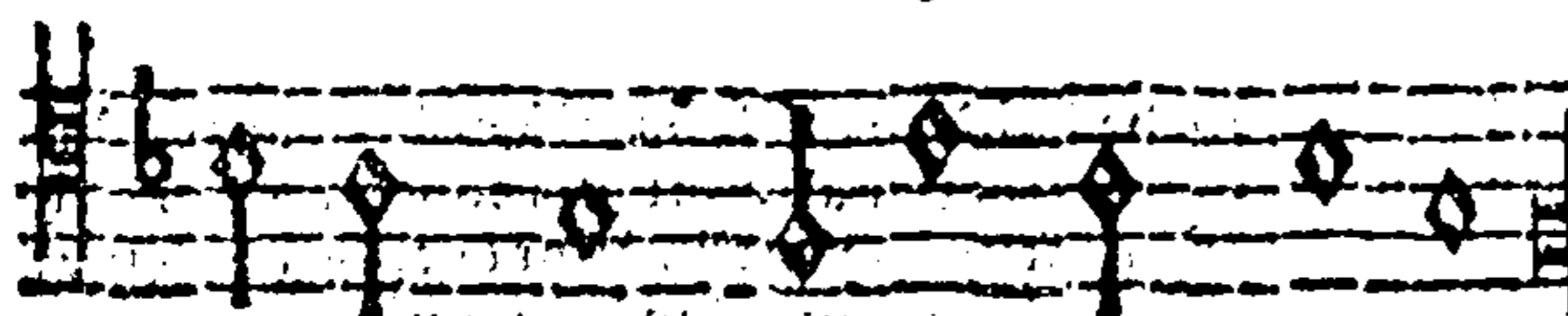
me to take no ſhame, for in thee do



I truſt. Let not my foes re ioyſe, nor



make a ſcorne of me, and let the not be



overthrowen, that put their truſt in the

But ſhame ſhall them befall,
which harme them wrongfully:

3 Therefore thy pathes ad thy right waye
vnto me Lorde deſcry.

Dir

4 Direct me in thy truth,
And teache me I the praye:
Thou art my God and Sauioꝛ,
on thee I wayt alwaye.

5 Thy mercies manifolde,
I praye thee Lorde remember:
And eke thy pitie plentifull,
for they haue bene for euer.

6 Remembre not the fautes,
and frayltie of my youth:
Remembre not howe ignorant,
I haue bene of thy trouth.

Nor after my deſerues,
let me thy mercy finde:
But of thyne owne benignitie,
Lorde haue me in thy minde.

7 His mercy is full ſweet,
his truth a perfect guide:
Therefore the Lorde will ſinners teache,
and ſuch as go a ſide.

8 The humble he will teache
his preceptes for to kepe:
He will direct in all his waies,
the lowlie and the meke.

- 9 For al the wayes of God,
are truth and mercie both:
To them that kepe his Testament,
the witnes of his troth.
- 10 Nowe for thy holy name,
O Lorde I the intreat:
To graunt me pardon for my sinne
for it is wonderous great.
- 11 Who so doth feare the Lorde,
the Lorde doth him direct:
To leade his life in such a waye,
as he doth beste accept.
- 12 His soule shall euermore,
in goodnes dwell and stand:
His seed and his posteritie,
inherit shall the land.
- 13 All those that feare the Lorde,
knowe his secret intent:
And vnto them he doth declare,
his will and Testament.
- 14 Mine eyes and eke my hearte,
to him I wil aduance:
That pluckt my feet out of the snare,
of sinne and ignorance.

- 15 With mercy me beholde,
to thee I make my mone:
For I am poore and solitarie,
comfortles alone.
- 16 The troubles of mine hearte,
are multiplied in dede:
Bringe me out of this miserie,
necessitie and nede.
- 17 Beholde my pouertie,
mine anguish and my paine:
Remit my sinne and mine offense,
and make me cleane againe.
- 18 O Lorde beholde my foes,
howe they do still increase:
Pursuing me with deadly hate,
that faine wolde liue in peace.
- 19 Preserue and kepe my soule,
and eke deliuer me:
And let me not be ouerthrowen,
because I trust in the.
- 20 Let my simple purenes
me from mine ennemies shend:
because I look as one of thine,
that thou shuldest me defend.

PSALME XXVIII.

22 Deliuer Lord thy folke,
and send them some reliefe:
I mean thy chosen Israel,
from all their pain and grief.

Psalme xxviii. Th. Ster.

Being in great feare and p̄suenes to see God dishonored by the wicked men, he desireth to be rid of them, and crieth for vengeance against them, and at length assureth himselfe that God hath heard his prayer, vnto whose euicion, he commendeth all the faithfull.

Sing this, as the 14. psalme.

THou art, o Lord, my strength and staye,
the succour which I craue:
Neglect me not, lest I be like,
to them that go to graue.
2 The voice of thy suppliant heare,
that vnto thee doth crie:
When I lift vp my handes vnto,
thy holy Arke most hie.
3 Repute not me among the sorte
of wicked and peruert:
That speake right faire vnto their friends
and thinke full ill in heart. (des,
4 According to their handy worke,
as they deserue in dede:

PSALME XXVIII.

32

And after their inuencions,
let them receiue their mede.

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 rendre thanks vnto the Lorde,
howe great a cause haue I:
My voyce my praier and my complaint,
that heard so willinglie?

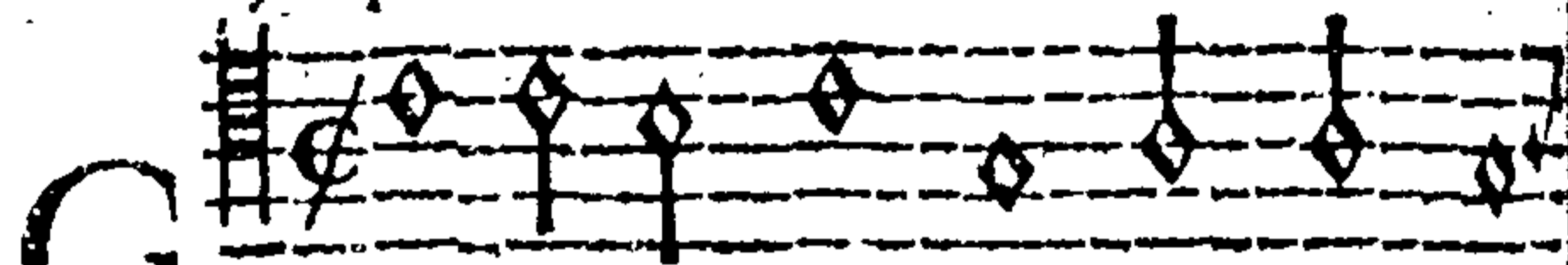
7 He is my shield and fortitude,
my buckler in distresse:
My hope, my helpe, my hartes relief,
my song shall him confesse.

8 He is our strength and our defense,
our ennemies to resiste:
The health and the Saluacion,
of his elect by Christe.

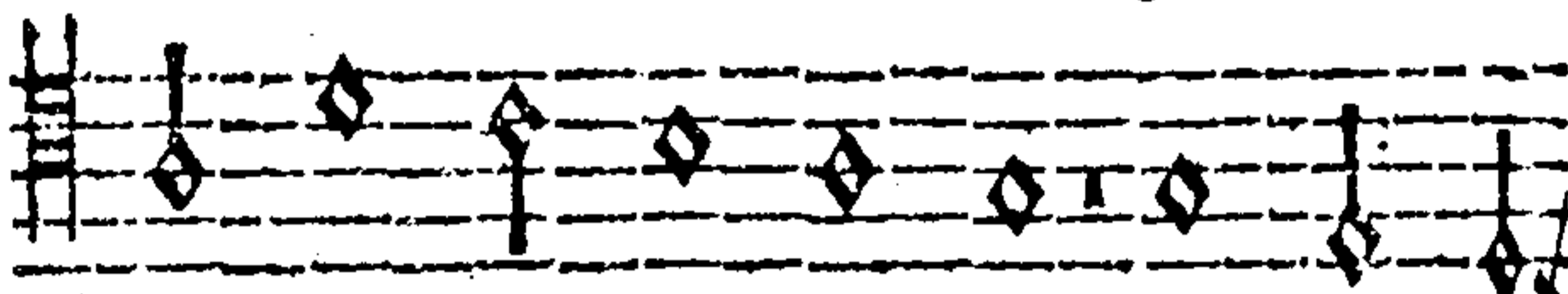
9 Thy people and thine heritage,
Lord blesse, guide and preserue:
Increase them Lord, and rule their hartes,
that they may neuer swerue.

Pfalme xxix. Th. Ster.

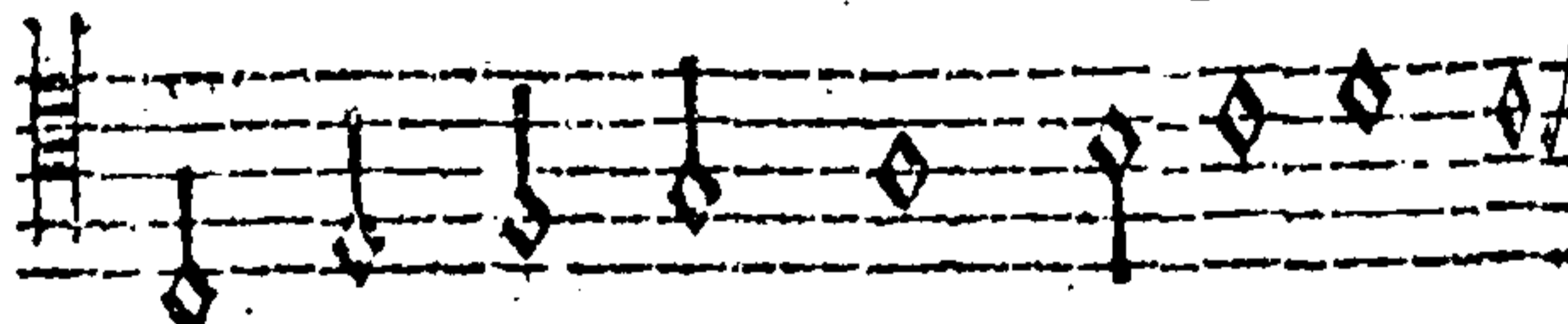
An excellent psalme, wherein the Prophet exhorteth the very princes and rulers of the worlde (which ether wise for the moste parte thinke there is no God) at the least to feare him for the thunders and tempestes, for feare wherof all creatures tremble. And thogh therby God threatneth sinners, yet is he alwayes mercifull to his, and moueth them therby to praise his name.



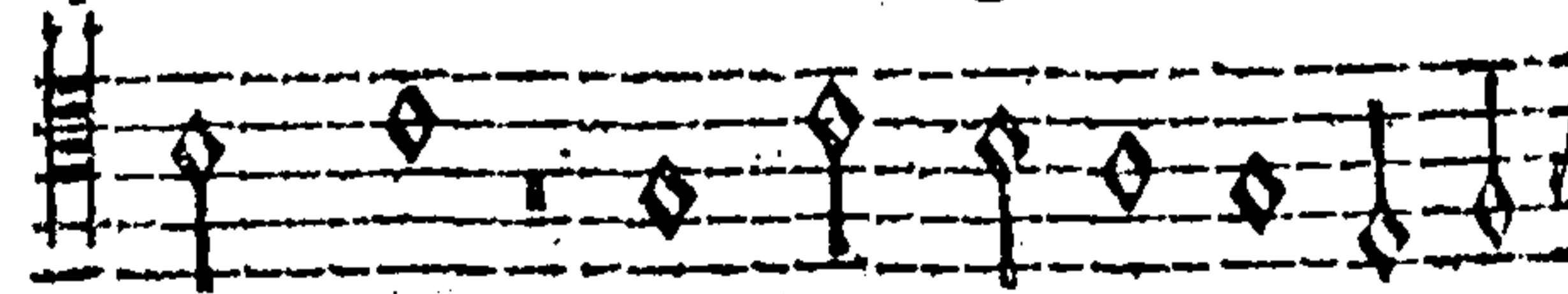
G iue to the Lord ye po tentates,



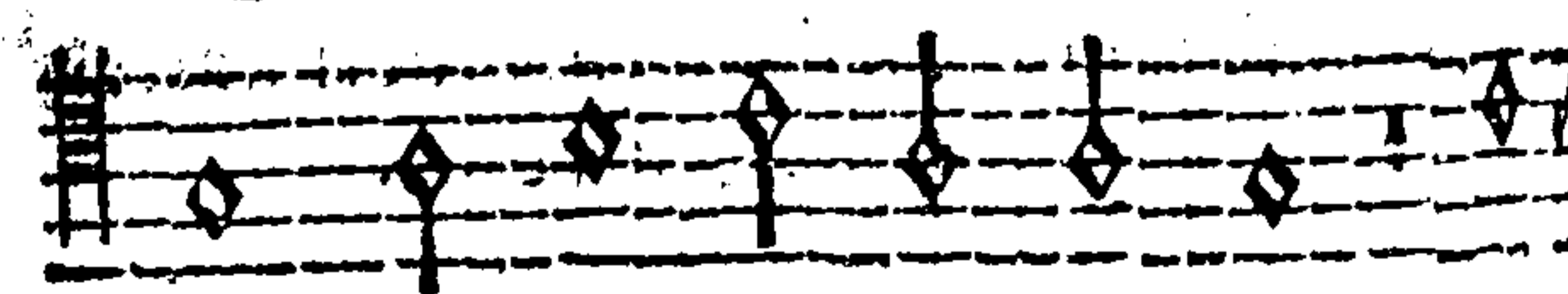
ye ru lers of the world: giue ye all



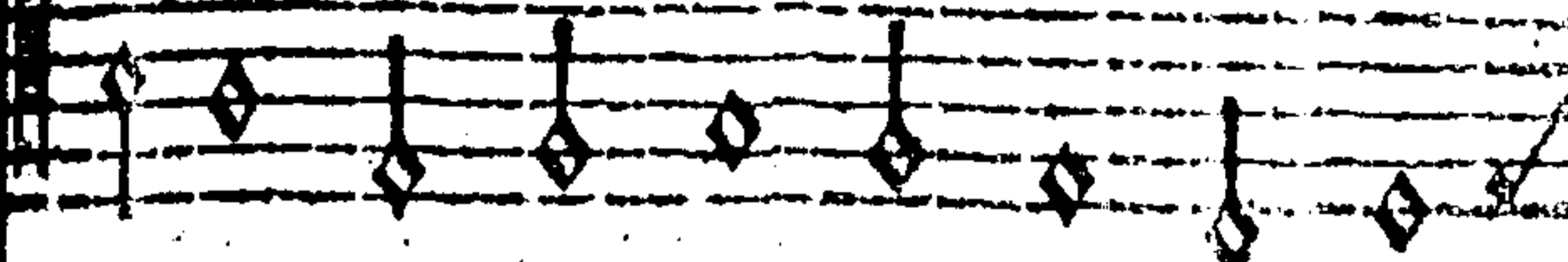
praise, honour, and strength, vnto the li



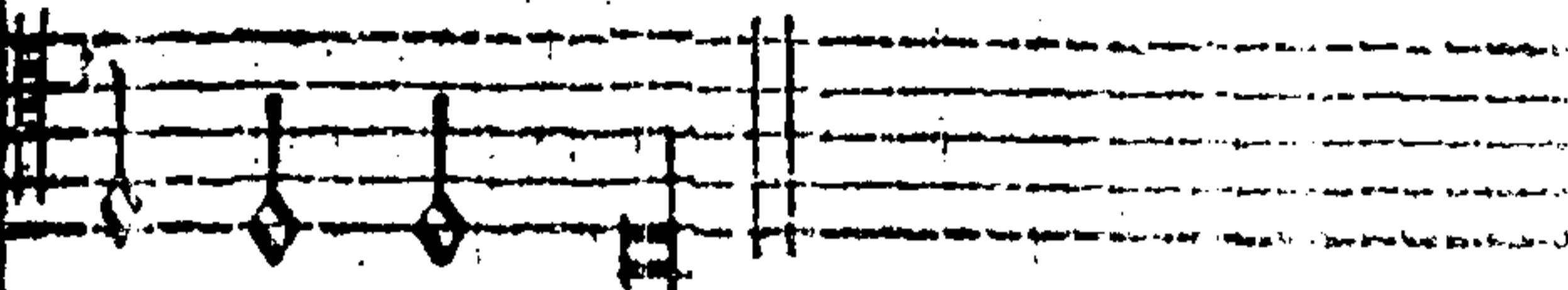
uing Lorde. Giue glo ry to his ho ly



name, and honour him a lone: wor-



ship him in his ma iestie, with in



his ho ly throne.

3 His voice doth rule the waters all
euen as him selfe doth pleas:
He doth prepare the thunder clappes,
and gouerneth all the seas.

4 The voice of God, is of great force,
and wonderous excellent:
It is moſte mighty in effect,
and muche magnificent.

5 The voice of God doth rent and breake
the Cedre trees so long:
The Cedre trees of Libanus,
which are most high and strong.

6 And maketh them leape like as a calf,
or els the vnicoorne:
Not only trees, but mountaynes great,
wheron the trees are borne.

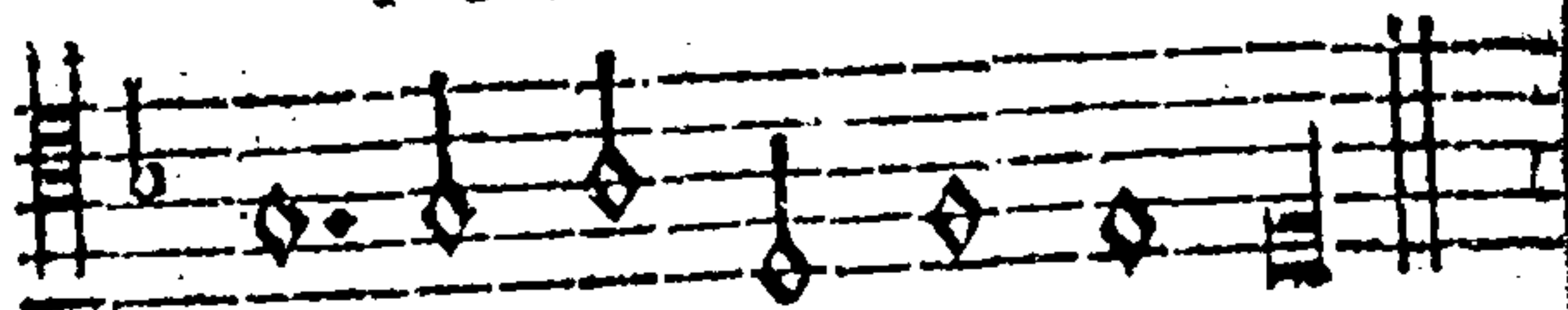
7 His voice diuideth flames of fier,
 and shaketh the wildernes:
 8 It maketh the desert quake for feare,
 that called is Cades.
 9 It maketh the hundes for feare to calue,
 and maketh the couert plaine:
 Then in his temple euerie man,
 his glory doth proclaime.
 10 The Lorde was set aboue the floodes
 ruling the raging sea:
 so shall he reigne as Lord and king
 for euer and for aye.
 11 The Lord will giue his people power
 in vertue to increase:
 The Lorde will blesse his chosen folke
 with euerlasting peace.

Psalme xxx. I. Hopkins.

When David shuld haue dedicated his house to the Lorde,
 felt so extreme sicke, that he was without all hope of life,
 and therefore after his recouerie, he rendreth thanks
 to God, exhorting others to the like, and learne by his exam-
 ple, that God is rather mercifull then seuer and rigor-
 ous towards his children, and also that the fall from prosper-
 ity to aduersity is so dein. This done, he returneth to pray-
 er, promising to praise God for euer.

A

Al laude and praise with
 hart and voice, ô Lord, I giue to the:
 which didest not make my foes re ioyse,
 but hast ex alted me. ô Lord, my God
 to the I cried, in all my pain and
 grief: thou gauck an eare and didest pro



uide to ease me with re lief.
 3 Of thy good will thou hast called back
 My soule frome hell to saue:
 Thou diddest reuiue, when strength did
 And kept me from the graue. (lacke
 4 Sing praise ye Saintes that proue and see
 The goodnes of the Lord:
 In memory of his maiestee,
 Reioise with one accord.
 5 For why? his angre but a space,
 Doth last and flake againe:
 But in his fauour and his grace,
 Alwayes doth life remaine.
 Thogh gripes of grief and pāges full
 Shall lodge with vs all night: (re
 The Lord to ioy shal vs restore,
 Before the day be light.
 6 When I enioyed the world at will,
 Thus wold I boast and say:
 Tushe, I am sure to feele none ill,
 This welth shall not decay.

For thou, O Lord, of thy good grace,
 Haddest sent me strength and aid:
 But when thou turned away thy face
 My mind was fore dismaid.
 3 Wherefore againe yet did I cry,
 To thee, O Lord of might:
 My God with plaintes I did apply,
 And prayed both day and night.
 What gain is in my blood, said I,
 If death destroy my dayes:
 Doth dost declare thy maiestie,
 Or yet thy truth doth prayes?
 4 Wherefore my God some pitie take,
 O Lorde, I thee desire:
 Do not this simple soule forsake,
 Of helpe I thee require.
 Then diddest thou turne my grief ad wo
 Vnto a chearful voice:
 The mourning weed thou tookest me
 and madest me to reioise. (fro,
 5 Wherefore my soule vncessantly,
 Shall sing vnto thee prayes:
 My Lord, my God, to thee will I,
 Giue laud and thankes alwayes:

Pfalme xxxii. Th. St.

¶ David punished with greuous sickenes for his sinnes, cometh them happy to whome God doth not impute their transgressions. And after that he had confessed his sinnes and obtained pardon, he exhorteth the wicked men to liue Godlie, and the good to reioise.

Sing this, as the 29. Psalme.

THe man is blest, whose wickednes,
the Lord hath cleane remitted:
And he whose sinne and wretchednes,
is hid, and also couered.

2 And blest is he, to whom the Lorde
imputeth not his sinne:
which in his hart, hath hid no guile,
nor fraude is found therein.

3 For whilest that I kept close my sinne,
in silence and constraint:
My bones did weare and wast away
with daily mone and plaint.

4 For night and day thy hand on me
so greuouse was and smert:
That all my blood and humors moist
to drinesse did conuert.

5 I did therefore confesse my faute,

and all my sinnes discover:

Then thou, O Lord, diddest me forgie,
and all my sinnes passe ouer.

6 The humble man shall pray therfore,
and seeke thee in due time:

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

7 When trouble and aduersitie,
do compasse me about:

Thou art my refuge and my ioye,
and thou dost ridde me out.

8 Come hither, and I shall thee teache,
how thou shalt walke aright:

And wil thee guide as I my self
haue learned by proof and fight.

9 Be not so rude and ignorant,
as is the horse and mule:

Whose mouth without a raine or bit
from harme thou canst not rule.

10 The wicked man shall manifold
sorowes and griefes sustain:

But vnto him that trusteth in God,
his goodnes shall remain.

Be mery therfore in the Lord,

PSALME XXXIII.

ye iust lift vp your voice:
And ye of pure and perfect heart
be glad and eke reioice.

Pfalme xxxiii. I. Hop.

He exhorteth good mē to praise God, for that he hath not on-
ly created all thinges. and by his prouidēce governeth
same: but alio is faithfull in his promises. He vnderstan-
deth mans heart, and scattereth the counsell of the wicked.
So that no man can be preferred by any creature or man-
strength: but they that put their confidence in his mercie
shall be preferred from all aduersitie.

Y - E rightuous in the Lord

re ioise, It is a seme ly sight:

That vpright men with thank full voice

That vpright men with thank full voice

Shuld praise the God of might. Praise ye

the Lord with harpe and song, In psalmes

and plea sant thinges: With lute and in-

strument a mong, That foundeth with

ten stringes.

3 Sing to the Lord a song most newe,

With courage giue him prayes:

4 For why? his word is euer true,

His workes and all his wayes.

5 To iudgement, equitie and right,

E 4

He hath a great good will:
And with his giftes he doth delight,
The earth throughout to fill.

6 For by the word of God alone,
The heauens all were wroght:
Their hostes and powers euerichone,
His breath to passe hath broght.
7 The waters great gathered hath he,
On heapes within the shore:
And hid 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 eche coste,
Drede him and stand in awe.
9 What he commanded 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 driue to nought:
He doth defeate the multitude,
Of their deuise and thoght.

11 But his decrees continue stil,

They neuer slake or swage:
The mocions of his minde and will,
Take place in euery age.

12 blest are they to whome the Lord,
As God and guide is knowne:
Whome he doth chose of mere accord,
To take them as his owne.
13 The Lord from heauen cast his sight,
On men mortal by birth:
14 Considering from his seat of might,
The dwellers on the earth.

15 The Lord, I say, whose had hath wroght
Mans heart, and doth it frame:
For he alone doth know the thoght,
And working of the same.
16 A king that trusteth in his host,
Shal nought preuail at length:
The man that of his might doth boast,
Shal fal for al his strength.

17 The troupes of horsemen eke shal faile,
Their sturdy steedes shal sterue:
The strength of horse shal not preuaile
The rider to preserue.

18 But lo, the eyes of God intend

And watche to aide the iust:
With such as feare him to offend,
And on his goodnes trust.

- 19 That he of death and all distresse,
May set their soules from drede:
And if that dardh the land oppresse,
In hunger them to fede.
- 20 Wherfore our soule doth stil depend,
On God our strength and stay:
He is the shield vs to defend,
And driue all dartes away.
- 21 Our soule in God hath ioy and game
Reioising in his might:
For whye in his most holy name,
We hope and much delight.
- 22 Therefore let thy goodnes, o Lord,
Still present with vs be:
As we alwayes with one accord,
Do only trust in the.

Pfalme xxxiiii. Tho. Ster.

After David had escaped Achis, according as is written the 1. Sa. 21. whome in this title he calleth Abimelech (which was a generall name to all the kinges of the Philistines) praiseth God for his deliuerance, prouoking all others by example to trust in God, to feare and serue him, who

deh the Godlie with his Angels, and viterlie destroyeth the wicked in their finnes.

Sing this, as the 15. psalme.

- I wil giue laude, and honor both,
vnto the Lord alwayes:
And eke my mouth for euermore,
shall speake vnto his prayes.
- 2 I do delite to laude the Lorde,
in soule and eke in voice:
That humble men and mortified,
may heare and so reioise.
- 3 Therefore see that ye magnific,
with me the liuing Lorde:
And let vs now exalte his name
together with one accord.
- 4 For I my selfe besought the Lorde,
he answered me againe:
And me deliuered incontinent,
from all my feare and paine.
- 5 Whoso they be that him beholde,
shall see his light moſte cleare:
Their countenance shall not be dashed,
they need it not to feare.
- 6 This sely wretch for some reliefe,

PSALME XXXIII.

vnto the Lord did call:
who did him heare without delay,
and ridde him out of thrall.

7 The Angel of the Lord doth pitche
his tentes in euery place:
To saue all suche as feare the Lorde,
that nothing them deface.
9 Taste and consider well therefore,
that God is good and iust:
O happie man that maketh him,
his only stay and trust.

9 Feare ye the Lord his holy ones,
aboue all earthlie thing:
For they that feare the liuing Lord,
are sure to lacke nothing.

10 The lions shalbe hungerbit,
and pined with famine muche:
But as for them that feare the Lord,
no lacke shaibe to suche.

11 Come nere therefore my children deare
and to my word giue eare:

I shall you teache the perfect way,
howe you the Lorde shulde feare.

12 Who is that man that wolde liue long

PSALME XXXIII. 39

and lead a blessed life?

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

4 Turne backe thy face from doing ill,
and do the Godly dede:

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

5 For why? the eyes of God aboue
vpon the iuste are bent:

His eares likewise do heare the plaint
of the poore innocent.

6 But he doth frowne and bend his browes
vpon the wicked traine:

And cutteth away the memory,
that shuld of them remaine.

7 But when the iust do call and cry,
the Lorde doth heare them se:

That out of pain and misery,
furth with he letteth them go.

8 The Lord is kinde and streight at hand
to such as be contrite:

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

Full many be the miseries,

that rightuous men do suffer:
But out of all aduersities,
the Lorde doth them deliuer.

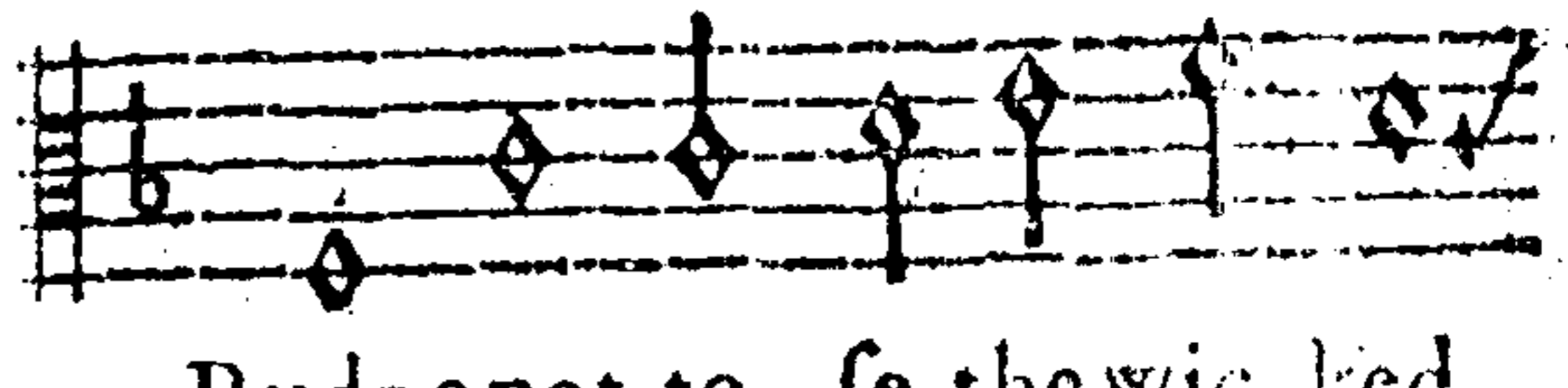
20 The Lord doth so preserve and kepe,
his verie bones alway:
That not so much as one of them
doth perish or decay.

21 The sinne shall flea the wicked man
which he him self hath wrought:
And such as hate the rightuous man
shall soone be brought to nought.

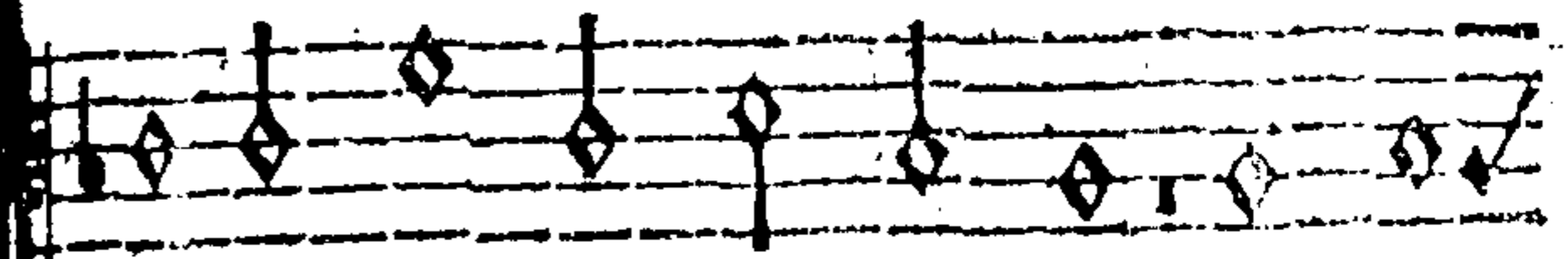
22 But they that serue the liuing Lord,
the Lord doth saue them sound:
And who that put their trust in him
nothing shall them confound.

Psalme xxxvii. W. Whit.

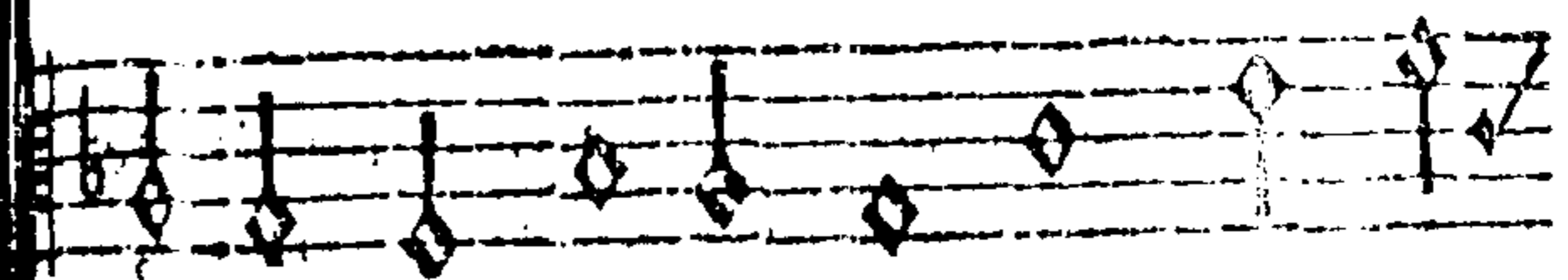
¶ Because the Godly shalde not wonder to se wicked men prosper in this worlde: the Prophet sheweth that all thinges shall be granted according to their hartes desire, to them that feare and seare God: and they that do the contrary, altho they seme to flourish for a time, shal at lengthe perishe.

G 

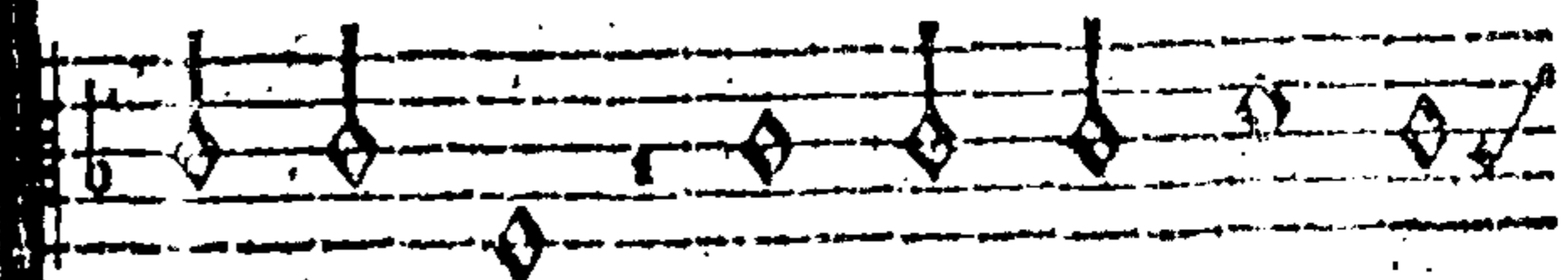
Rudge not to se the wic ked



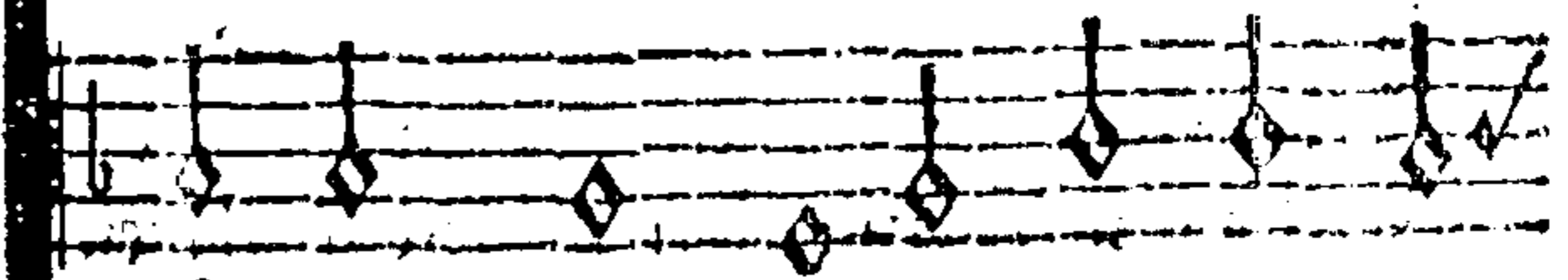
men in welthe to florish still: Nor yet



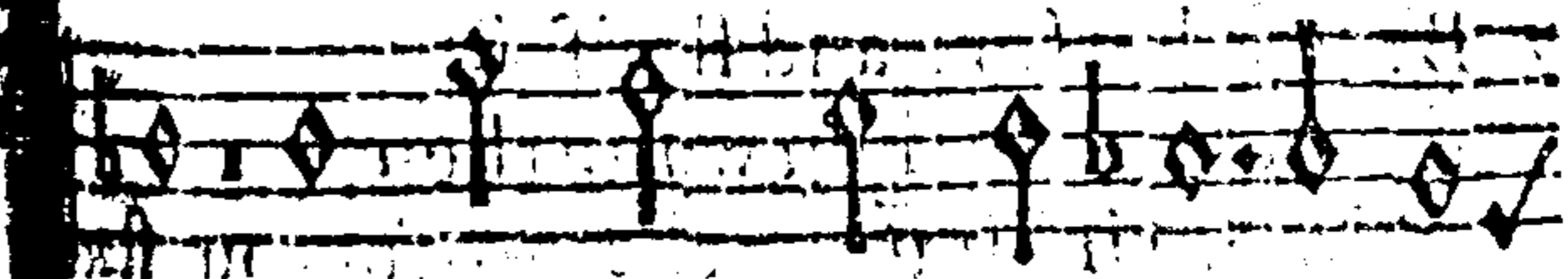
en uie such as to euill haue bent and



set their will: 2 For as grent grasse ad

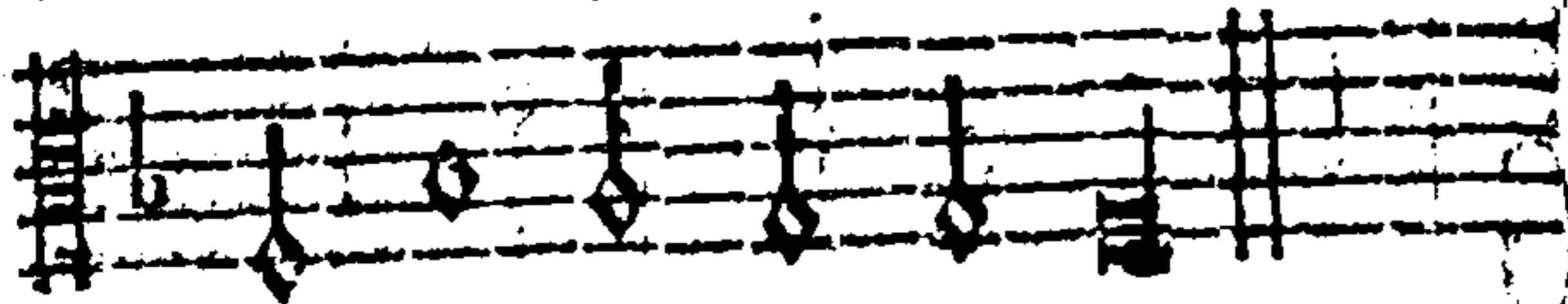


florishing herbes are cut ad wither a-



way: So shall their great prospe ri tie

soone



son passe, fade, and decay.

- 3. Trust thou therefore in God alone,
to do wel giue thy minde:
So shalt thou haue the launde as thine,
and there sure foode shalt finde.
- 4. In God set all thy hartes delite,
and looke what thou woldest haue:
Or els canst wishe in all the worlde,
thou nedest it not to craue.
- 5. Cast bothe thy selfe and thine affaires,
on God with perfect trust:
And thou shalt se with patience,
th'effect bothe sure and iust.
- 6. Thy perfect life and Godly name
he wil cleare as the light:
So that the sunne, euen at noone dayes,
shal not shine halfe so bright.
- 7. Be stil therefore, and stedfastly
on God se thou waste then:
Not shrinking for the prosperous
of lewde and wicked men.

- 8. Shake of despite, enuie, and hate:
at least, in any wise,
Their wicked steppes auoide and flee,
and follow not their guise.
- 9. For euery wicked man wil God
destroy bothe more and lesse:
But such as trust in him are sure
the land for to possesse.
- 10. Watche but a while and thou shalt se
no more the wickeds traine:
No, not so muche as house or place
where once he did remaine.
- 11. But merciful and humble men
enioye shall sea and land:
In rest and peace they shall reioise
for nought shal them with stand.
- 12. The lewde men and malicious
against the iust conspire:
They gnashe their teethe at him, as men
which do his bane desire.
- 13. But while that lewde men thus do thinke
the Lord laugheth them to scorne:
For why? he seeth their terme approche
when they shall sighe and mone.

14 The wicked haue their sworde outdrawn
 their bowe eke haue they bent: (wicked)
 To ouerthrowe and kil the poore,
 as they the right way went.

15 But the same sworde shal perce their haire
 which was to kil the iust: (iust)
 Likewise the bowe shal breake to shivers
 wherin they put their trust.

16 Doubles the iust mans poore estat
 is better a great deale more:
 Then all these lewd and worldiy mens
 riche pompe and heaped store.

17 For be their power neuer so strong,
 God wil it ouerthrowe:
 Where contrary, he dothe preserue
 the humble men and lowe.

18 He seeth by his great prouidence
 the good mens trade and way:
 And wil giue them inheritance
 which neuer shall decay.

19 They shal not be discouraged
 when some are hard belted:
 When other shal be hongre bit
 they shall be clad and fed.

20 For whosocuer wicked is
 and ennemie to the Lord:
 Shal quaile, yea melt euen as lambes gre
 or smoke that flieth a brod. (ase)

21 Beholde the wicked borroweth muche
 and neuer payeth againe:
 Wheras the iust by liberal giftes,
 maketh many glad and faine.

22 For they whome God doth blesse, shal
 the lande for heritage: (haue)
 And they, whom he doth curse, likewise
 shal perishe in his rage.

23 The Lord the iust mans wayes dothe guide
 and giueth him good successe: (de)
 To euery thing he taketh in hand
 he sendeth good addressse.

24 Thogh that he fall, yet is he sure
 not vtterly to quaile:
 Because the Lord stretcheth out his hand
 at nede, and dothe not faile.

25 I haue bene yong and now am olde,
 yet did I neuer see:
 The iust man left, or els his seede
 to begge for miseree.

14 The wicked haue their sworde outdrew
 their bowe eke haue they bent: (wa
 To ouerthrowe and kil the poore,
 as they the right way went.

15 But the same sworde shal perce their ha
 which was to kil the iust: (tes
 Likewise the bowe shal breake to shi
 wherein they put their trust.

16 Doubtles the iust mans poore estat
 is better a great deals more:
 Then all these lewd and worldly mens
 riche pompe and heaped store.

17 For be their power neuer so strong,
 God wil it ouerthrowe:
 Where contrary, he dothe preserue
 the humble men and lowe.

18 He seeth by his great prouidence
 the good mens trade and way:
 And wil giue them inheritance
 which neuer shall decay.

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 when some are hard bested:
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 Whereas the iust by liberal giftes,
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 he sendeth good addressse.

24 Thogh that he fall, yet is he sure
 not vtterly to quaille:
 Because the Lord stretcheth out his had
 at nede, and dothe not faile.

25 I haue bene yong and now am olde,
 yet did I neuer see:
 The iust man left, or els his sede
 to begge for miseree.

26 But giueth alwayes moſte liberally
and lendeth wheras is nede:
His children and poſteritie
receiue of God their mede.

27 Flee vice therfore and wickednes
and vertue do embrace:
So God ſhall grante thee long to haue
in earth a dwelling place.

28 For God ſo loueth equitie
and ſheweth to his ſuche grace:
That he preferueth them euermore
but ſtroyeth the wicked race.

29 Wheras the good and Godly men
inherit ſhal the land:
Hauing as Lordes all thing therein
in their owne power and hand.

30 The iuſt mans mouthe doth euer ſpeake
of matters wiſe and hie:
His tongue doth talke to edifie
with truth and equitie.

31 For in his hart the lawe of God
his Lord doth ſtil abide:
So that where euer he goeth or walketh
his foote can neuer ſlide.

32 The wicked like a rauening wolfe
the iuſt man doth beſet:
By all meanes ſeking him to kil,
if he fall in his net.

33 Thogh he ſhuld fall into his handes
yet God wolde ſuccour ſende:
Thogh men againſt him ſentence giue
God wolde him yet defende.

34 Waite thou on God and kepe his way,
he ſhal preferue thee then,
The earthe to rule: and thou ſhalt ſee
deſtroyed theſe wicked men.

35 The wicked haue I ſene moſte ſtrong
and placed in high degree:
Floriſhing in all wealth and ſtore,
as doth the laurel tree.

36 But ſodeinly he paſſed away
and lo, he was quite gone:
Then I him ſoght, but could ſcarſe finde
the place were dwelt ſuche one.

37 Marke, and beholde the perfect man,
how God doth him increace:
For the iuſt man ſhall haue at length
great ioye with reſt and peace.

38 As for transgressours, wo to them,
destroyed they shall all be:
God wil cut of their budding race,
and rich posteritie.

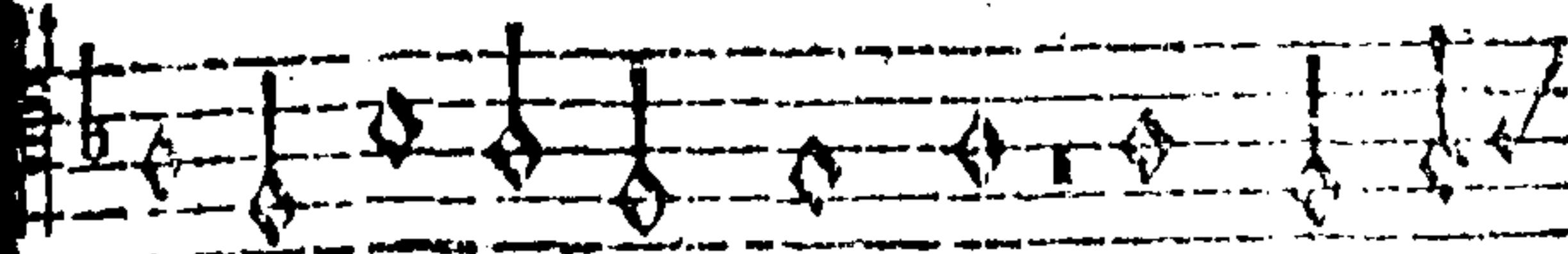
39 But the Saluacion of the iust,
doth come from God aboue:
Who in their trouble sendeth them aide
of his mere grace and loue.

40 God doth them helpe, saue and deliuer
from lewde men and vniust:
And stil wil saue them, whilest that they
in him do put their trust.

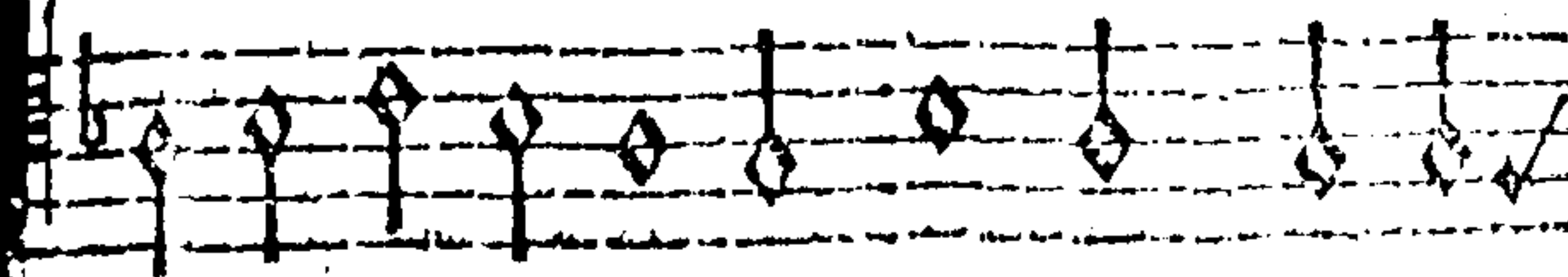
Psalme xli. Th. Ster.

¶ David being greuously afflicted, blesseth the that pitie like
se, and complaineth of the treason of his own friendes as
familiar, as came to passe in Iudas. Ioh. 15. After he feel
the great mercies of God gentle chastising him, and not
fring his ennemys to triumph against him, giueth most
hartie thankes vnto God.

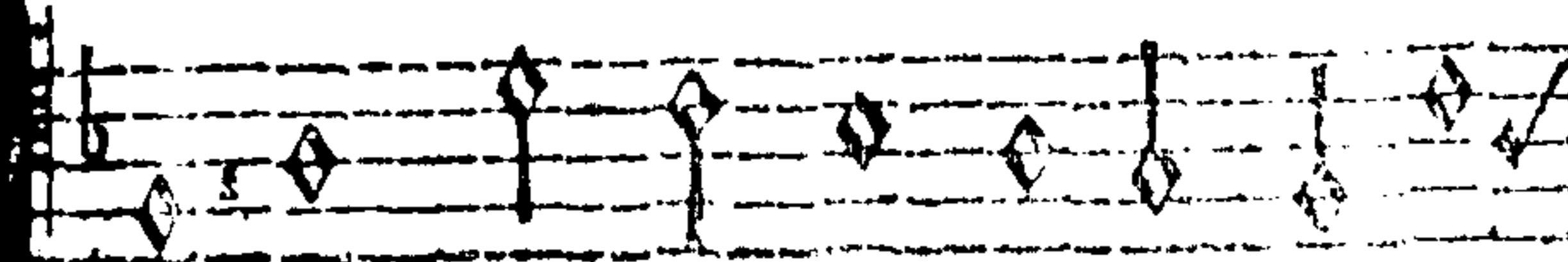
T He man is blest that carefull



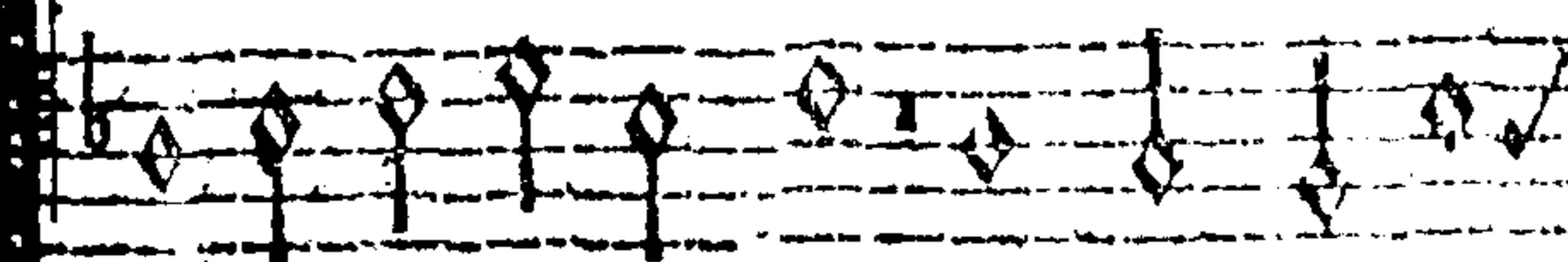
is, the ne dy to consider, For in the



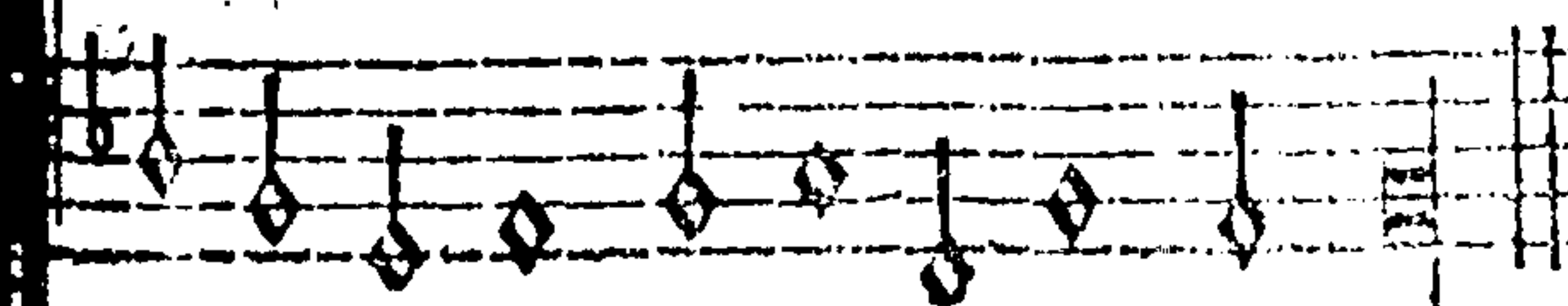
season perillous, the Lord will him de-



liuer. The Lord wil make hī safe & soūd,



and happy in the land. And he will not



de liuer him, into his ennemys hand.

And in his bed when he lieth sicke,
the Lorde will him restore:
And thou, O Lord, wilt turne to health,
his sickenes and his sore.

- 4 Then in my sickenes thus saye I,
haue mercie Lorde on me:
And heale my soule which is full wo,
that I offended the.
- 5 Mine ennemies wished me ill in heart,
and thus of me did say:
When shall he die, that all his name
may vanishe quite away?
- 6 And when they come to visite me,
they aske if I do well:
But in their hartes mischief they hatch,
and to their mates it tell.
- 7 They bite their lippes, and whisper so,
as thogh they woldē me charme:
And cast their fetches how to trappe
me with some mortall harme.
- 8 Some greuous sinne hath broght him to
this sicknes, say they plaine:
He is so lowe, that without doubt,
rise can he not again.
- 9 The man also that I did truste,
with me did vse deceite:
Who at my table ate my bread,
the same for me laide waite.

- 10 Haue mercie Lord on me therefore,
and let me be preserued:
That I may rendre vnto them
the thinges they haue deserued.
- 11 By this I knowe assuredlie
to be beloued of the:
When that mine ennemies haue no cause
to triumph ouer me.
- 12 But in my right thou hast me kept,
and mainteined alwaye:
And in thy presence place assigned,
where I shall dwell for aye.
- 13 The Lorde, the God of Israell,
be prayesd euermore:
Euen so be it, Lord, will I say,
euen so be it therefore.

Psalme xlii. I. Hop.

The Prophet greuously complaineth, that being letted by his persecutours, he coulde not be present in the Congregation of Gods people, protesting, that although he was separated in bodie from them: yet his heart was thitherward affectioned. And last of all he sheweth, that he was not so farre overcome with these sorowes and thoughtes, but that he continually put his confidence in the Lorde.

Sing this, as the 33. psalme.

Like as the hart doth breath and bray,
 The welspringes to obtaine:
 So doth my soule desire alway,
 With thee Lorde to remaine.

2 My soule doth thirst and wold draw nere,
 The liuing God of might:
 O when shall I come and appeare,
 In presence of his sight?

3 The teares all times are my repaste,
 Whiche from mine eyes do slide:
 When wicked men cry out so faste,
 Where now is God thy guide?

4 Alas, what grief is it to thinke
 What freedome once I had?
 Therefore my soule as at pittes brinke,
 Is mooste heuie and sad.

When I did marche in good array,
 Fournished with my traine:
 Vnto the temple was our way,
 With songes and hartes mooste faine.

5 My soule why art thou sad alwayes,
 And freatest thus in my brest?
 Trust still in God, for him to prayes
 I holde it euer best.

By him I haue succour at nede,
 Against all paine and grief:
 He is my God which with all spede,
 Will haste 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.

7 One grief an other in doth call
 As cloudes bruste out their voice:
 The floodes of euils that do fall,
 Runne ouer me with noice.

8 Yet I by day felt his goodnes,
 And helpe at all assayes:
 Likewise by night I did not cease,
 The liuing God to prayes.

9 I am perswaded thus to say
 To him with pure pretense:
 O Lord thou art my guide and stay,
 My rocke and my defense.

Why do I then in pensueneesse
 Hanging the head thus walke?
 While that mine enemies me oppresse
 And vexe me with their talke.

PSALME XLIII.

10 For why? they perce mine inward partes,
 With panges to be abhord:
 When they cry out with stubburne hear-
 Where is thy God thy Lord? (tes)

11 So soone why dost thou faint and quaille
 My soule with paines opprest?
 With thoghtes why dost thy selfe assaile
 So sore within my brest?
 Trust in the Lord thy God alwayes,
 And thou the time shalt see:
 To giue hī thākes with laude and prasse
 For health restored to thee.

Psalme xliii. Th. Ster.

¶ He prayeth to be deliuered from them which conspire with Absolom, to the end that he might ioyfully prayse God in his holy Congregation.

Sing this, as the 14. psalme

I Vdge and reuenge my cause, ô Lord,
 from them that euill be:
 From wicked and deceitfull men,
 ô Lord, deliuer me.

2 For of my strength thou art the God
 why puttest thou me the fro?

And

PSALME XLIII. 47

And why walk I so heuily
 oppressed with my fo?
 3 Sende out thy light and eke thy truth
 and leade me with thy grace:
 Which may conduct me to thy hill
 and to thy dwelling place.

4 Then shal I to the altar go,
 of God my ioye and cheare:
 And on my harp giue thanks to thee,
 ô God, my God moste deare.

5 Why art thou then so sad my soule,
 and freatest thus in my brest?
 Still trust in God for him to praise
 I holde it alwaies best.
 By him I haue deliuerance
 against all paines and grief:
 He is my God which doth alwaies
 at need send me relief.

Psalme xliiii. Th. Ster.

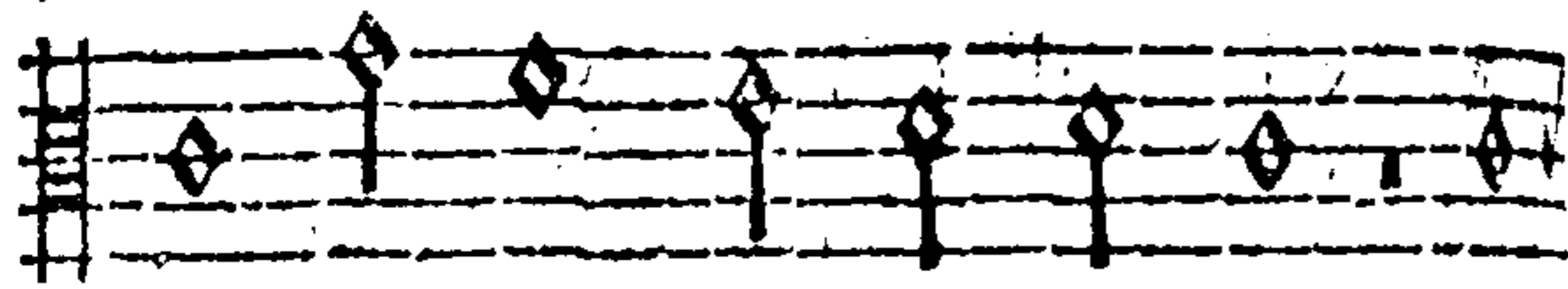
¶ A moste earnest prayer made in the name of the faithfull, when they are afflicted by their enemies for sustaining the quarell of Gods word, according to the exposition, Rom-8.



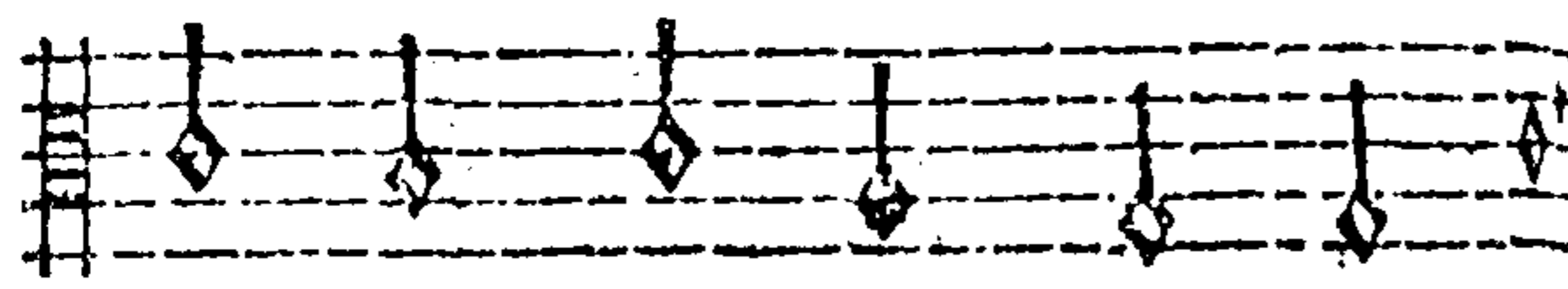
O

Vr eares haue heard our fathers

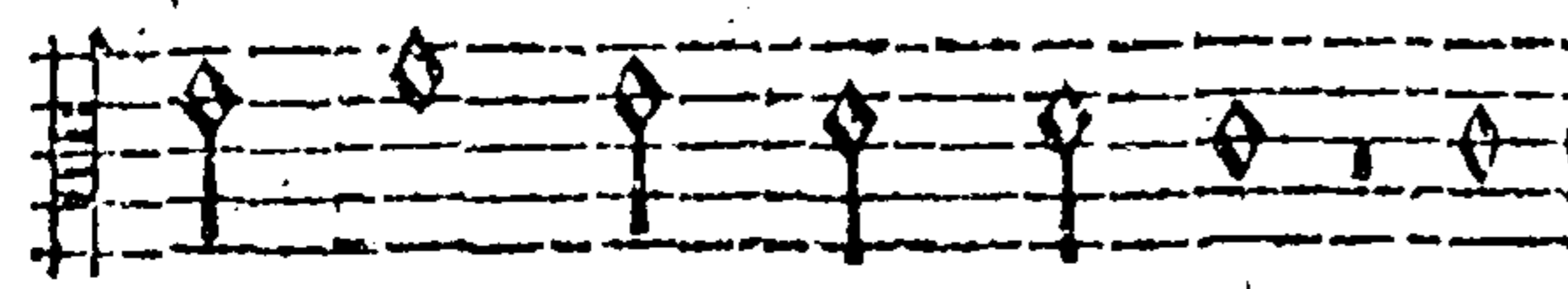
And is



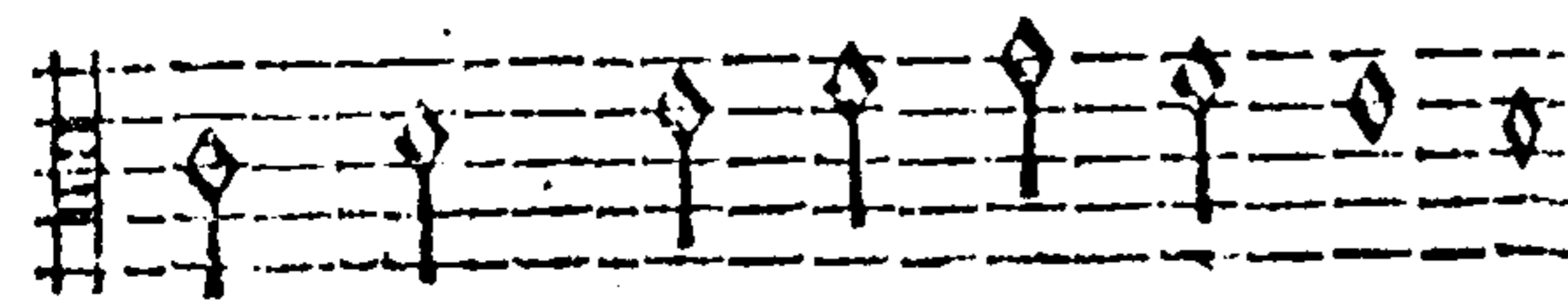
tell, and reuerent ly re cord: the



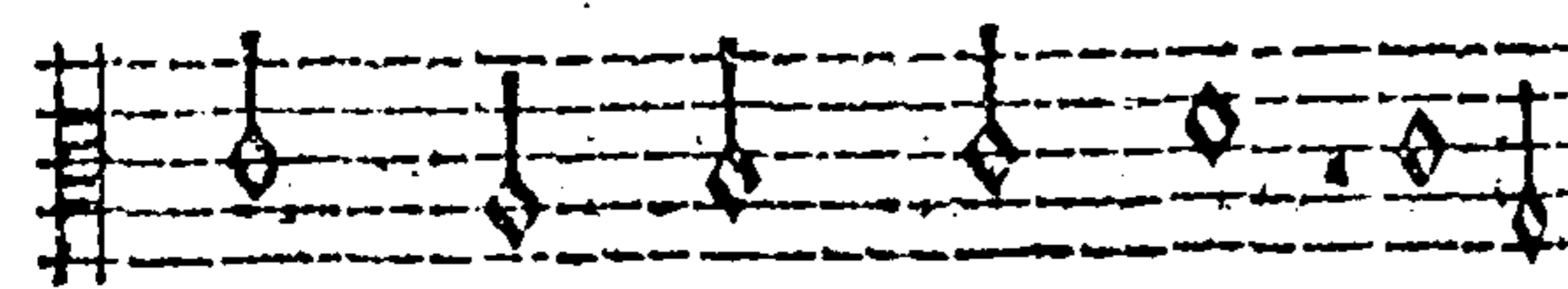
wonderous workes that thou hast done



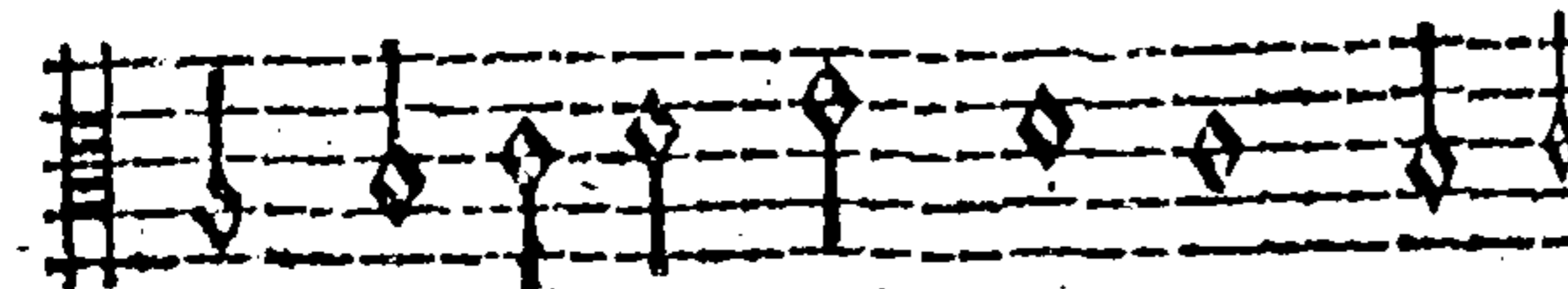
in al der time, ô Lord. How



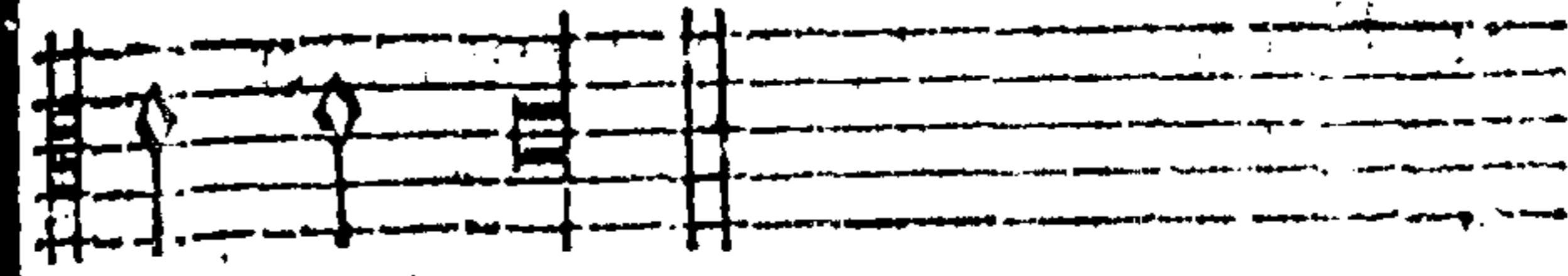
thou diddest cast the Gentiles out, and



stroiedst them with strong hand: Placing



our fathers in their place, and gauest to



them their land.

3 They conquered not by sworde nor
the land of thy behest: (strength
But by thy hande, thy arme, and grace,
because thou loued them best.

4 Thou art my king, ô God, that holpe
Iacob in sundrie wise:

5 Led with thy power wee threw down such
as did against vs rise.

6 I trusted not in bowe ne sworde,
they could not saue me sound:

7 Thou kept vs from our ennemies rage,
thou diddest our foes confound.

8 And stil we boast of thee our God,
and praise thine holy name:

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

10 Thou madest vs flee before our foes,
and so were ouer trode:

Our ennemies robbed and spoiled our
when we were sparst abroad. (goodes,

11 Thou haste vs giuen to our foes
 as shepe for to be slaine:
 Amongest the heathen euery where
 scatered we do remaine.

12 Thy people thou hast soldc like sclauers
 and as a thing of noght:
 For profit none thou haddest therby,
 no gain at all was sought.

13 And to our neighbours thou hast made
 of vs a laughing stocke:
 And those that round about vs dwell,
 at vs do grinne and mocke.

14 Thus we serue for none other vse,
 but for a common talke:
 They mocke, they scorn, and nod their heade
 where euer we go or walke.

15 I am ashamed continually
 to heare these wicked men:
 Yea so I blushe, that all my face
 with redde is couered then.

16 For why? we heare such sclauderous wordes
 such false reportes, and lies:
 That death it is to see their wronges,
 their thre atninges and their cries.

17 For althis, we forgot not thee,
 nor yet thy couenant brake:

18 We turne not backe our heartes fro thee,
 nor yet thy pathes forsake.

19 Yet thou hast trodde vs downe to duste
 where dennes of dragons be:
 And couered vs with shade of death,
 and great aduersitie.

20 If we had our Goddes name forgot,
 and helpe of Idois sought:

21 Wolde not God then haue tried this out?
 For he dothe knowe our thoght.

22 Nay nay, for thy names sake, O Lorde,
 alwayes are we slaine thus:
 As shepe vnto the shambles sente,
 right so they deale with vs.

23 Vp Lord, why sleepest thou? awake,
 and leaue vs not for all:

24 Why hidest thou thy countenance,
 and dost forget our thrall?

25 For downe to dust our soule is broght,
 and we now at last cast:
 Our belie like as it were glued
 vnto the ground cleaucth fast.

26 Rise vp therefore for our defense
and helpe vs Lord at nede:
We thee beseeche for thy goodnes
to rescue vs with speede.

Psalme xlix. Th. Ster.

The holy Ghost calleth all men to the consideration of
life, shewing them not to be most happy, that are most
rich, and therefore not to be feared: but contrariwise, he
teacheth vp our mindes to consider how all things are ruled
by Gods prouidence, who as he iudgeth these worldly miseries
euerlasting tormentes: so doth he preserue his, and will
ward them in the day of the resurrection. 2. Thes. 1.

Sing this, as the 44. psalme.

ALL people hearken and giue eare,
to that that I shall tell:
2 Both high and lowe both riche and poore
that in the world do dwell.
3 For why? my mouth shall make discouerie
of many thinges right wise:
In vnderstanding shall my heart,
his study exercise.
4 I wil incline mine eare to knowe
the parables so darke:
And open al my doubtful speache,

in Metre on my harpe.
Why shuld I feare afflictions,
or any carefull toile?
Or els my foes which at my heeles
are prest my life to spoile?

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 boaste:
There is not one of them that can
his brothers deathe redeme:
Or that can giue a price to God
sufficient for him.

It is to great a price to pay
none can therto attaine:
Or that he might his life prolong,
or not in graue remaine.
7 They see wise men as well as fooles
subiect vnto deathes handes:
and being dead, straungers possesse
their goodes, their rentes, their landes.

Their care is to builde houses faire,
and so determine sure:
To make their name right great in earth

for euer to indure.

12 Yet shall no man alwayes enioye
high honor welt hand rest:
But shall at length taste of deathes cup,
as well as the brute beast.

13 And thogh they trie these foolishe things
to be moſte lewde and vaine:
Their children yet approue their talk
and in like sinne 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 image, and their royall portre,
ſhall fade, and quite decay:
When as from houſe to pit they paſſe,
with wo, and weale a way.

15 But God will ſurely preſerue me
from death and endles paine:
Because he will of his good grace,
my ſoule receiue againe.

16 If any man waxe wonderous riche,
feare not, I ſay, therefore:
Although the glory of his houſe,

increaſeth more and more.

17 For when he dieth, of all theſe things,
nothing ſhall he receaue:
His glory wil not folow him,
his pompe wil take her leaue.

18 Yet in this life he taketh him ſelfe,
the happieſt vnder ſunne:
And others likewise flatter him,
ſaying, all is well done.

19 And preſuppoſe he liue as long
as did his fathers olde:
Yet muſt he nedes at length giue place,
and be broght to deathes folde.

20 Thus man to honor God hath called,
yet doth he not conſidre:
But like brute beaſtes, ſo doth he liue,
which turne to duſt and powdre.

Psalme I. W. Whit.

He prophecieth how God will call al natiōs by the Goſpell,
and require no other ſacrifices of his people, but cōfeſſion of
his benefites, and thankes giuing: and how he deteſteth all
ſuche as ſeme zelous of ceremonies, and not of the pure wor-
ſhip of God only.

T He Mightie God, th' Eternal ha

thus spoke: And all the world he will call

and prouoke: Euen from the east, and so

furthe to the west, 2 Fro toward Siō whic

place him liketh best, God will appea

in beautie moste excellent, 3 Our God

will come before that lōg time be spēt.

Deuouring fire
shall go before his face:
A great tempest
shall rounde about him trace.

Then shal he call
the earth and heauen bright,
To iudge his folke
with equitie and right:

Saying, go to,
and now my Saintes assemble:
My pact they kepe,
their giftes do not dissemble.

6 The heauens shal
declare his rightuousnesse:
For God is iudge
of all thinges more and lesse.

7 Heare my people,
for I wil now reuele:
Lift Israel
I wil thee noght concele.

- Thy God, thy God
am I, and wil not blame the
- 8 For giuing not
all maner offrings to me.
- 9 I haue no nede
to take of thee at all
Goates of thy foulde,
or calfe of thy stall.
- 10 For all the beastes
are mine within the woodes:
On thousand hilles
cattel are mine owne goodes.
- 11 I knowe for mine
all birdes that are on mounteines:
All beastes are mine
which haüte the fieldes & founteines.
- 12 Hungry if I were
I wolde not thee it tel,
For all is mine
that in this worlde doth dwel.
- 13 Eate I the fleshe
of great bulles or bullockes?
Or drinke the blood
of goates and of the flockes?

- 14 Offre to God
praise and hartie thankes giuing:
And paye thy vowes
vnto God euerliuing.
- 15 Call vpon me
when troubled thou shalt be:
Then wil I helpe
and thou shalt honour me.
- 16 To the wicked
thus saith th'eternal God,
Why dost thou preache
my Lawes and Hestes abroad,
Seing thou hast
them with thy mouth abused:
- 17 And hatest to be
by discipline reformed:
- My wordes, I say
thou dost reiect and hate.
- 18 If that thou se
a thefe, as with thy mate
Thou runnest with him
and so your pray do seke:
And art all one
with baudes and ruffiens eke.

PSALME L.

- 19 Thou giuest thy selfe
to backbite and to sclaunder,
And how thy tongue
deceiueth, it is a wonder.
- 20 Thou sittest musing
thy brother how to blame:
And how to put
thy mothers sonne to shame.
- 21 These things thou diddest
and whilest I helde my tongue
Thou diddest me iudge
(because I stayed so longue)
Like to thy selfe:
yet thogh I kept long silence,
Once shalt thou fele
of thy wronges recompence.
- 22 Consider this
ye that forget the Lorde
And feare not when
he threatneth with his worde
Left without helpe
I spoile you as a praye.
- 23 But he that thankes
offreth, praiseth me aye,

Saith

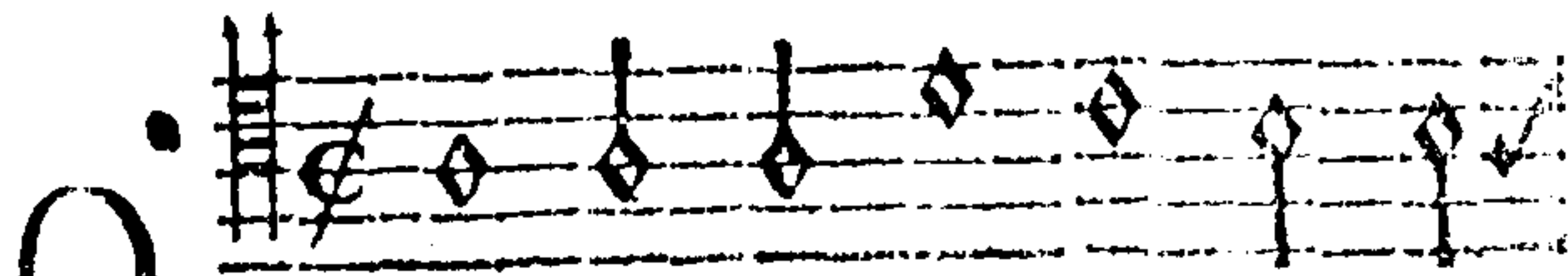
PSALME LI.

54

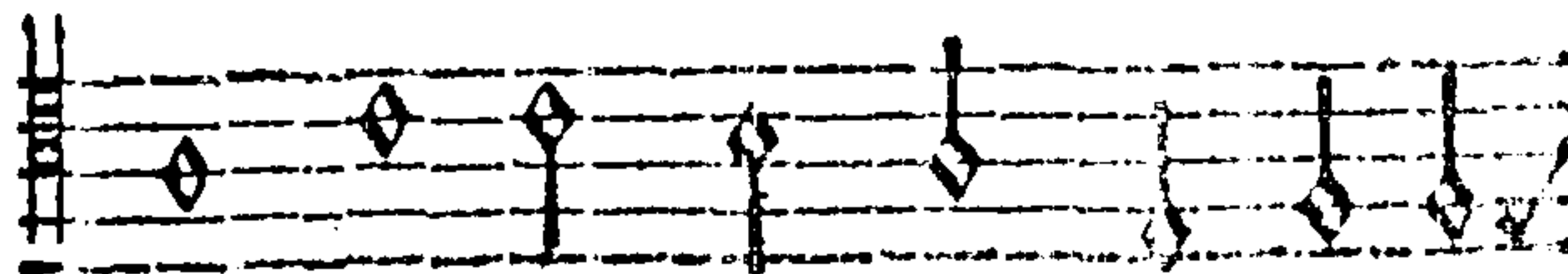
Saith the Lord God:
and he that walketh this trace,
I will him teache
Gods sauing health to embrace.

Pfalme li. W. Whit.

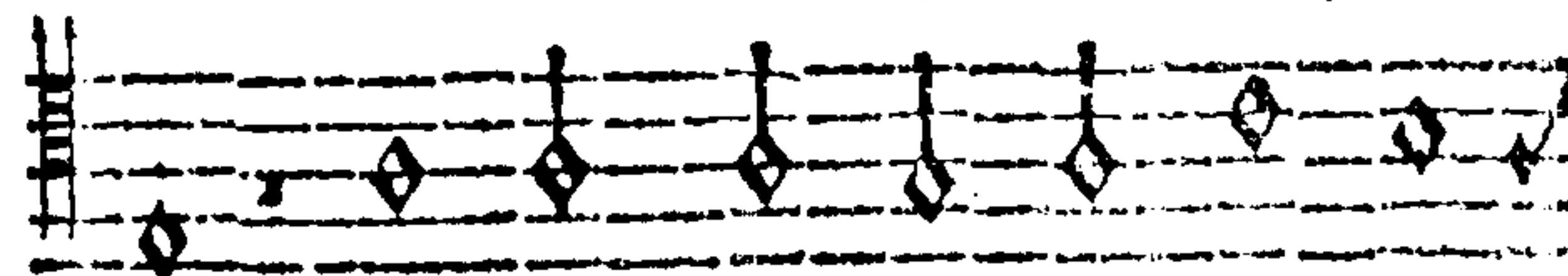
When Dauid was rebuked by the prophet Nathā for his great offences, he did not only acknowledge the same to God with protestation of his naturall corruption, and iniquitie: but also left a memorial therof to his posteritie. Therefore first he desireth God to forgieue his sinnes and renew in him his holy Spirit: with promise that he will not be unmindfull of those great graces. finally fearing lest God wold punish the whole Church for his faute: he requirerh that he wold rather increase his graces towards the same.



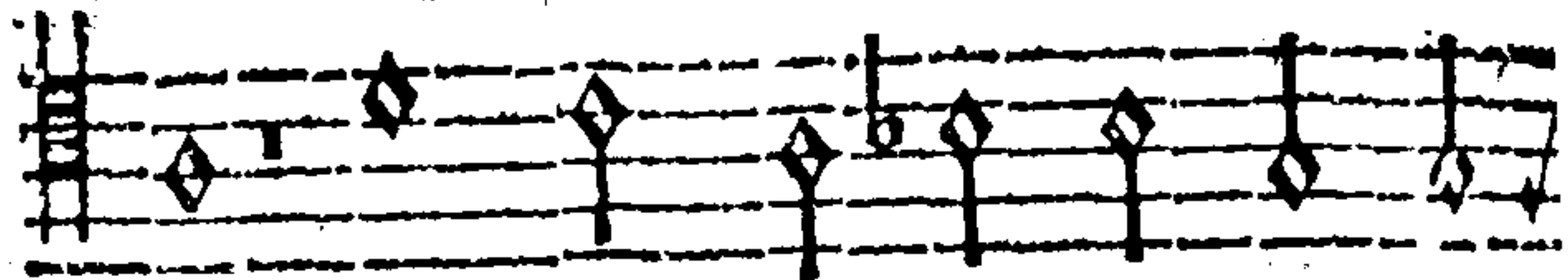
Lorde con sider my di-



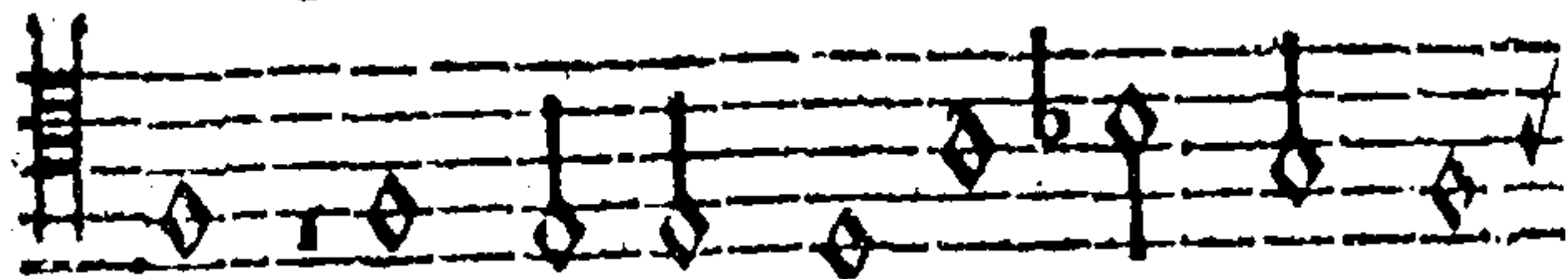
stresse, And now with speed some pi tie



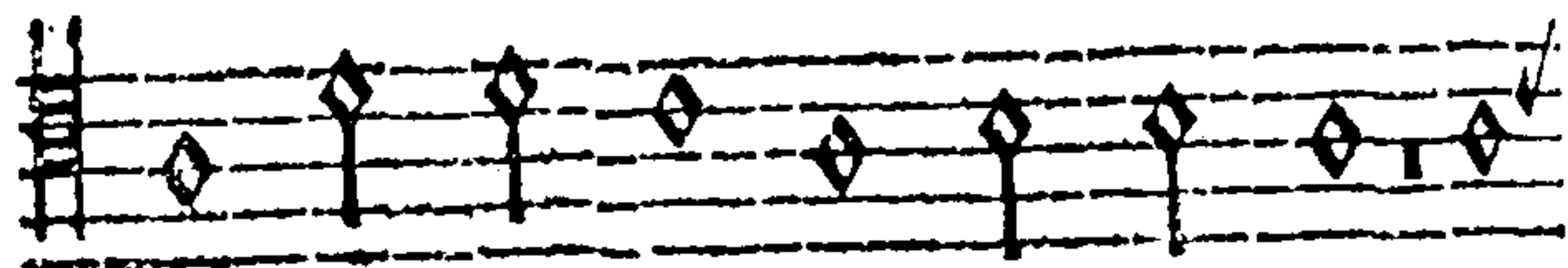
take: My sinnes de face, my fautes re-



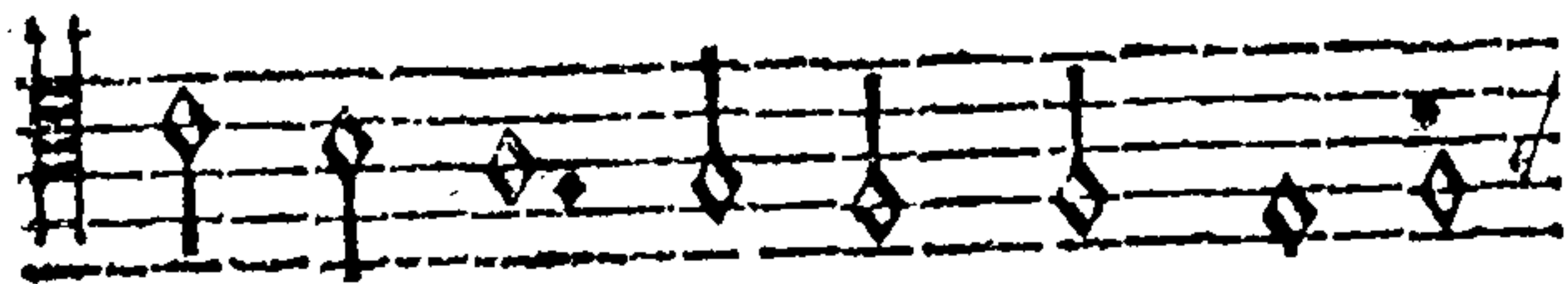
dresse, good Lorde, for thy great mercies



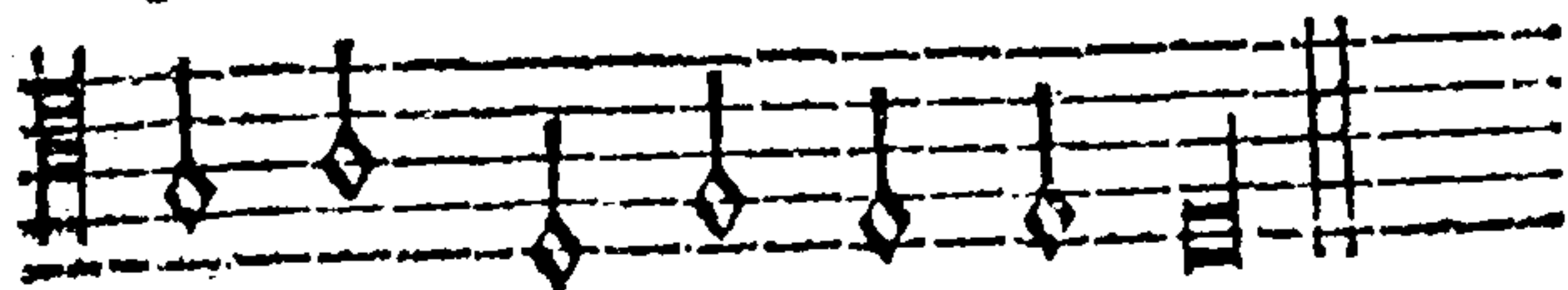
sake. Wash me, o Lord, and make me cleane,



From this vn iust and sin full act: And



pu ri fie yet once a gaine, My



hainous crime and bloodie fact.

3 Remorse and sorowe do constrain
Me to acknowledge mine excesse:
My sinne alas, doth still remaine
Before my face without releffe.

4 For

4 For thee alone I haue offended,
Committing euill in thy sight:
And if I were therefore condemned,
Yet were thy iudgemēt iust and right.

5 It is to manifest alas,
That first I was conceiued in sinne:
Yea of my mother so borne was,
And yet vile wretche remaine therein.

6 But not withstanding thou dost loue,
The inwarde truth of a pure hart:
Therefore thy wisdom from aboue,
Thou haste reueled, me to conuert.

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 Therefore, o Lorde, suche ioy me send,
That inwardlie I may finde grace:
And that my strength may now amend,
Which thou hast swaged for my trespase.

9 Turne backe thy face and frowning ire,
For I haue felt inough thy hand:
And purge my sinnes 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:
Thy constant Spirit in me let rest,
Which may these raging ennemies kill.
- 11 Cast me not owt Lorde from thy face,
But spedelie my tormentes end:
Take not from me thy Spirit and grace,
Which may from daungers me defend.
- 12 Restore me to those ioyes againe
Which I was wont in thee to finde:
And let me thy free Spirite retaine,
Which vnto thee may stirre my minde.
- 13 Thus when I shall thy mercies knowe,
I shall instruct others therin:
And men that are likewise broght lowe,
By mine ensample shall flee sinne.
- 14 O God that of my health art Lorde,
Forgiue me thus my bloodie vice:
My harte and tongue shall then accorde
To singe thy mercies and iustice.
- 15 Touche thou my lippes, my tong vntie,
O Lorde, which art the onlie kaye:
And then my mouthe shall testifie,
Thy wondrous workes and prayse alway.

- 16 And as for outward sacrifice,
I wolde haue offred many one:
But thou esteimest them of no price,
And therein pleasure takest thou none.
- 17 The heuie hart, the minde opprest,
O Lorde, thou neuer dost reiect:
And to speake truth it is the best,
And of all sacrifice th'effect.
- 18 Lorde vnto Sion turne thy face,
Powre owt thy mercies on thy hill:
And on Ierusalem thy grace,
Builde vp the walles, and loue it still.
- 19 Thou shalt accept then our offerings
Of peace and rightuousnes, I saye:
Yea calues and many other thinges,
Vpon thine altar will we laye.

Psalme lii. I. Hop.

David describeth the arrogant tyrannie of his aduersarie Doeg, Sauls chief shepherd, who by false surmises caused Achimelech with the rest of the priestes to be staine. David prophecieth his destruction, and encourageth the faithfull to put their confidence in God, whose iudgements are molte sharpe against his aduersaries. And finally he rendreth thanks to God for his deliuerance. In this psalme is liuely set forth the kingdome of Antichrist.

Sing this, as the 41. Psalme.

V Why doest thou Tyranne boast abroad
Thy wicked workes to prayes?

Dost thou not knowe there is a God,
Whose mercies last alwayes?

2 Why doth thy minde yet still deuise,
Such wicked wiles to warpe?

Thy tongue vntreue in forging lies,
Is like a rasour sharpe.

3 On mischief why settest thou thy mind
and wilt not walke vpright?

Thou hast more lust false tales to finde
then bring the truth to light.

4 Thou dost delite in fraude and guile,
in mischief, blood, and wrong:

Thy lippes haue learned the flattering
o false deceitful tong.

5 Therefore shal God for euer confound
and pluck thee from the place:

Thy scede root out from of the ground
and so shall thee deface.

6 The iust when they beholde thy fall,
with feare wil praise the Lord:

And in reproche of the withall,
crie out with one accord.

Behold the man which wold not take,
the Lord for his defense:

But of his goodes his God did make,
and trust his corrupt sense.

But I an Oliue fresh and greene,
shall spring and spred abroad:

For why? my trust all times hath bene
Vpon the liuing God.

For this therefore will I giue praise
to thee with heart and voice:

I wil set furth thy name alwayes,
wherin thy Saintes reioice.

Psalme lxiii. Th. Ster.

Dauid after he had bene in great daunger by Saul in the desert of Ziph made this psalme. wherein he giueth thanks to God for his wonderfull deliuerance, in whome mercies he trusted eue in the midst of his miseries: prophesying the destruction of Gods enemies. and contrariwise, happines to all them that trust in the Lord, 1. Sam. 23.

Sing this, as the 44. psalme.

D God, my God, I watche betime,
to come to thee in haste:

For why? my soule and body both
doth thirst of thee to taste.

And in this baren wildernes,
where waters there are none:
My fleshe ys parched for thought of thee,
for thee I wish alone.

2 That I might see yet once againe
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 lippes therefore shal giue to thee,
due honor, laude and prayes.

4 And whilest I liue I wil not faile,
to worship thee alway:
And in thy name I shal lift vp,
my handes when I do pray.

5 My soule is filled as with marowe,
which is both fat and swete:
My mouth therefore shal sing suche songs
as are for thee mooste mete.

6 When as in bed I think on thee
and eke all the night tide:

7 For vnder couert of thy winges,
thou art my ioiful guide.

8 My soule doth surely sticke to thee,
thy right hand is my powre:

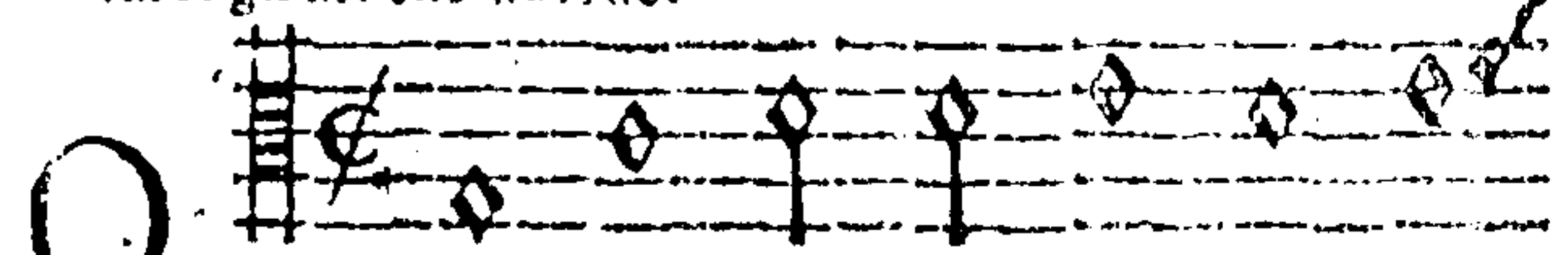
9 And those that seke my soule to stroy,
them death shall soone deuoure.

10 The sworde shall them deuour echone,
their carcasses shall fede
The hongrie foxes, which do roue,
their praye to seek at nede.

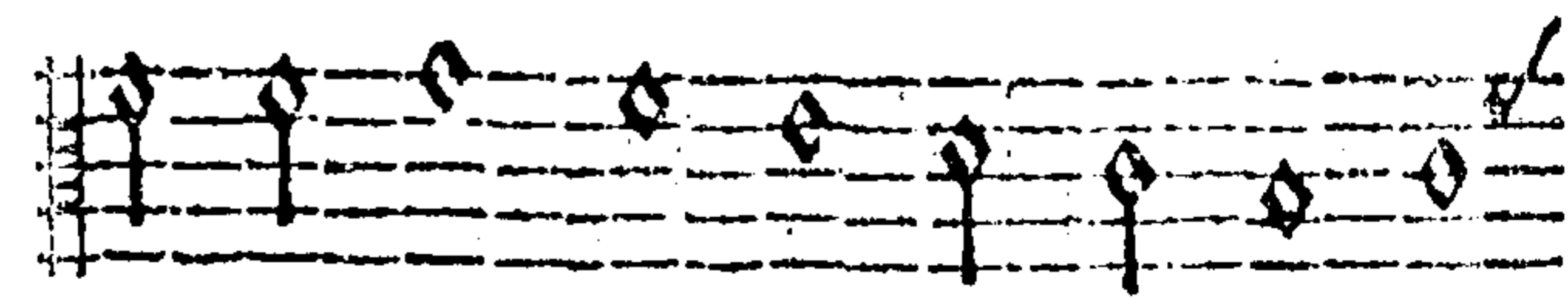
11 The king, and all men shall reioyse,
that do professe Gods worde:
For liers mouthes shall then be stopt,
which haue the truth disturbe.

Psalme lxxvii. W. Whit.

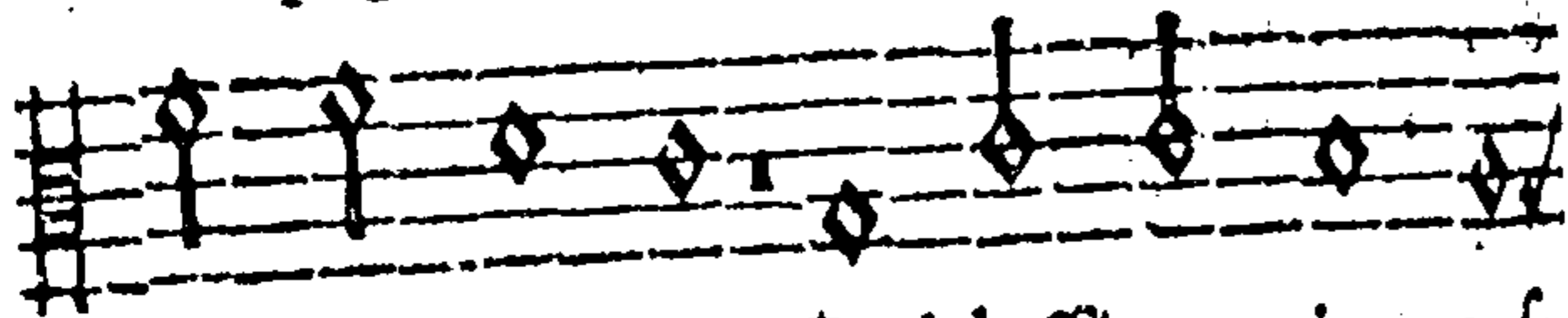
A prayer for the prosperous estat of the Church: not only
that God wolde defend the same in iurie, but also that he
wolde increase it: wherein briefly is set furthe the kingdome
of Christ, which shulde be crected at Christes comming
through all the worlde.



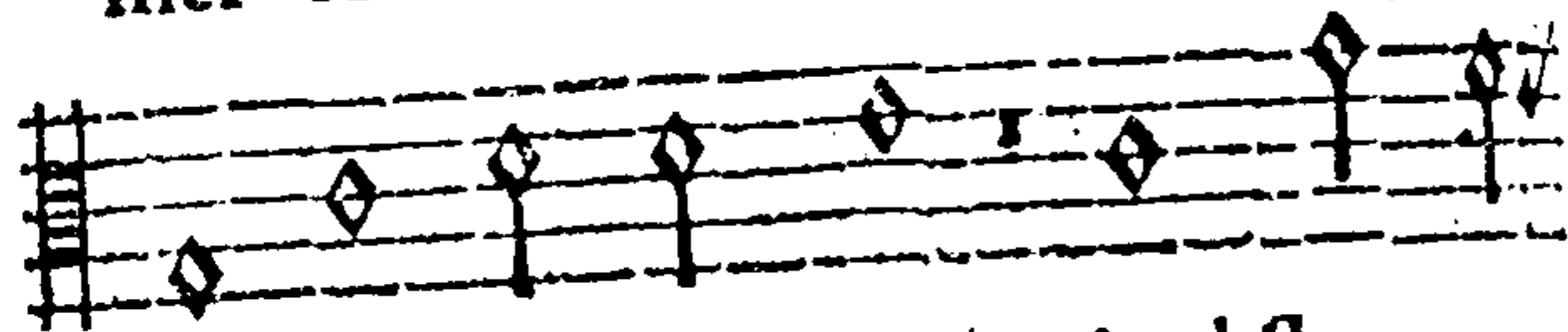
Vr God that is Lord, and au-



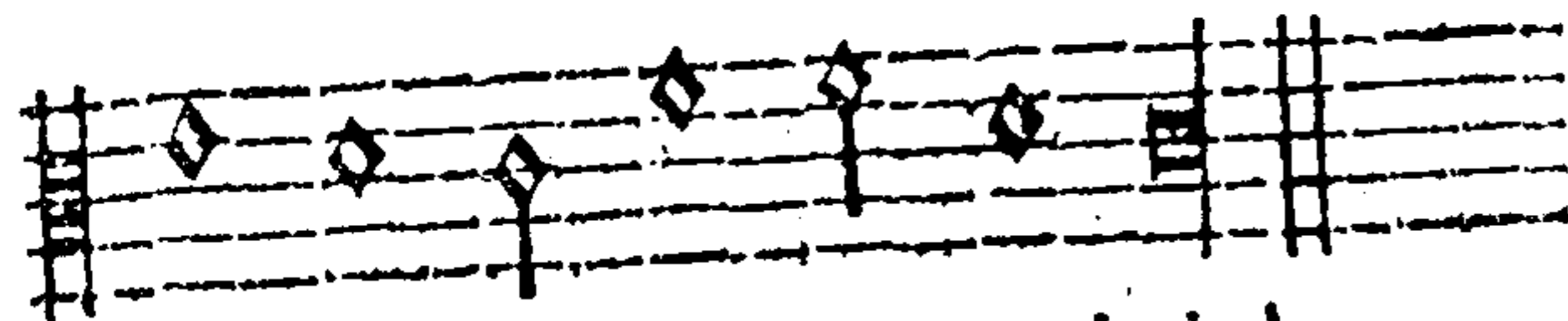
thor of grace, Turne to vs poore soules his



mer ci full face: His blessings increafe,



de fend vs with might, And shewe vs



his loue, and countenance bright.

2 That whilest in this earth
we wander and walke,
Thy wayes may be knowen
in thoght, dede, and talke:
And how thy great loue
toward mankinde is bent,
Since thy sauing health
to all folkes is sent.

3 The people therefore,
o God, let them prayes
Thy wonderfull workes,
and merciful wayes:

Ye

Yea let all the worlde
bothe farre wide and nere,
Praise thee their Lord God,
with reuerence and feare.

4 Oh let the whole worlde
be glad and reioyse:
And praise thee their God
with hart and with voice:
For thou shalt iudge all
with iudgement mozte right:
And likewise on earth
shalt rule by thy might.

5 O souereigne God
whose workes passe al fame,
Let all people praise
thy glorious name:
All people, I say
in euery place,
Let them giue thee praise,
and extolle thy grace.

6 So shalt thou then cause
the earth fruit to beare
Moste plentifully,
and euery where:

II 3

PSALME LXVIII.

And God euen God
on whome we do call,
His blessinges shall giue
and prosper vs all.

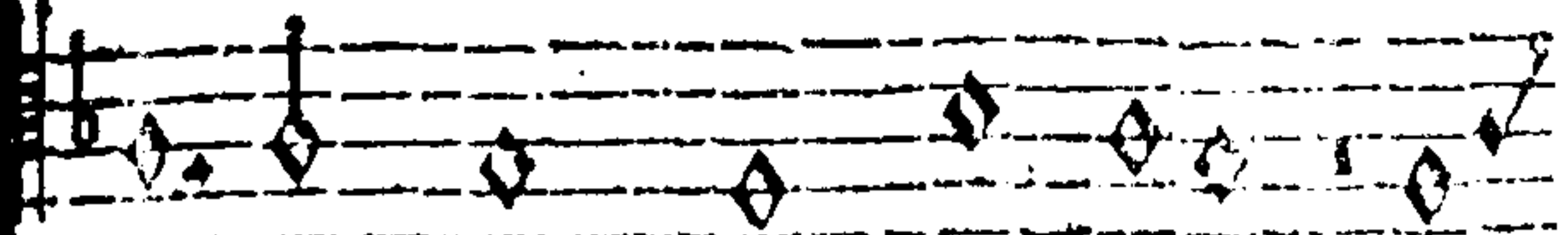
7 So then we shall fele
Gods blessinges echone,
And so of his grace
there shall complaine none:
Then all the worldes endes
and countries throughout,
His meruelous power
shal feare and redout.

Pfalme lxxviii. Th. Ster.

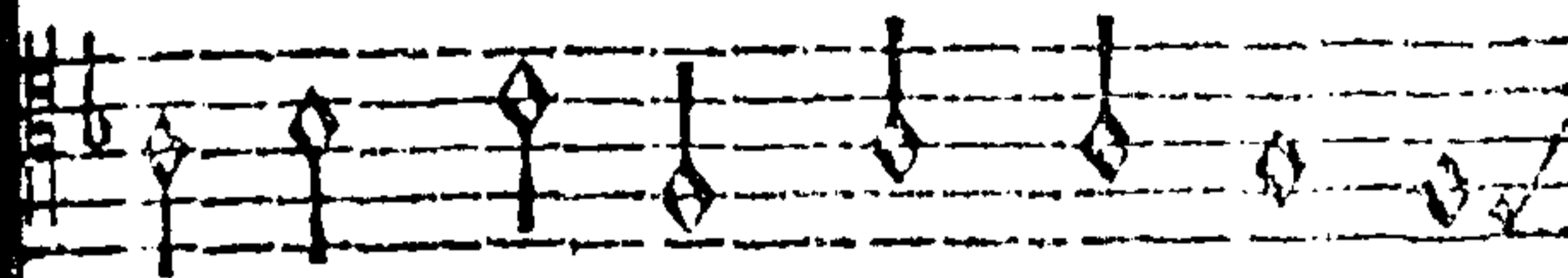
In this psalme David setteth fureh as in a glasse the wonderfull mercies of God towardes his people, who by all maner of signes and muste strange sortes declared him self to them. And therefore Gods Church by reason of his promise of graces, and victories, doth excell withoute comparison of worldly things: he exhorteth therefore all men to praise God for euer.

L Et God arise, and then

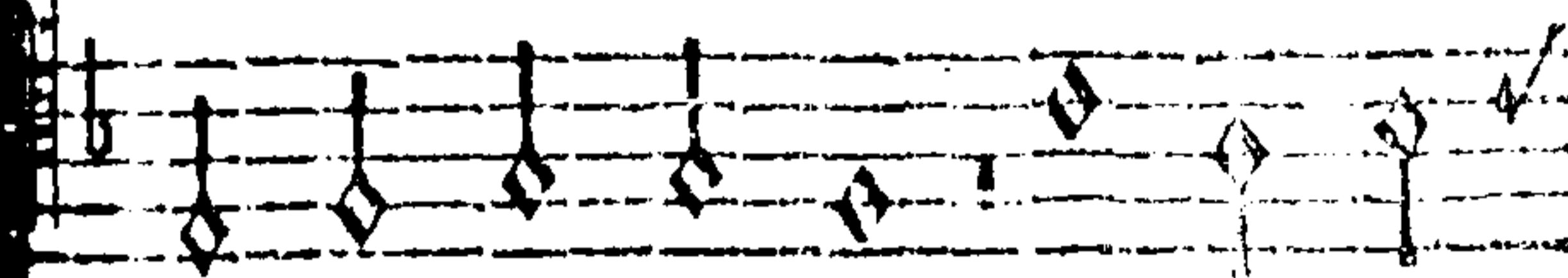
PSALME LXVIII. 60



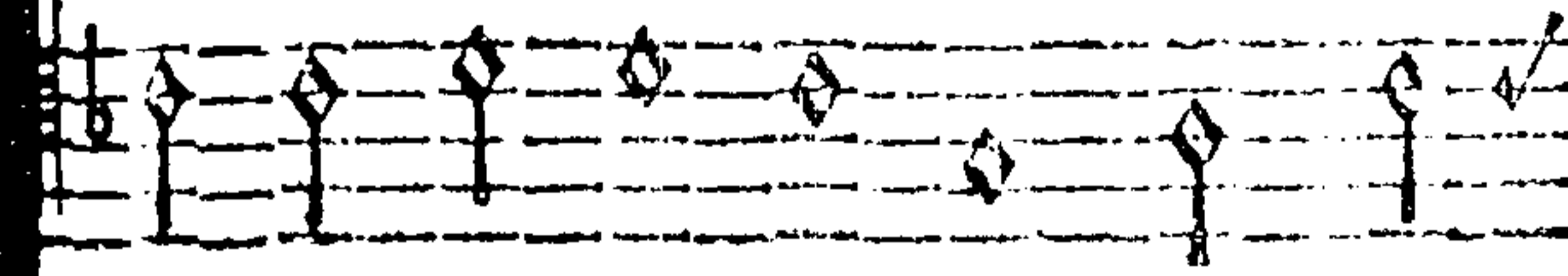
foes will turne them selues to flight: his



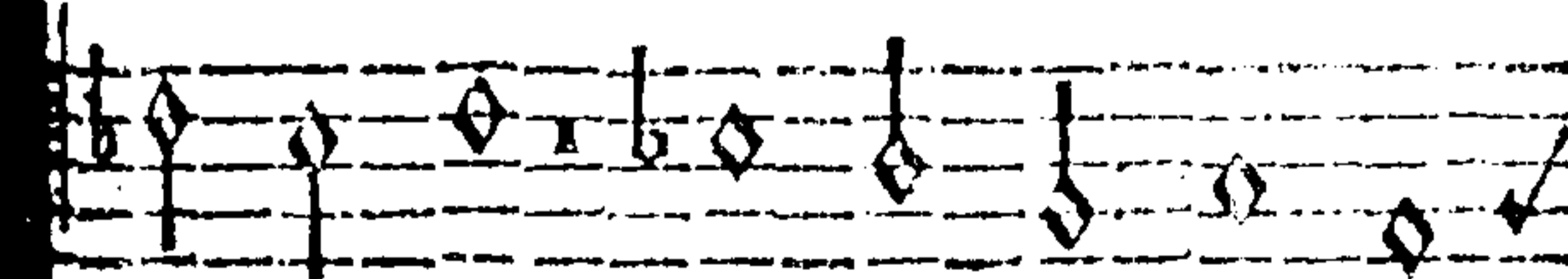
ennemies then will runne abroad and



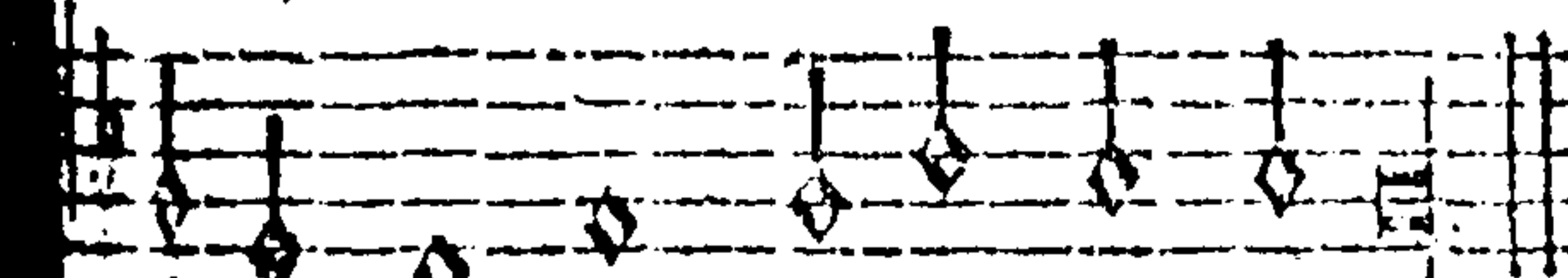
scater out of sight. And as the



fire doth melt the wax, and winde blowe



smoke away: so in the presence



of the Lord, the wicked shall decay.

H.

PSALME LXVIII.

- 3 But righteous men before the Lorde
shall hartelie reioice:
They shalbe glad and mery all,
and chearfull in their voice.
- 4 Sing praise, sing praise vnto the Lorde,
who rideth on the skie:
Extolle this name of Iah our God
and him do magnifie.
- 5 That same is he that is aboue,
within his holy place:
That Father is of fatherles,
and Iudge of widowes case.
- 6 Houses he giueth and issue bothe
vnto the comfortlesse:
He bringeth bondmen owt of thrall,
and rebelles to distresse.
- 7 When thou diddest marche before thy
th' Egyptians from among: (folke
And broght them through the wildernes
which was bothe wide and long: (down
8 The earth did quake, the raine powred
heard were great clappes of thunder:
The mount Sinai shook in such sort
as it wolde cleaue a sunder.

9 Thi

PSALME LXVIII.

61

- 9 Thine heritage with droppes of raine
abundantly was wesht:
And if perchance it baren waxt,
by thee it was refresht.
- 10 Thy chosen flocke doth there remaine,
thou haste prepared that place:
And for the poore thou doest prouide,
of thine especiall grace.
- 11 God will giue women causes iuste
to magnifie his name:
When as his people triumphes make,
and purchase brute and fame.
- 12 For puissant kinges for all their power,
shall flee and take the foile:
And women which remaine at home,
shall helpe to parte the spoile.
- 13 And thogh you were as blacke as pottes
your hewe shuld passe the doue:
Whose winges and fethers seme to haue
siluer and golde aboue.
- 14 When in this land God shall triumphe
ouer kinges both high and lowe:
Then shall it be like Salmon hill
as white as any snowe.

15 Thogh Basan be a frutefull hill
and in height others passe:
Yet Sion Gods moste holie hill
doth farre excel in grace.
16 Why bragge ye thus, ye hilles most high
and leape for pride together?
This hill of Sion God doth loue,
and there will dwell for euer.

17 Gods armie is two millions
of warriours good and strong:
The Lorde also in Sinai
is present them among.

18 Thou diddest, ó Lord, ascend on high,
and captiues led them all:
Who in times paste thy chosen flocke
in prison kept and thrall.

Thou madest them tribute for to paye,
And such as did repine:
Thou didest subdue that they might
in thy temple diuine. (dwell,

19 Now praised be the Lorde for that
he powreth on vs suche grace:
From day to day, he is the God
of our health and solace.

20 He is the God from whome alone,
Saluacion commeth plaine:
He his the God by whome we scape,
all daungers death and paine.
21 Thus God will wound his ennemies head,
and breake the heary scalpe,
Of those that in their wickednes,
continually do walke.

22 From Basan will I bring, sayd he,
my people and my shepe:
And all mine own as I haue done,
from daunger of the depe.

23 And make them dippe their feete in
of those that hare my name: (bloode
And dogges shall haue their tongues em-
with licking of the same. (brued

24 All men may see how thou, ó God,
thine ennemies dost deface:
And how thou goest as God and king,
into thy holy place.

25 The singers go before with ioye,
the minstrels folow after.
And in the middest the damfels playe
with timbrel and with taber.

26 Now in thy Congregacions,
 o Israel praise the Lorde:
 And Jacobs whole posteritie,
 giue thankes with one accorde.

27 Their chief was litle Benjamin,
 but Iuda made their hoste:
 With Zabulon, and Neptalim,
 which dwelled aboue their coste.

28 As God hath giuen power to thee,
 so Lord make firme and sure:
 The thing that thou hast wroght in vs,
 for euer to indure.

29 And in thy temple giftes will we
 giue vnto thee, o Lord:
 For thine (vnto Ierusalem)
 sure promisse made by word.

Yea, and strange kinges to vs subdued
 shall do like in those dayes:
 I meane to thee they shall present
 their giftes of laude and prayes.

30 He shall destroy the spearmens ranckes
 these calues and bulles of might:
 And cause them tribute paye, and daunt
 all such as loue to fight.

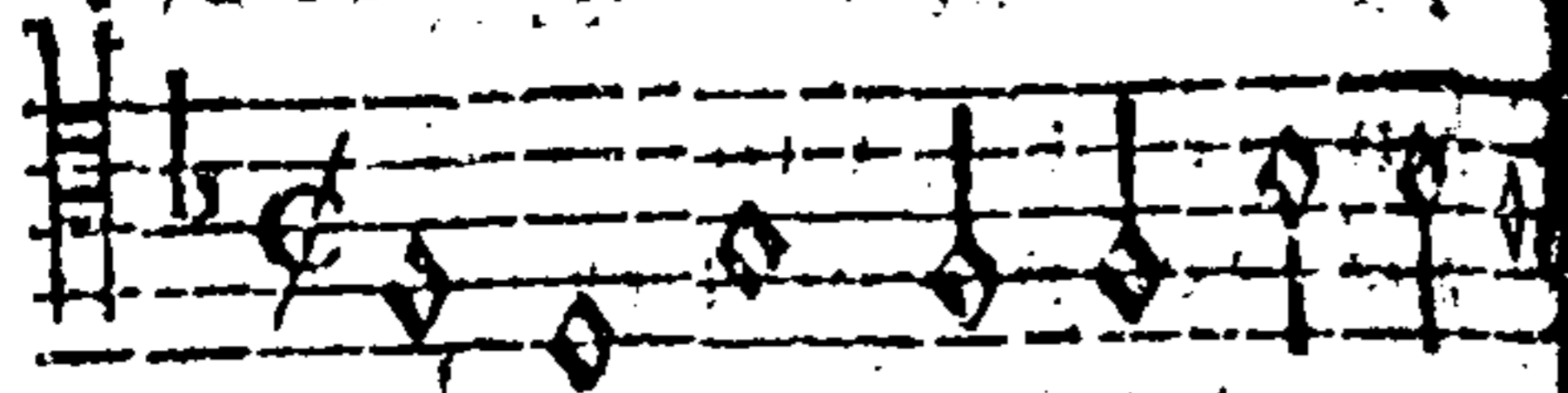
Then shall the Lordes of Egypt come,
 and presentes with them bring:
 The Mores most blacke shall stretch their
 vnto their Lord and king. (handes
 Therefore ye kingdomes of the earth
 giue praise vnto the Lorde:
 Singe psalmes to God with one consent:
 thereto let all accorde.

Who thogh he ride and euer hath
 aboue the heauens bright:
 Yet by the fearfull thunder clappes,
 men may well knowe his might.
 Therefore the strength of Israel,
 ascribe to God on hie:
 Whose might and power doth farre extēd
 aboue the cloudy skie.
 O God thy holines and power
 is drad for euermore:
 The God of Israel giueth vs strength,
 praised be God therefore.

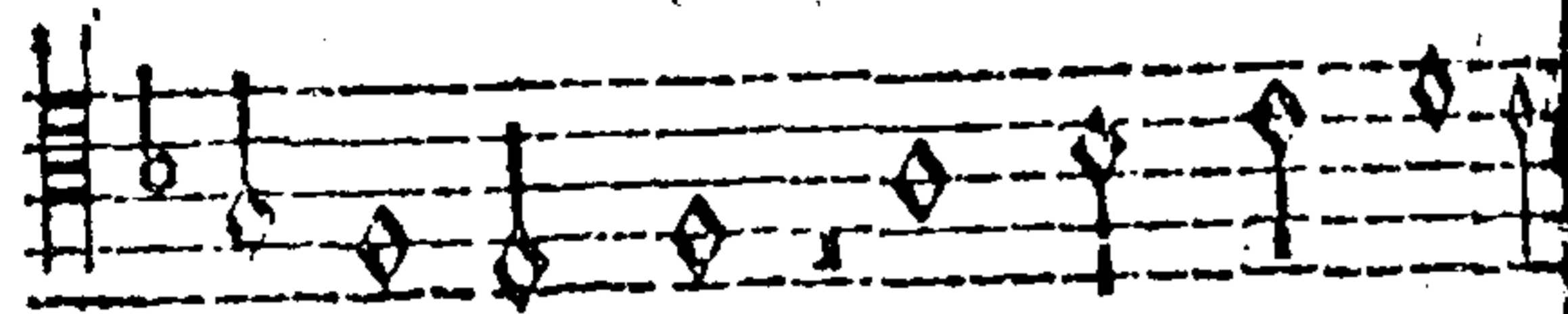
Psalme lxxi. W. Whit.

David declareth how he putteth his trust in God, beseeching
 him to deliuer him: he complaineth also of the pride of his
 enemies: and for the confirmation of his faith he prepa-
 reth to shew him selfe mindfull of Gods benefices.

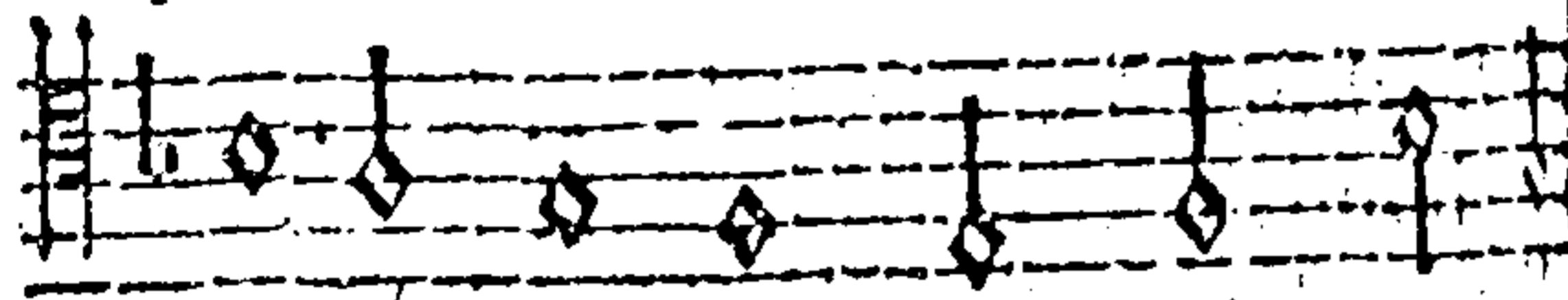
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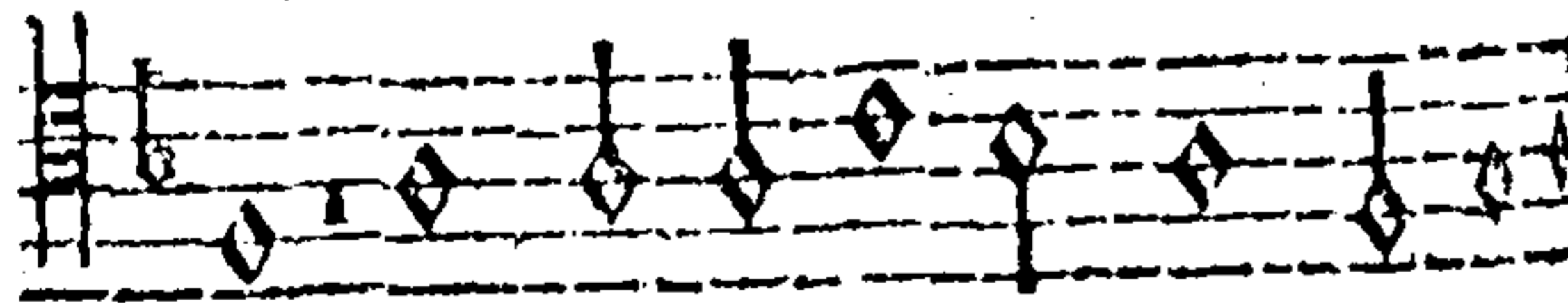
Y trust, O Lord, in thee I ha



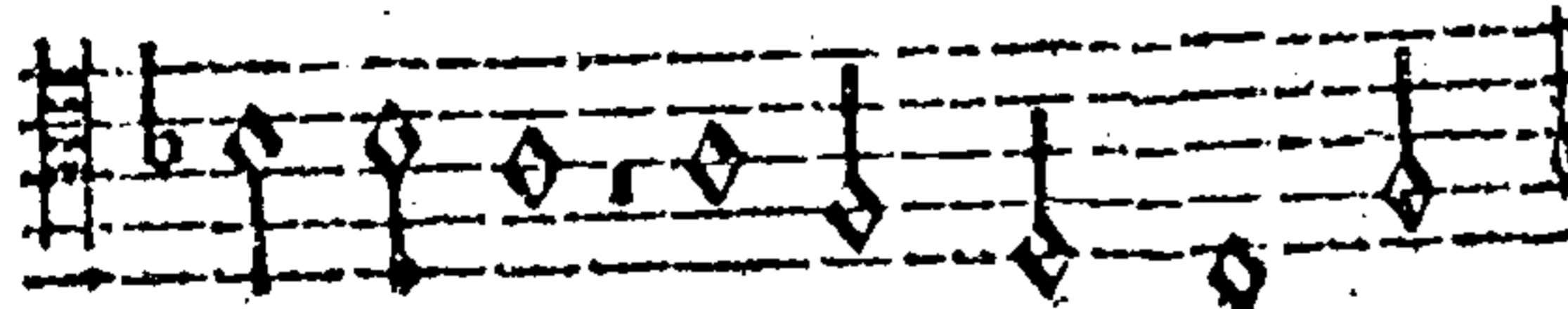
put e uermore: Oh let me ne



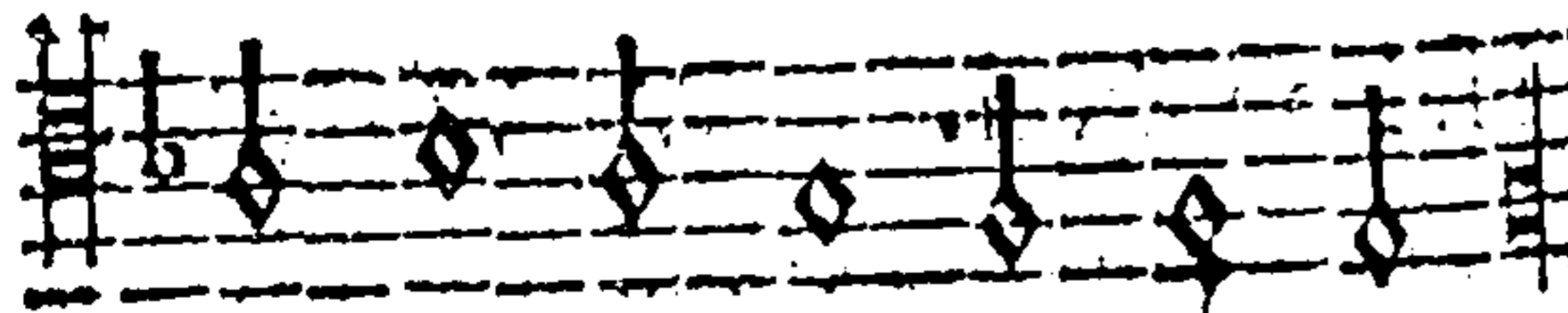
take the foile, nor shrinke for shame th



fore. 2 But for thy iustice sake, me rele



and defend: Incline thy gra cious ear



to me, and now some succour send

3 Bethou my rocke moste sure
that aye I may be bolde:
Thou hast giue charge to saue me sound
and art my towre and holde.

4 O thou my God and Lorde,
from wicked handes me shelde:
And from all cruell ennemies rage
which seke to make me yelde.

5 For thou art my sure hope
on whome I do depend:
O Lord, my God, thou art my trust,
since childhode I did end.

6 Yea from my mothers wombe
thou wast my stay and guide:
Thou tokest me thence, therefore wil I
thee praise bothe time and tide.

7 As I a monstre were
ful many fled me fro:
Yet thou wast my strong hope and trust
so that I drad no fo.

8 Like as the gusshing spring,
so shal my mouthe brust out:
Thy praises and magnificence,
for euer the worlde about.

9 And now reiect me not
 when age crepeth me vpon:
 Ne yet forsake me in this plunge
 when strength and force is gon.
 10 For they haue talked of me
 which scke my vtter shame:
 And they which wolde bereft my life
 deuised haue the same.

11 Saying with courage stowte,
 God hath him cast away:
 Pursue him hard and holde him fast
 for none him succour may.
 12 Ah God, some mercie shewe,
 and be not farre from me:
 My God, make hast to helpe me now
 as my hope is in the.

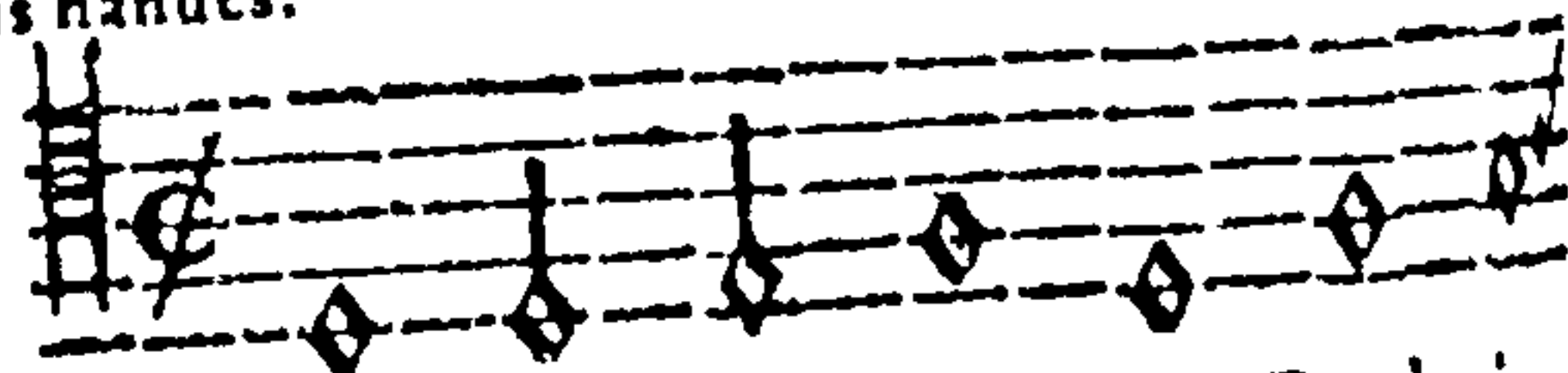
13 Strike thou my foes with shame,
 kil them which wolde me kill:
 Let shame and sclaunder bury them
 which wolde me harne and ill.
 14 The meane while patiently
 I will attende and waite:
 Extolling euermore and more
 thy prayfes high and greate.

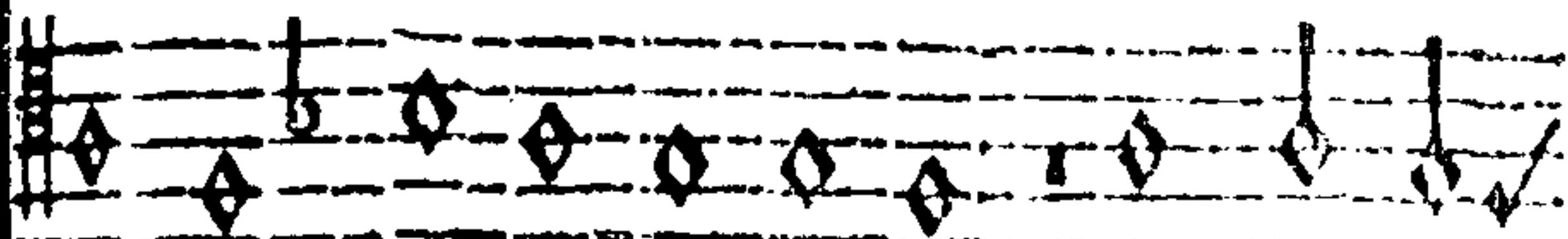
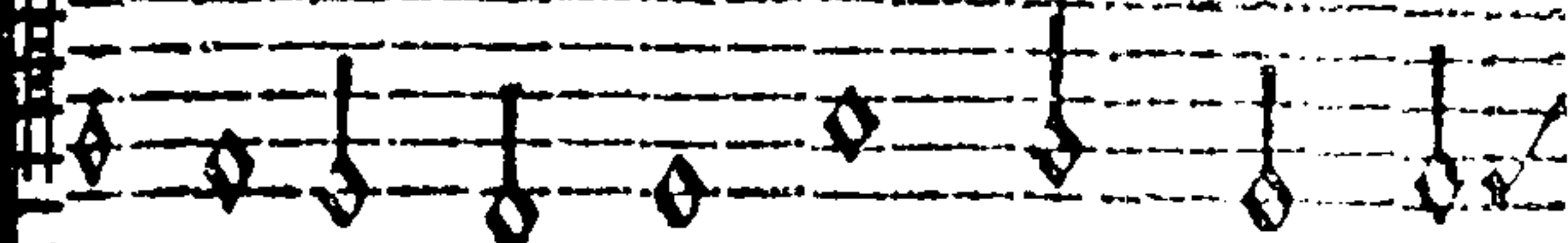
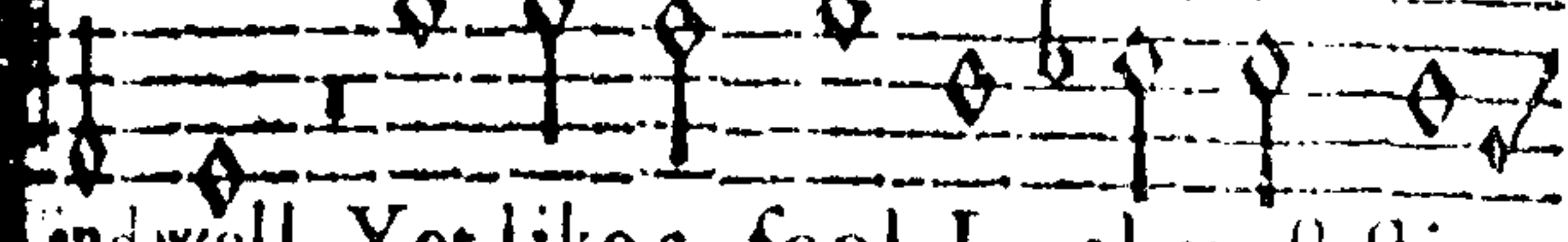

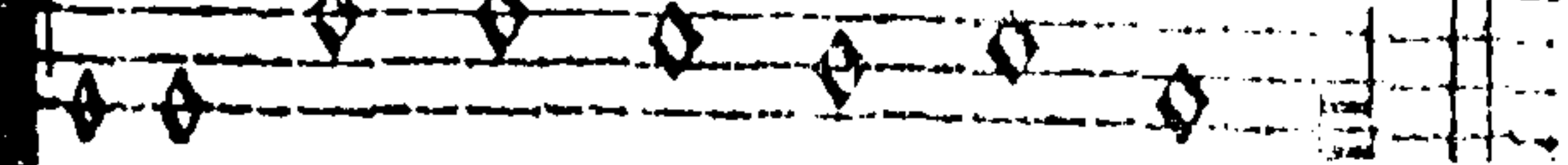
15 And thogh thy sweet mercies
 in nombre passe my reache:
 Yet will I daily thy iustice
 and thy sauing Health teache.
 16 I will remaine, o Lord,
 in thy great strength and might:
 I will recorde thy bountie great
 and bring it furthe to light.
 17 My God, thou hast me taught
 euen from my youthe thy Sawes:
 And hither to I haue set furthe
 thy diuine workes and Lawes.
 18 Forsake me not now, Lord,
 in this my gray horenesse:
 Thy mightie power til I haue taught
 this age and their successe.
 19 As for thy iustice, Lord,
 it is in dede moste hie:
 For thou hast made wonderfull thinges
 oh God, who is like thee?
 20 For thou hast made me see
 ful great troubles and grief:
 But when thou turnedst, comfort I felt,
 by life thou sendest relief.
 21 My honour and estate,

thou hast increased so:
 That by thy louing face I fele
 my selfe comforted tho.
 22 Therefore thy truth wil I
 on violes praise, my Lord:
 Oh holy one of Israell,
 my harpe shal eke accord.
 23 My lippes shal sing for ioye
 when I shal tune thy prayes:
 Likewise my soule by thee redemed
 the same shal do alwaies.
 24 Also my tonge shal speake
 thy mercies euer and aye:
 For such as did procure my hurt,
 shame hath broght to decaye.

Psalme lxxiii. Th. Ster.

The Prophet teacheth by his example, that neither the world-
 lie prosperitie of the vngodlie 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 call
 vs to reuerence Gods iudgements, forasmuch as the wicked
 vanish away like smoke, and the Godlie, enter into
 euerlasting: in hope wherof he resigneth him selfe in
 Gods handes.

H 
 Ouer it be, yet God is
 good


 good and kinde to Isra el: And to all

 such, as safe ly kepe their conscience pure

 and well. Yet like a fool I almost slipt

 my feete be gan to slide, and or I wilst euen


at a pinch, my steppes a wrie gan glide.
 For when I sawe suche foolish men
 I grudged and did disdain:
 That wicked men all thinges shuld haue
 without turmoile or paine.
 They neuer suffer panges nor grief,
 as if death shuld them smite:
 Their bodies are bothe stowt and strong,
 and euer in good plite.

- 5 And free from all aduersitie,
when other men be shent:
And with the reste they take no parte,
of plague or punishment.
- 6 Therefore presumption dothe embrace
their neckes, as doth a chaine:
And are euen wrapt as in a robe,
with rapine and disdain.
- 7 They are so fed, that euen for fat
their eyes oft times out start:
And as for worldly goodes, they haue
more then can wishe their hart.
- 8 Their life is moſte licencious,
boasting muche of the wrong:
Which they haue done to simple men,
and euer pride among.
- 9 The heauens and the liuing Lord,
they spare not to blaspheme:
And prate they do on worldly thinges,
no wight they do esteeme.
- 10 The people of God oft times turne back
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)

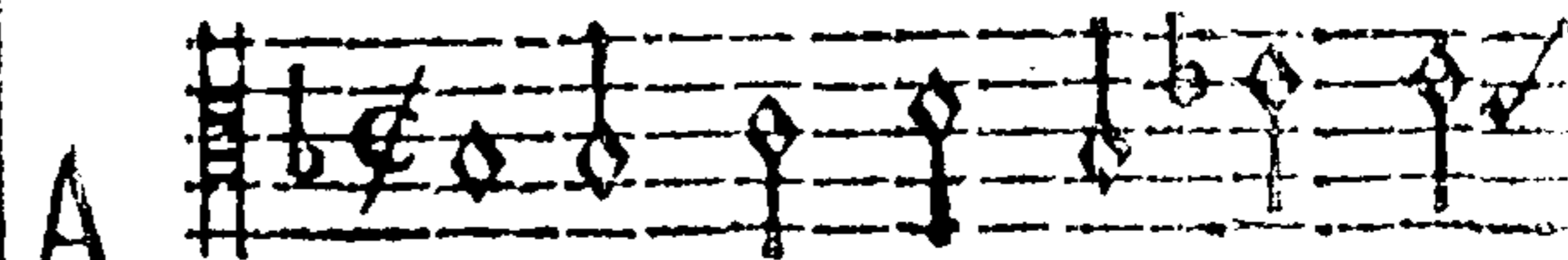
- ſhuld know and vnderſtand
Theſe worldly thinges: ſince wicked men
be Lordes of ſea and land?
- 12 For we may ſee howe wicked men,
in riches ſtill increaſe:
Rewarded well with worldly goodes,
and liue in reſt and peace.
- 13 Then why do I from wickednes,
my fantaſy refraine:
And waſh my handes with innocentes,
and clenſe my heart in vaine?
- 14 And ſuffer ſcourges euery day,
as ſubiect to all blame:
And euery morning from my youth,
ſuſtein rebuke and ſhame?
- 15 And I had almoſt ſaid as they,
miſliking mine eſtate:
But that I ſhulde thy children iudge,
as folke vnfortunate.
- 16 Then I bethoght me how I might
this matter vnderſtande:
But yet the labour was too great
for me to take in hande.
- 17 Vntil the time I went into
thy holy place: and then,

I vnderstode right perfectly
 the end of all these men.
 18 And namely how thou settest them
 vpon a slippery place.
 And at thy pleasure and thy will,
 thou dost them al deface.
 19 Then all men muse at that strange sight,
 to see how sodeinlie:
 They are destroyed, dispatch, consumed,
 and dead so horriblie.
 20 Muche like a dreame whē one awaketh,
 so shall their welth decay:
 Their famous names in all mens sight,
 shall ebbe and passe away.
 21 Yet thus my hart was grieued then,
 my minde was much opprest:
 22 So fond was I, and ignorant,
 and in this point a beast.
 23 Yet neuertheles by my right hande,
 thou holdest me alwayes fast:
 24 And with thy counsell dost me guide,
 to glorie at the last.
 25 What thing is there that I can wishe
 but thee in heauen aboue?
 And in the earthe there is nothing

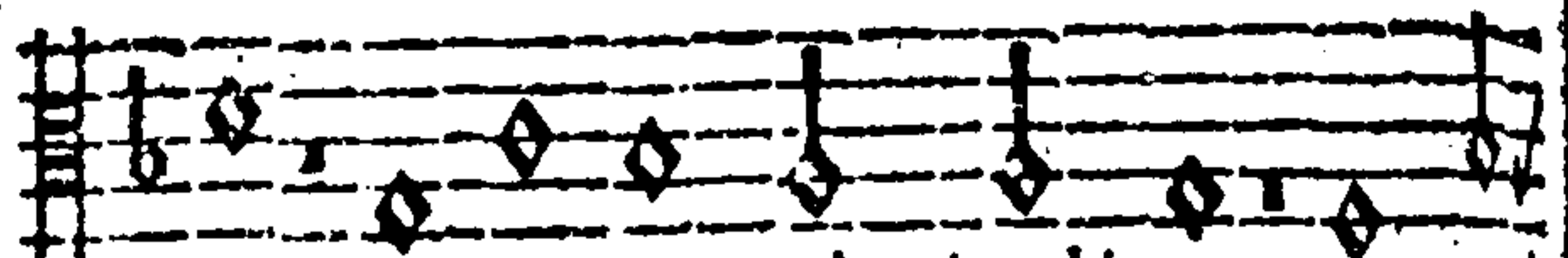
like thee that I can loue.
 26 My fleshe and eke my heart do faile,
 but God doth faile me neuer:
 For of my heart God is the strength,
 my porcion eke for euer.
 27 And lo, all such as thee forsake,
 thou shalt destroy echone:
 And those that trust in any thing,
 sauing in the alone.
 28 Therefore will I drawe nere to God
 and euer with him dwell:
 In God alone I put my trust,
 thy wonders will I tell.

Psalme lxxviii. Th. Ster.

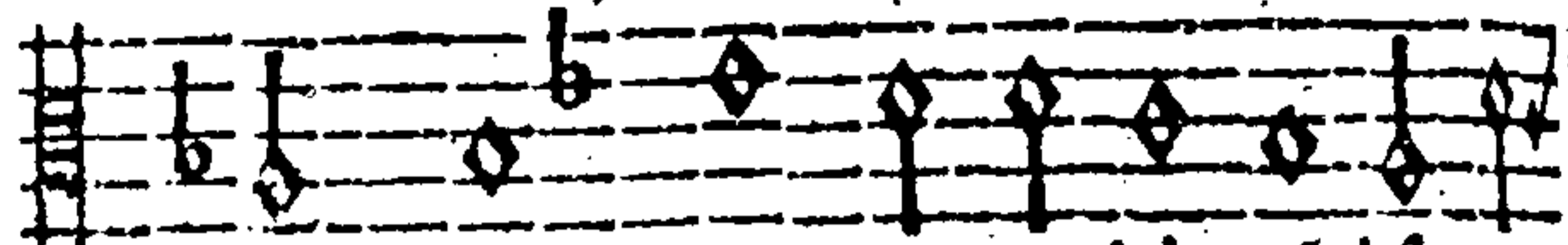
He sheweth how God, of his mercy chose his Church of the posteritie of Abraham, casting in their teethe the stubburn rebellion of their fathers, that the children might not onely vnderstande, that God of his free mercie made his covenant with their ancestors, but also seeing them so malicious and peruerse, might be ashamed and so turne wholly to God. In this psalme, the holy Ghost hath comprehended (as it were) the some of all Gods benefites, to the intent the ignorant and grosse people might see in fewe wordes the effect of the whole histories.



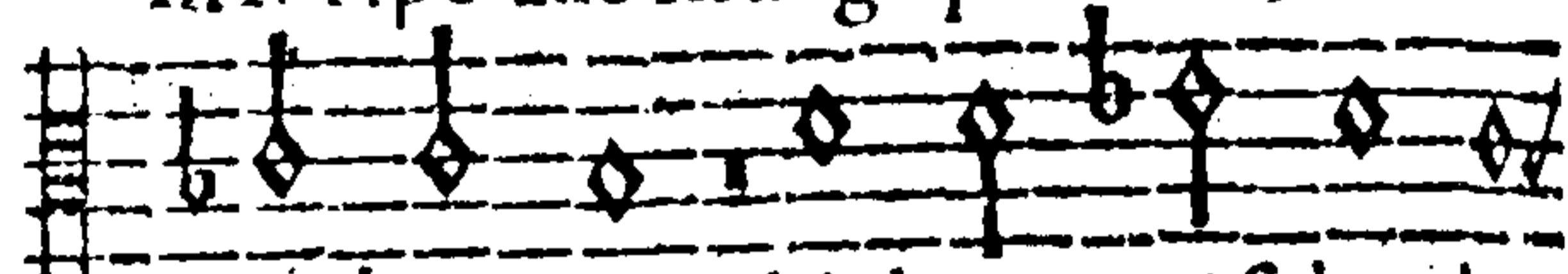
Ttend my people to my



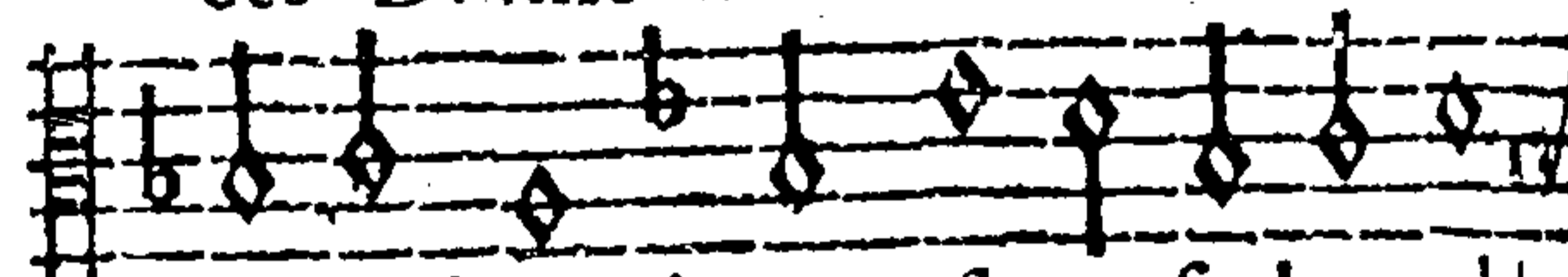
law, and to my wordes incline: my mouth



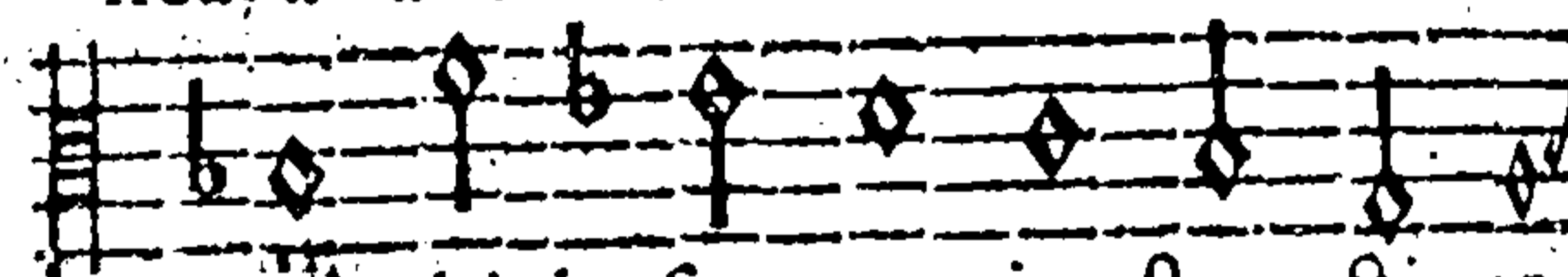
shal I speake strange parables, and senten-



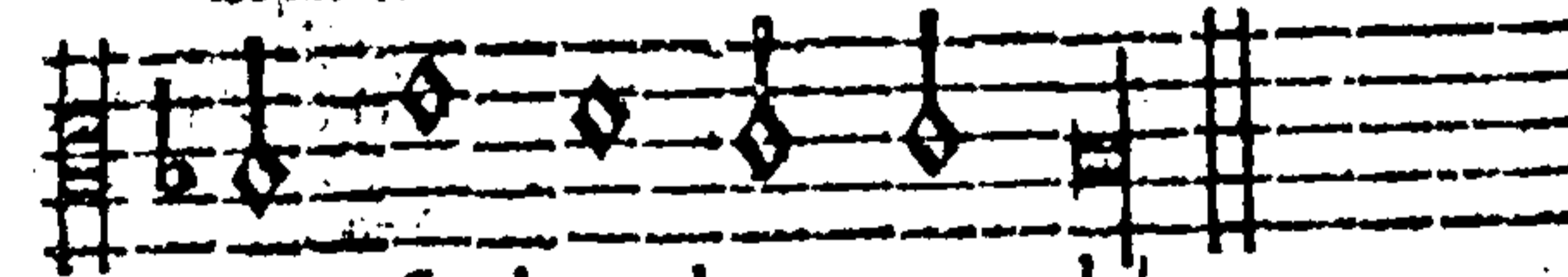
ces Diuine. which we our selues haue



heard and learnd euen of our fathers olde,



and which for our instruction,



our fathers haue vs tolde.

4 Because we shuld not kepe it close
from them that shulde come after:
Who shulde Gods power to their race
and all his workes of wonder. (praise)

5 To Iacob he commandement gaue
howe Israel shulde liue:

Willie

Willing our Fathers shulde the same
vnto their children giue.

- 6 That they and their posteritie,
that were not sprong vp tho:
Shulde haue the knowledge of the lawe,
and teache their seede also.
- 7 That they might haue the better hope
in God that is aboue:
And not forget to kepe his lawes
and his preceptes in loue.
- 8 Not being as their fathers were,
rebellling in Gods sight:
And wold not frame their wicked hartes
to knowe their God aright.
- 9 Howe went the people of Ephraim
their neighboures for to spoile?
Shooting their dartes the day of warre,
and yet they tooke the foile.
- 10 For why? they did not kepe with God
the couenant that was made:
Nor yet wold walke or leade their liues
according to his trade.
- 11 But put into obliuion,
his counsell and his will:
and all his workes most magnifike,

which he declared still.

- 12 What wonders to our forefathers
did he him selfe disclose:
In Egypte lande, within the fieldes,
that called is Tanecos?
- 13 He did diuide and cut the sea,
that they might passe at ones:
And made the water stande as still,
as doth an heape of stones.
- 14 He led them secret in a cloude
by day when it was bright:
And all the night when darke it was
with fire he gaue them light.
- 15 He brake the rockes in wildernesse,
and gaue the people drinke:
As plentiful as when the deepes,
do flowe vp to the brinke.
- 16 He drewe out riuers out of rockes,
that were both drie and harde:
Of such aboundance that no floodes,
to them might be comparde.
- 17 Yet for all this, against the Lorde,
their sinne they did increse:
And stirred him that is most high
to wrath in wildernesse.

- 18 They tempted him within their heartes
like people of mistrust:
Requiring such a kind of meate,
as serued to their lust.
- 19 Saying with murmuration,
in their vnfaithfulnes:
What can this God prepare for vs,
a feast in wildernes?
- 20 Beholde, he strake the stony rocke
and floodes furth with did floe:
But can he now giue to his folke
both bread and fleshe also?
- 21 When God hearde this, he waxed wroth,
with Iacob and his sede:
So did his indignation,
on Israell procede.
- 22 Because they did not faithfully
beleue and hope that he,
Could alwayes helpe and succoure them
in their necessitie.
- 23 Wherefore he did commande the cloudes,
furth with they brake in sunder:
24 And raine doune manna for them, to eate
a food of mikell wonder.
- 25 When earthly men with Angels seide

were fedde at their request:

- 26 He bad the east winde blowe a waye,
and broght in the south west.
- 27 And rained downe flesh as thick as dust
and foule as thick as sande:
- 28 Which he did cast amide the place
where all their tentes did stande.
- 29 Then did they eat exceedingly,
and all men had their fillles:
Yet more and more they did desire,
to serue their lustes and willes.
- 30 But as the meate was in their mouthes
his wrath vpon them fell:
- 31 And slewe the floure of all the youth,
and choise of Israell.
- 32 Yet fell they to their wonted sinne,
and still they did him greue:
For all the wonders that he wroght
they wolde him not beleue.
- 33 Their dayes therefore he shortened:
and made their honour vaine:
Their yeares did wast and passe away,
with terrour and with paine.
- 34 But euer when he plagued them,
they soght him by and by:

35 Remem

- 35 Remembring then he was their strength,
their help and God most hy.
- 36 Thogh in their mouthes they did but
and flatter with the Lorde: (glose
And with their tōges, and in their heartes
dissembled euery worde.
- 37 For why? their heartes were nothing bene
to him nor to his trade:
Nor yet to kepe, or to perfourme,
the couenant that was made.
- 38 Yet was he still so mercifull,
when they deserued to dye:
That he forgauē them their misdedes
and wolde not them destroye.

Yea many a time he turned his wrath
and did him selfe auise:
And wolde not suffer all his whole
displeasure to arise.

39 Considering that they were but flesh
and euen as a winde:
That passeth away and cannot well,
returne by his owne kinde.

40 Howe often times in wildernes,

- did they their Lorde prouoke?
 Howe did they moue and stirre their Lord
 to plague them with his stroke?
 41 Yet did they turne againe to sinne,
 and tempted God eftsoone:
 Prescribing to the holie Lorde
 what thinges they wolde haue done.
- 42 Not thinking of his hand and power
 nor of the daye when he:
 Deliuered them out of the bondes
 of the feare ennemie.
- 43 Nor how he wrought his miracles
 as they them selues behelde:
 in Egypt, and the wonders that
 he did in Zoan felde.
- 44 Nor howe he turned by his power,
 their waters into bloode:
 That no man might receiue his drinke
 at riuer nor at floode.
- 45 Nor how he sent them swarmes of flies
 which did them sore anoy:
 And filled their countrie full of frogges
 which shuld their land destroy.
- 46 Nor how he did commit their frutes
 vnto the Caterpillar:

And

- And al the labour of their handes
 he gaue to the Grassehopper.
- 47 With hailstones he destroyed their vi-
 so that they were all lost: (nes
 And not so much as wilde figge trees
 but he consumed with frost.
- 48 And yet with hailstones once again
 the Lorde their cattell smote:
 And all their flockes and heardes likewise
 with thunder boltes full hote.
- 49 He cast vpon them in his ire,
 and in his fury strong:
 Displeasure, wrathe, and euil spirites,
 to trouble them among.
- 50 Then to his wrath he made a way
 and spared not the least:
 But gaue vnto the pestilence,
 the man and eke the beast.
- 51 He strake also the first borne all,
 that vp in Egypte cam:
 And all the chief of men and beastes
 within the tentes of Ham.
- 52 But as for all his owne deare folke
 he did preserue and kepe:
 And caried them through wildernes

- euen like 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 right hande.
 55 And there cast out the heathen folke
 and did their lande diuide:
 And in their tentes he set the tribes
 of Israell to abide.
 56 Yet for al this, their God most high.
 they stirred and tempted still:
 And wolde not kepe his Testament,
 nor yet obey his will.
 57 But as their fathers turned backe,
 euen so they went astraye:
 Muche like a bowe that wolde not bēde,
 but slipte and starte awaye.
 58 And greued him with their hill altars
 with offringes and with fire:
 And with their Idoles vehemently
 prouoked him to ire.

- 59 Therwith his wrath began againe
 to kinde in his brest:
 The noghtines of Israell,
 he did so muche detest.
 60 Then he forsoke the tabernacle
 of Silo, where he was
 Right conuersant with earthly men,
 euen as his dwelling place.
 61 Then suffred he his might and power
 in bondage for to stande:
 And gaue the honour of his Arke
 into his enemies hande.
 62 And did commit them to the sword,
 wrothe with his heritage:
 63 The yong men were deuoured with fire,
 maides had no mariage.
 64 And with the sword the priestes also
 did perish euerichone:
 And not a widowe left aliue,
 their death for to bemonē.
 65 And then the Lorde began to wake
 like one that slept a time:
 Or like a valiant man of warre,
 refreshed after wine.

66 With emeraudes in the hinder partes,
he strake his enemies all:
And put them then vnto a shame,
that was perpetuall.

67 Then he the tente and tabernacle
of Ioseph did refuse:
As for the tribe of Ephraim,
he wolde in no wise chuse.

68 But chose the tribe of Iehuda,
where as he thoght to dwell:
Euen the noble mounte Sion,
whiche he did loue so well.

69 Where as he did his temple builde,
both sumptuously and sure:
Like as the earthe which he hath made
for euer to indure.

70 Then chose he Dauid him to serue
his people for to kepe:
Which he toke vp and broght away,
euen from the fouldes of shepe.

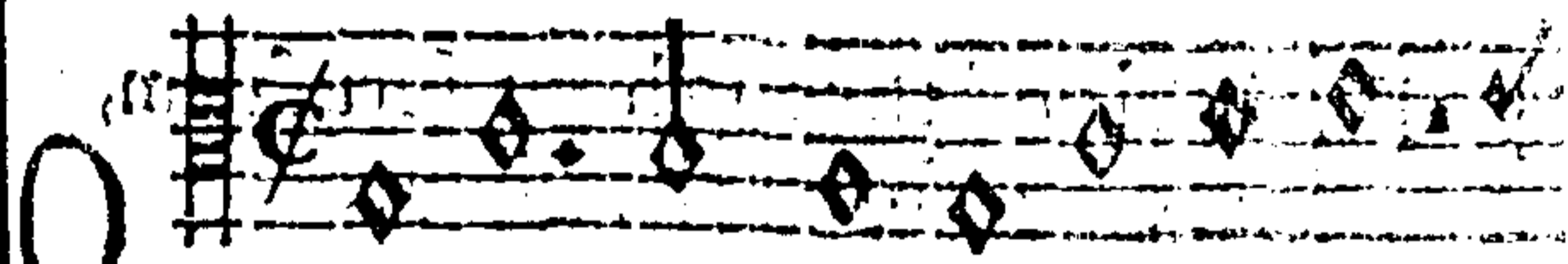
71 As he did folow the ewes with yong
the Lorde did him auance:
To fede his people of Israel,
and his inheritance.

72 Th

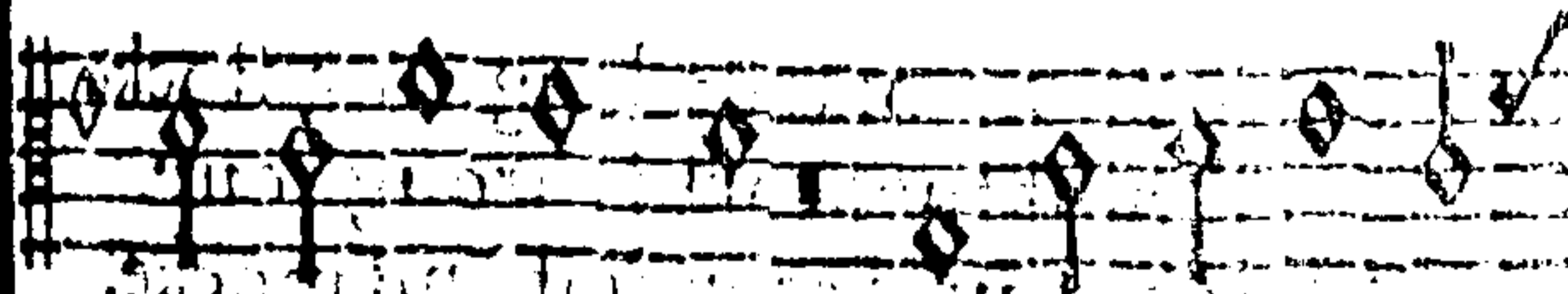
Then Dauid with a faithfull heart
his focke and charge did fede:
And prudently with all his power,
did gouerne them in dede.

Psalme lxxix. I. Hop.

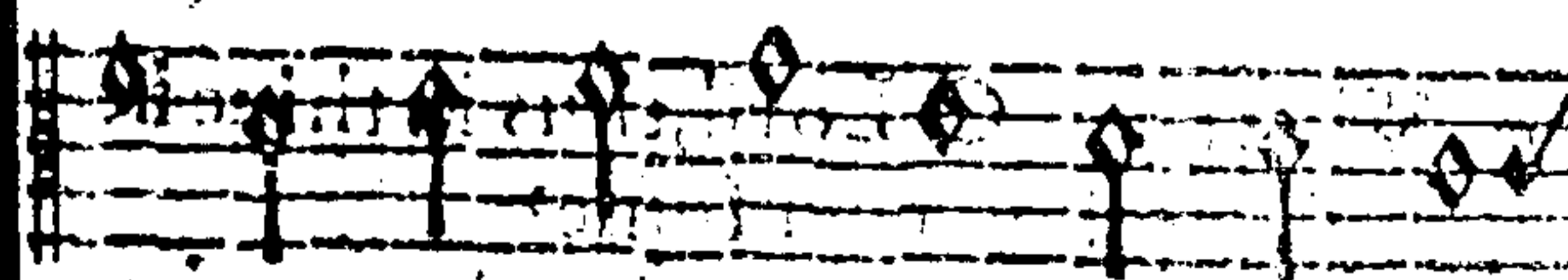
The Israelites cōplaine to God for the greate calamitie and
oppression that they suffered, when Antiochus destroyed
their temple, and citie Ierusalem, desiring Gods aide, a-
gainst his raging tyrannie, lest Gods name and religion
shulde be contemned amonge the heathen, which shuld see
them thus forsaken and perishe.



Lord the Gētiles do in uade

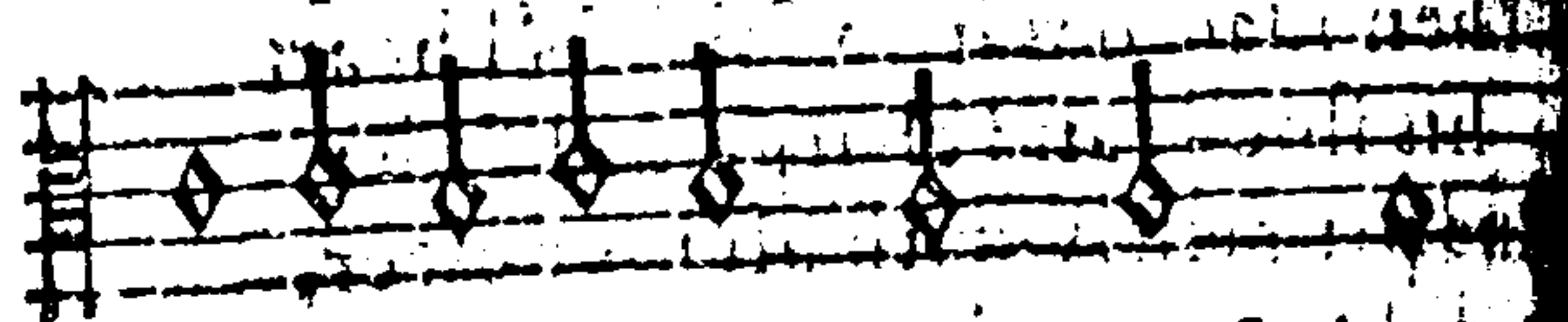


Thine heritage to spoile: Ierusalem an

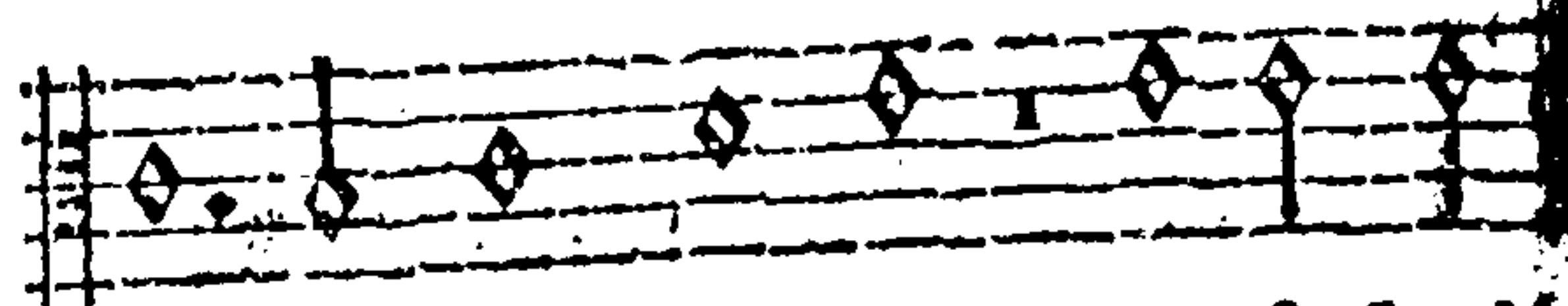


heape is made, Thy temple they deuoile:

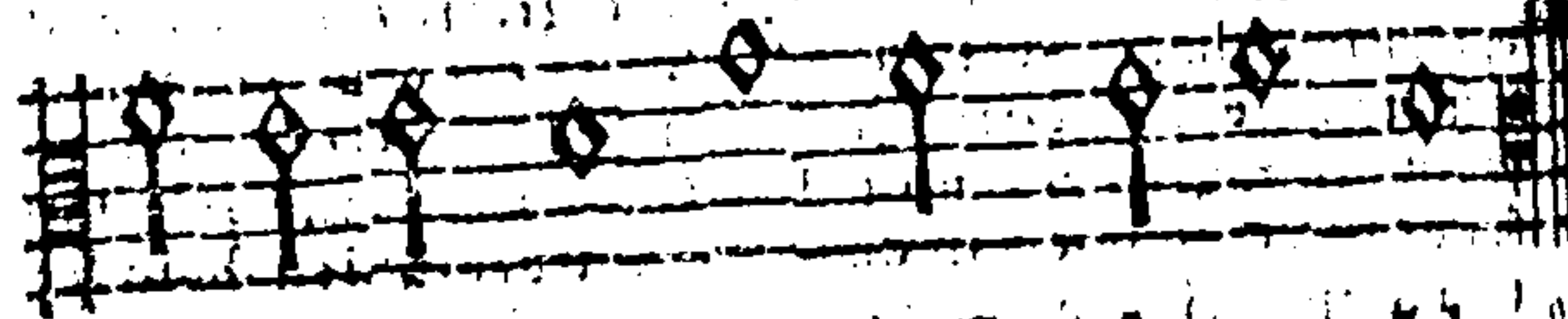
K 2



the bodies of thy Saintes most deare



broade to birdes they cast, The flesh of such



as do the feare the beastes deuour ad walk

3 Their blood throughout Ierusalem,

As water spilt they haue:

So that there is not one of them,

To lay their dead in graue.

4 Thus are we made a laughing stocke.

Almost the world throughout

The ennemies at vs iest and mocke,

Which dwell out costes about.

5 Wilt thou, O Lord, thus in thine ire,

Against vs euer fume?

And shewe thy wrath as hote as fire,

Thy folke for to consume?

Vpon those people powre the same,

Whiche did thee neuer knowe:

Præles which cal not on thy name,

Consume and ouerthrowe.

As they haue gotte the vpper hande,

And Iacobs feede destroide:

His habitacion and his lande,

They haue left waste and voyde.

Beare not in mind our former fautes,

With speede some pitie show.

And aid vs Lord, in all assaultes,

For we are weak and lowe.

9 O God that giuest al health and grace,

On vs declare the same:

Wee not our workes, our sinnes deface

For honor of thy name.

10 Why shall the wicked still alway,

To vs as people domme:

In thy reproche reioice and say,

Where is their God becomm?

Require, O Lotde, as thou seest good,

Before our eyes in sight:

Of al these folke thy seruantes blood,

Whiche they spilt in despight.

PSALME LXXIX.

11 Receiue into thy sight in hast
The clamours, grief, and wrong
Of suche as are in prison cast,
Sustaining yrons strong.

Thy force and strength to celebrate,
Lorde set them out of band:
Which vnto death are destinate,
And in their ennemies hande.

12 The nations which haue bene so bold
As to blaspheme thy name:
Into their lappes with seuen fold,
Repay againe the same.

13 So we thy folke thy pasture shepe,
Will praise thee euermore:
And teache all ages for to kepe
For thee like praise in store.

Psalme lxxxii. I. Hop.

The Prophet, declaring God to be present amonge the
ges and magistrates, reproceth their parcialitie and
trouousnes, and exhorteth them to do iustice. but seeing
merdement, he desireth God to undertake the matter
execute iustice him selfe.

PSALME LXXXII. 76

Sing this, as the 68. psalm.

Amid the prease with men of might,
The Lord him self did stand:
To pleade the cause of truth and right
With Iudges of the land.
How longe, said he, will you procede,
False iudgement to awarde?
And haue respecte for loue of meede,
The wicked to regarde?

Wheras of due ye shulde defende,
The fatherles and weake:
And when the poore man doth contend,
In iudgement iustly speake.
If ye be wise defende the cause
Of poore men in their right:
And ridde the nedie from the clawes
Of tyrannes force and might.

But nothing wil they know or learne,
In vaine to them I talke:
They will not see or ought discernen,
But still in darknes walke.
For lo, euen now the time is comen
That all thinges fall to noght:

And likewise lawes both all and summe
For gain are sold and boght.

6 I had decreed it in my fight,
As Goddes to take you all:
And children to the most of might
For loue I did you call.

7 But not withstanding ye shall die,
As men, and so decay:
O tyrannes I shall you destroye,
And plucke you quite away.

8 Vp Lord and let thy strength be knowne,
And iudge the worlde with might:
For why? all nacions are thine owne
To take them as thy right.

Psalme ciii. Tho. Ster.

This is a psalme moſte excellēt, wherein the Prophet doth prouoke men and Angels, and all creatures to praise the Lord for his Fatherly mercies, and deliuerance of his people from all euils, for his prouidence ouer all thinges, and the preservation of his faithfull.

MY soule giue laude vn to

the Lord, my spirit shall do the same: and

all the secretes of my heart, praise ye

his ho ly name. Giue thanks to God

for all his giftes, shew not thy self vn-

kinde: And suffer not his benefites,

to slippe out of thy minde.

- 3 That gaue the pardon for thy fautes
and thee restored againe:
For all thy weake and fraile disease,
and healed thee of thy paine.
- 4 That did redeme thy life from death,
from which thou couldest not flee:
His mercy and compassion both,
he did extende to thee.
- 5 That filled with goodnes thy desire,
and did prolonge thy youth:
Like as the Egle casteth her bill,
where by her age renueth.
- 6 The Lorde with iustice doth repaye,
all suche as be opprest:
So that their suffringes and their wron-
are turned to the best. (ges)
- 7 His wayes and his commandementes
to Moses he did showe:
His counsels and his valiant Actes,
the Israelites did knowe.
- 8 The Lorde is kinde and mercifull,
when sinners do him greue:
The slowest to conceiue a wrath,
and rediest to forgeue.

- 9 He hideth not vs continually,
thogh we be full of strife:
Nor kepeth oure fautes in memorie,
for all our sinnefull life.
- 10 Not yet according to our sinnes,
the Lorde doth vs regarde:
Nor after our iniquities,
he doth not vs rewarde.
- 11 But as the space is wonderous greate
twixt earth and heauen aboue:
So is his goodnes much more large
to them that do him loue.
- 12 God doth remoue our sinnes from vs
and our offenses all:
As farre as is the sunne rising,
full distant from his fall.
- 13 And looke what pitie parentes deare
vnto their children beare:
Like pitie beareth the Lorde to suche
as worship him in feare.
- 14 The Lorde that made vs, knoweth our
our mould and fashion iust: (shape
How weak and fraile our nature is,
and howe we but dust.

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 right hande.
 55 And there cast out the heathen folke
 and did their lande diuide:
 And in their tentes he set the tribes
 of Israell to abide.
 56 Yet for al this, their God most high.
 they stirred and tempted still:
 And wolde not kepe his Testament,
 nor yet obey his will.
 57 But as their fathers turned backe,
 euen so they went astraye:
 Muche like a bowe that wolde not be de,
 but slipte and starte awaye.
 58 And greued him with their hill altars
 with offringes and with fire:
 And with their Idoles vehemently
 prouoked him to ire.

Therwith his wrath began againe
 to kinde in his brest:
 The noghtines of Israel,
 he did so muche detest.
 60 Then he forsoke the tabernacle
 of Silo, where he was
 Right conuersant with earthly men,
 euen as his dwelling place.
 61 Then suffred he his might and power
 in bondage for to stande:
 And gaue the honour of his Arke
 into his ennemies hande.
 62 And did commit them to the sword,
 wrothe with his heritage:
 63 The yong men were deuoured with fire,
 maides had no mariage.
 64 And with the sword the priestes also
 did perish euerichone:
 And not a widowe left alie,
 their death for to bemone.
 65 And then the Lorde began to wake
 like one that slept a time:
 Or like a valiant man of warre,
 refreshed after wine.

66 With emeraudes in the hinder part,
 he strake his ennemies all:
 And put them then vnto a shame,
 that was perpetuall.

67 Then he the tente and tabernacle
 of Ioseph did refuse:
 As for the tribe of Ephraim,
 he wolde in no wise chuse.

68 But chose the tribe of Iehuda,
 where as he thoght to dwell:
 Euen the noble mounte Sion,
 whiche he did loue so well.

69 Where as he did his temple builde,
 both sumptuously and sure:
 Like as the earthe which he hath made
 for euer to indure.

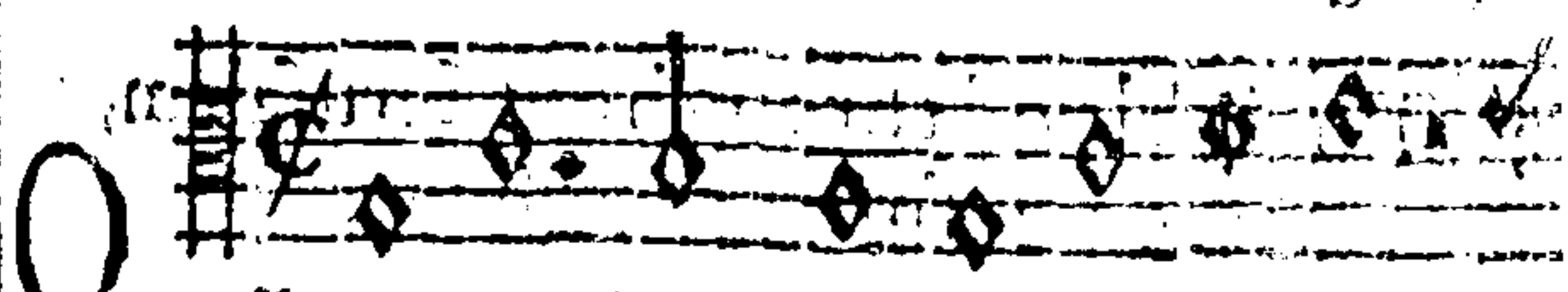
70 Then chose he David him to serue
 his people for to kepe:
 Which he toke vp and broght away,
 euen from the fouldes of shepe.

71 As he did folow the ewes with yong
 the Lorde did him auance:
 To fede his people of Israel,
 and his inheritance.

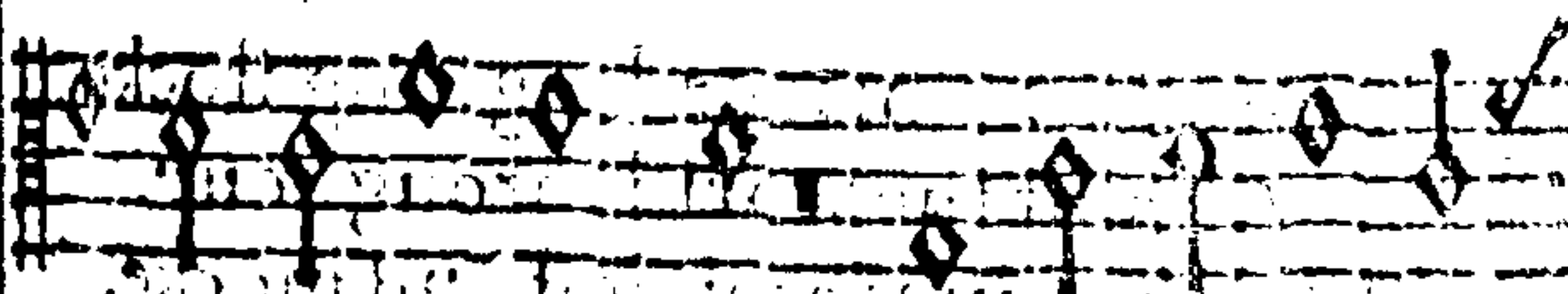
Then David with a faithfull heart
 his flocke and charge did fede:
 And prudently with all his power,
 did gouerne them in dede.

Psalme lxxix. I. Ho.

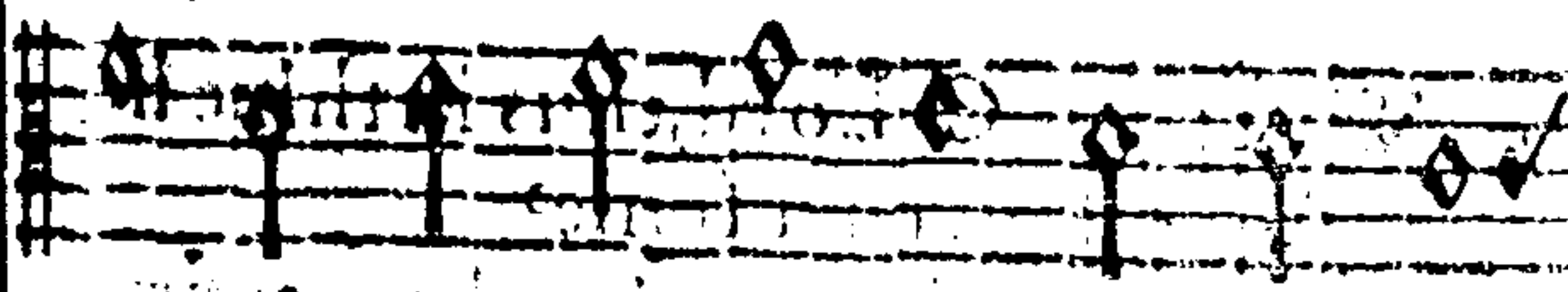
The Israelites cōplaine to God for the greate calamitie and
 oppression that they suffered, when Antiochus destroyed
 their temple, and citie Ierusalem, desiring Gods aide, a-
 gainst his raging tyrannie, lest Gods name and religion
 should be contemned amonge the heathen, which should see
 them thus forsaken and perishe.



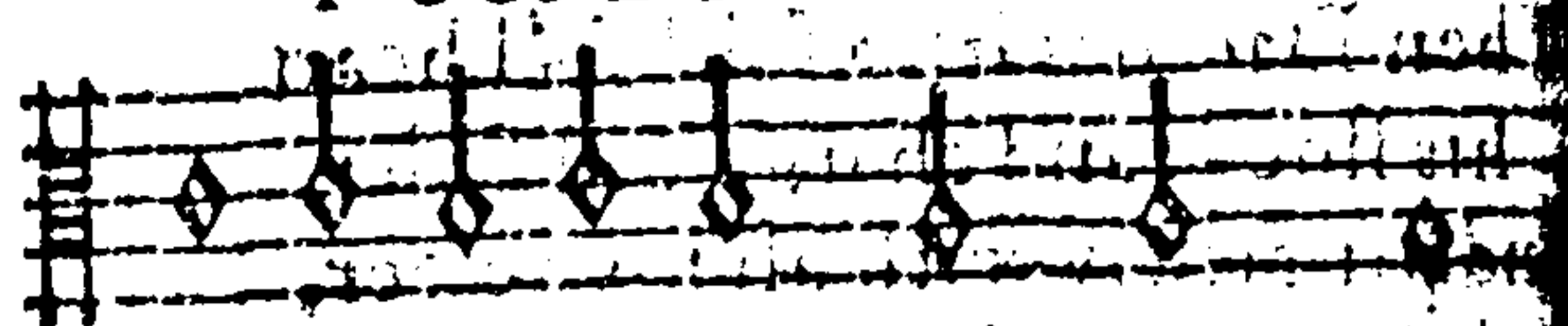
Lord the Gētiles do in uade



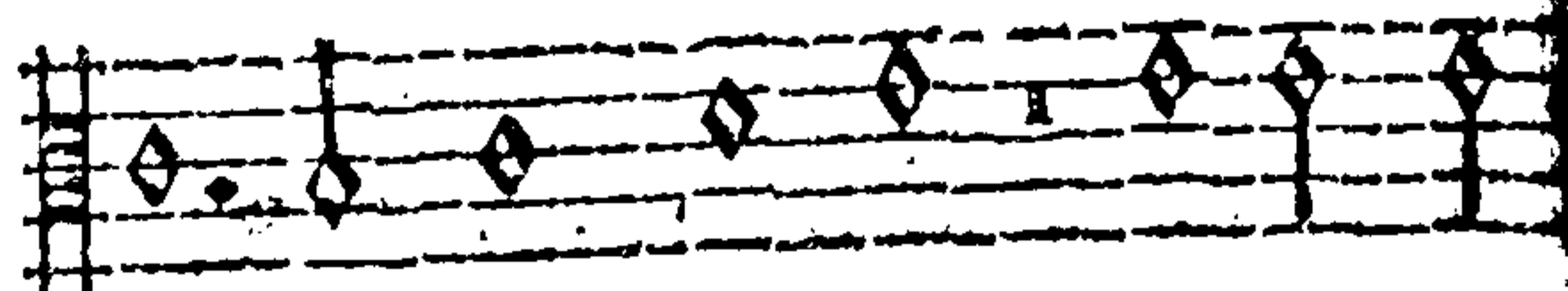
Thine heritage to spoile, Ierusalem an



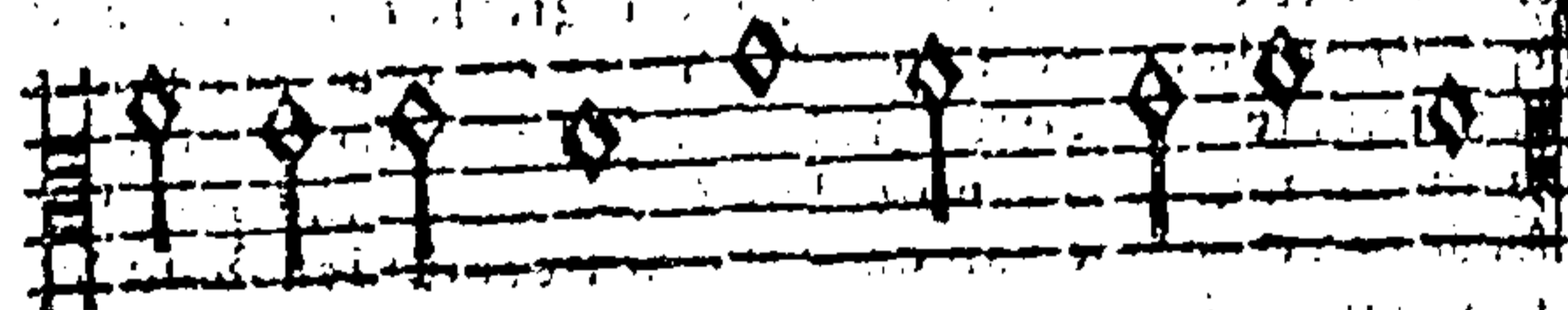
heape is made, Thy temple they deuoile:



the bodies of thy Saintes most deare



broade to birdes they cast, The flesh of



as do the feare the beastes deuour ad walk

3 Their blood throughout Ierusalem,

As water spilt they haue:

So that there is not one of them,

To lay their dead in graue.

4 Thus are we made a laughing stocke

Almost the world throughout

The ennemys at vs iest and mocke,

Which dwell out costes about.

5 Wilthou, O Lord, thus in thine ire,

Against vs euer fume?

And shewe thy wrath as hore as fire,

Thy folke for to consume?

Vpon those people powre the same,

Whiche did thee neuer knowe:

Realmes which cal not on thy name,

Consume and ouerthrowe.

As they haue gotte the vpper hande,

And Iacobs feede destroide:

His habitacion and his lande,

They haue left waste and voyde.

Bear not in mind our former fautes,

With spede some pitie show:

And aid vs Lord, in all assaultes,

For we are weak and lowe.

O God that giuest al health and grace,

On vs declare the same:

We eye not our workes, our sinnes deface

For honor of thy name.

10 Why shall the wicked still alway,

To vs as people domme:

In thy reproche reioice and say,

Where is their God become?

Require, O Lorde, as thou seest good;

Before our eyes in sight:

Of al these folke thy seruantes blood,

Whiche they spilt in despight.

11 Receiue into thy sight in hast
The clamours, grief, and wrong
Of suche as are in prison cast,
Susteyning yrons strong.

Thy force and strength to celebrate,
Lorde set them out of band:
Which vnto death are destinate,
And in their enemies hande.

12 The nacions which haue bene so bold
As to blaspheme thy name:
Into their lappes with seuen fold,
Repay againe the same.

13 So we thy folke thy pasture shepe,
Will praise thee euermore:
And teache all ages for to kepe
For thee like praise in store.

Psalme lxxxii. L. Hop.

The Prophet, declaring, God to be present amonge the
ges and magistrates, reproveth their parcialitie id
tuousnes, and exhorteeth them to do iustice. but seeing
meddment, he desireth God to undertake the matter
execute iustice him selfe.

Sing this, as the 68. psalm.

Amid the prease with men of might,
The Lord him self did stand:
To pleade the cause of truth and right
With Iudges of the land.
How longe, said he, will you procede,
False iudgement to awarde?
And haue respecte for loue of meede,
The wicked to regarde?

Wheras of due ye shulde defende,
The fatherles and weake:
And when the poore man doth contend,
In iudgement iultly speake.
If ye be wise defende the cause
Of poore men in their right:
And ridde the nedie from the clawes
Of tyrannes force and might.

But nothing wil they know or learne,
In vaine to them I talke:
They will not see or oght discernen,
But still in darknes walke.
For lo, euen nowe the time is comme
That all thinges fall to noght:

And likewise lawes both all and summes
For gain are sold and boght,

6 I had decreed it in my fight,
As Goddes to take you all:
And children to the most of might
For loue I did you call.

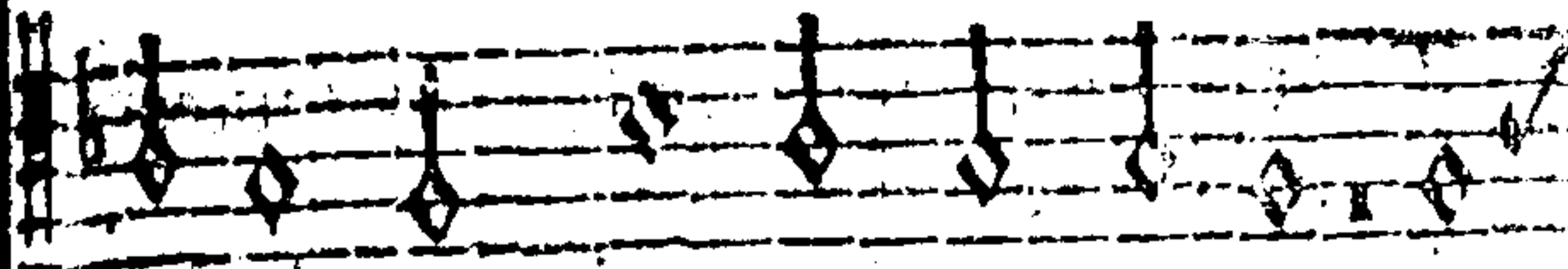
7 But not withstanding ye shall die,
As men, and so decay:
O tyrannes I shall you destroye,
And plucke you quite away.

8 Vp Lord and let thy strength be knowne,
And iudge the worlde with might:
For why? all nacions are thine owne
To take them as thy right.

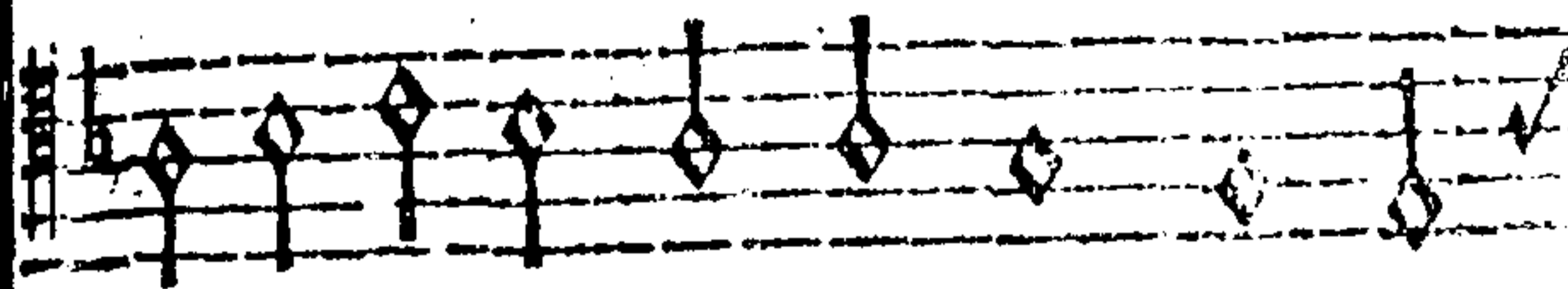
Pfalme ciii. Tho. Ster.

This is a psalme moste excellēt, wherin the Prophet doth
wake men and Angels, and all creatures to praise the Lord
for his Fatherly mercies, and deliuerance of his people
from all euils, for his providence ouer all thinges, and the preser-
uation of his faithfull.

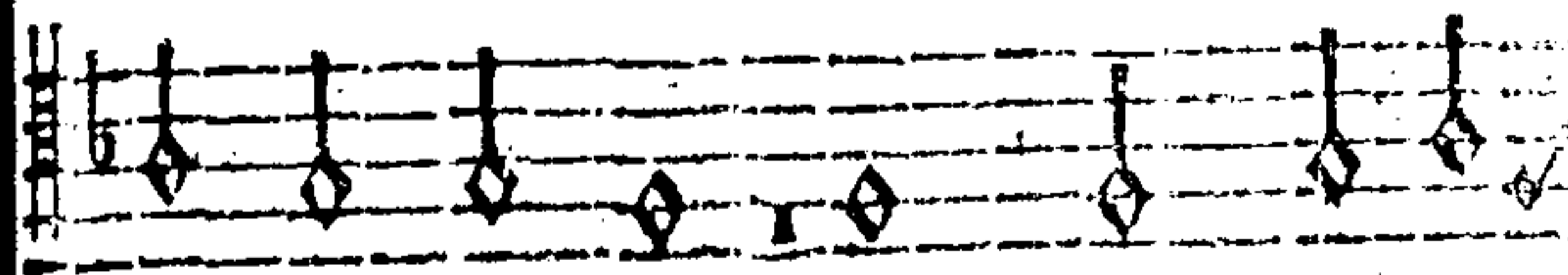
MY soule giue laude vn to



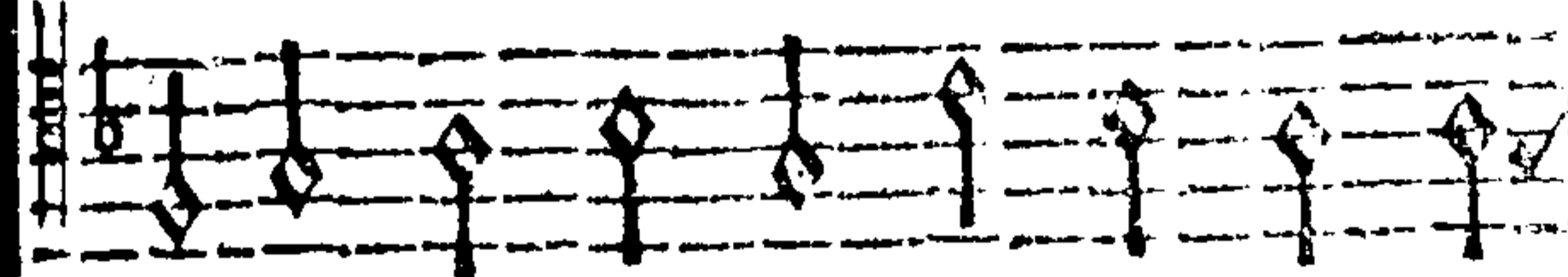
the Lord, my spirit shall do the same: and



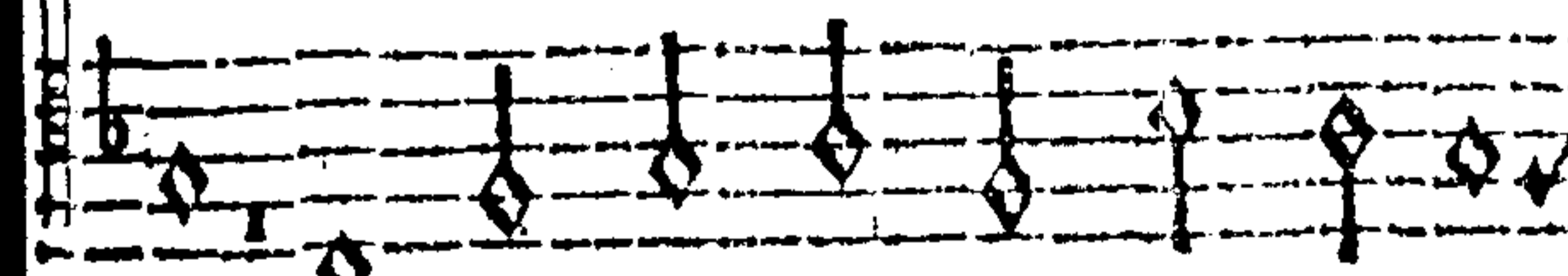
all the secretes of my heart, praise ye



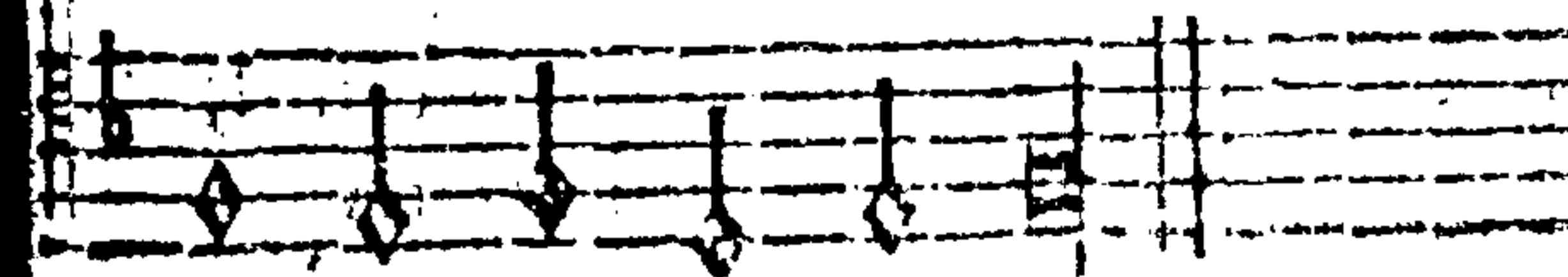
his ho ly name. Giue thankes to God



for all his giftes, shew not thy self vn-



kinde: And suffer not his benefites,



to slippe out of thy minde.

- 3 That gaue the pardon for thy fautes
and thee restored againe:
For all thy weake and fraile disease,
and healed thee of thy paine.
- 4 That did redeme thy life from death,
from which thou couldest not flee:
His mercy and compassion both,
he did extende to thee.
- 5 That filled with goodnes thy desire,
and did prolonge thy youth:
Like as the Egle casteth her bill,
where by her age renueth.
- 6 The Lorde with iustice doth repaye,
all suche as be opprest:
So that their suffringes and their wrongs
are turned to the best. (get
- 7 His wayes and his commandementes
to Moses he did shoue:
His counsels and his valiant Actes,
the Israelites did knowe.
- 8 The Lorde is kinde and mercifull,
when sinners do him greue:
The slowest to conceiue a wrath,
and rediest to forgeue.

- 9 Hechideth not vs continually,
thogh we be full of strife:
Nor kepeth oure fautes in memorie,
for all our sinncfull life.
- 10 Not yet according to our finnes,
the Lorde doth vs regarde:
Nor after our iniquities,
he doth not vs rewarde.
- 11 But as the space is wonderous greate
twixt earth and heauen aboue:
So is his goodnes much more large
to them that do him loue.
- 12 God doth remoue our finnes from vs
and our offenses all:
As farre as is the sunne rising,
full distant from his fall.
- 13 And looke what pitie parentes deare
vnto their children beare:
Like pitie beareth the Lorde to suche
as worship him in feare.
- 14 The Lorde that made vs, knoweth our
our mould and fashion iust: (shape
How weak and fraile our nature is,
and howe we but dust.

15 And howe the time of mortall men
 is like the withering hay:
 Or like the floure right faire in felde
 that fadeth full soon away.

16 Whose glosse and beautie stormy win-
 do vtterlie disgrace: (des)
 And make that after their assaultes
 suche blossomes haue no place.

17 But yet the goodnes of the Lorde,
 with his shall euer stande:
 Their childrens children do receiue,
 his rightuousenes 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 he made the seat
 and foot stool of the Lorde:
 And by his power imperiall,
 he gouerneth all the worlde.

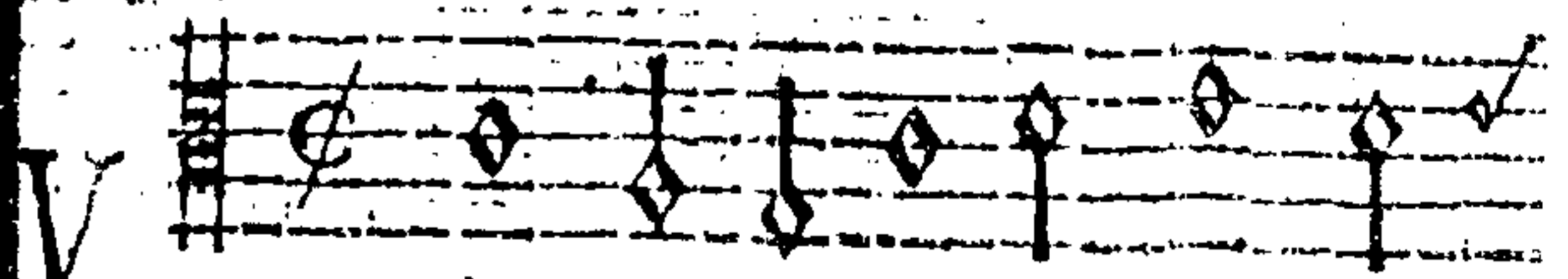
20 Ye Angels which are great in power
 praise ye and blese the Lorde:
 which to obey and do his will,
 immediatly accorde.

Ye noble host and ministers,
 ceasse not to laude him still:
 Which ready are to execute:
 his pleasure and his will.

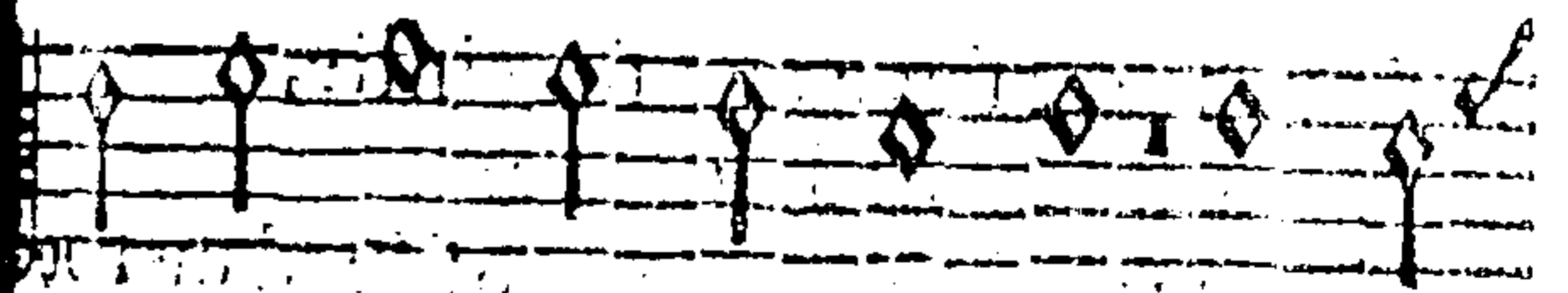
Ye all his workes in euery place,
 praise ye his holy name:
 My heart, my minde, and eke my soule,
 praise ye also the same.

Psalme cxiii. W. Whit.

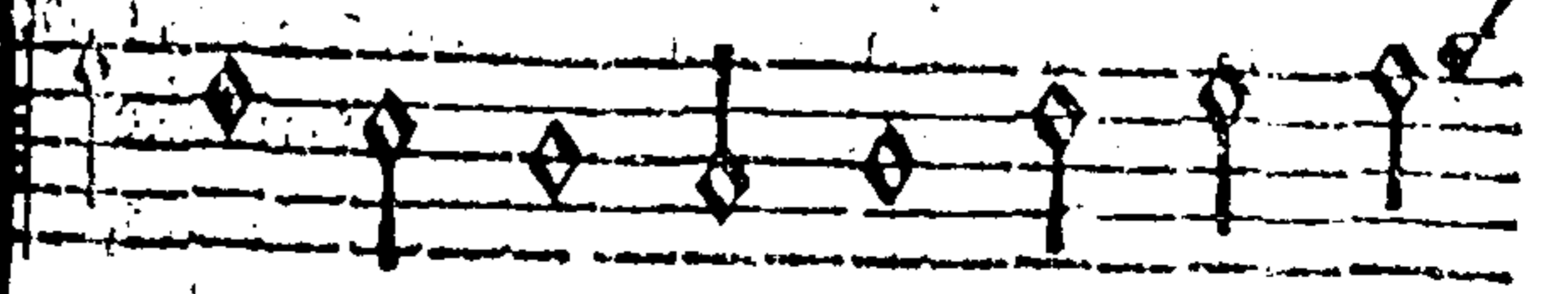
How the Israelites were deliuered out of Egypt, and of the wonderful miracles that God shewed at that time, which put vs in remembrance of Gods great mercies towards his children, and of our vnthankfulness for the same.



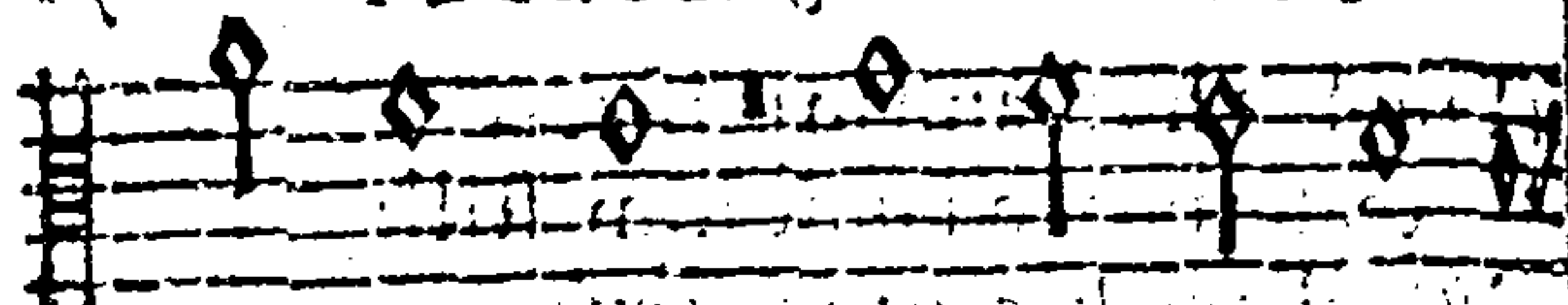
When Isra el by Gods ad-



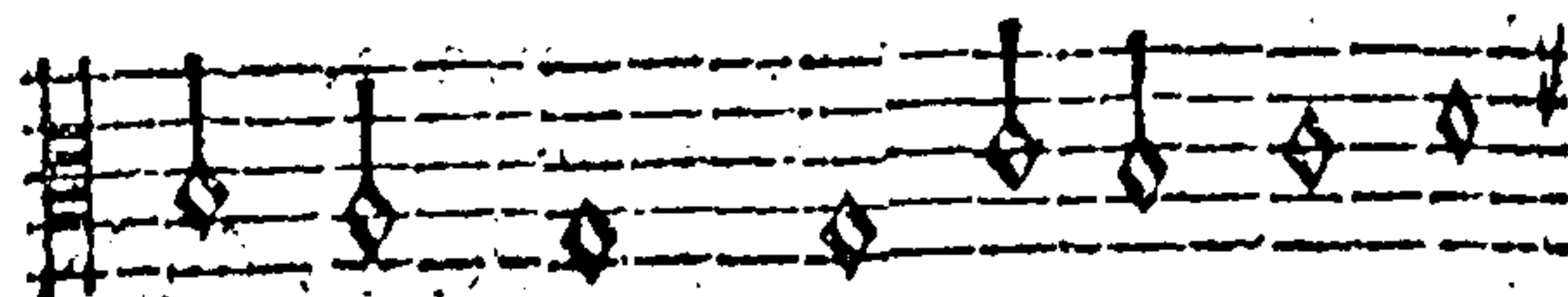
resse, from Pharos land was bent: And Ia-



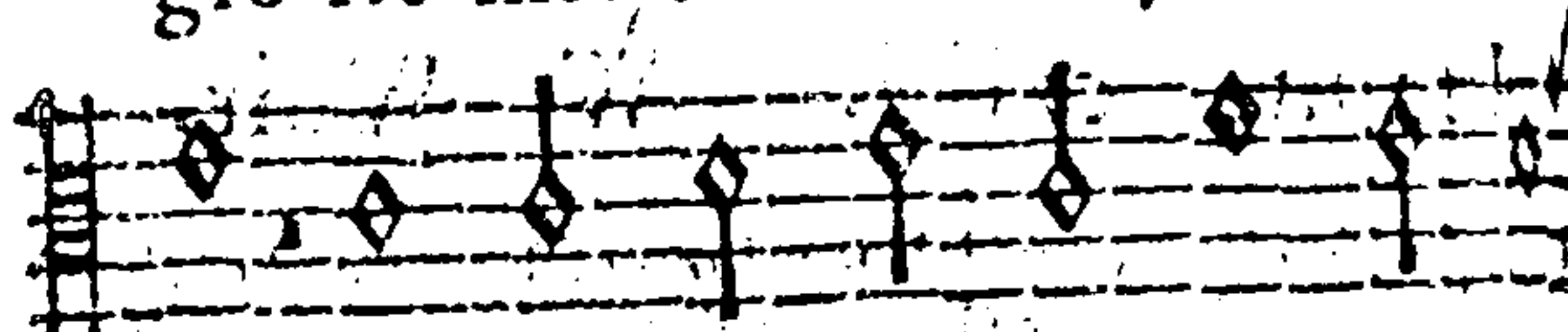
cobs house the strangers left, and in the



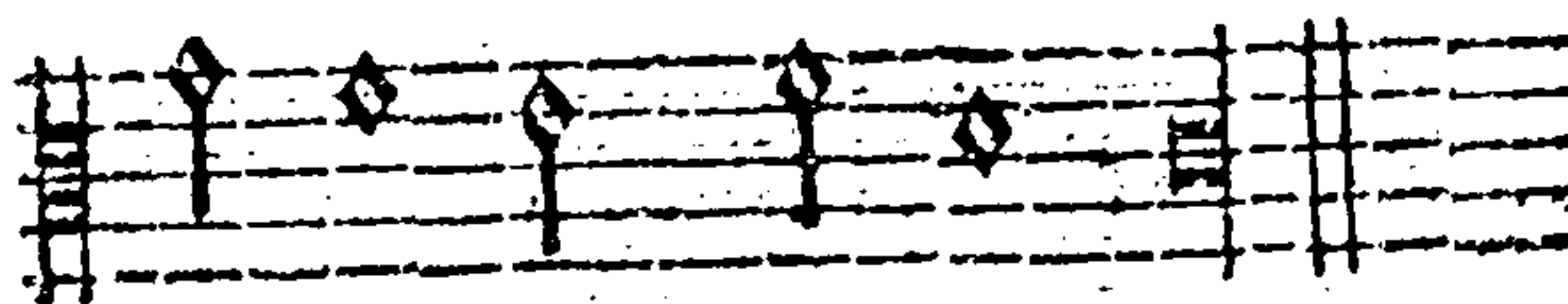
same traine went: In Iuda God his



glorie shewed his holynes moste



bright: so did the Israhelites declare,



his kingdome, power and might.

3 The sea it sawe, and sodeinlie,
as all amased did flee:

The roaring streames of Iordans flood
reculed backwardlie.

4 As rāmes afrayed the mounteins skip
their strength did them forsake:
And as the selie trembling lambes,
their toppes did beat and shake.

What ailed thee sea, as all amased
so sodeinlie to flee?

Ye rowling waues of Iordans flood,
why ranne ye backwardlie?

6 Why shook ye hilles as rāmes afrayed,
why did your strength so shake?

Why did your toppes as trēbling lābes,
for feare quiuer and quake?

7 O earthe, confesse thy souereigne Lorde
and dread his mightie hand:

Before the face of Iacobs God,
feare ye bothe sea and land.

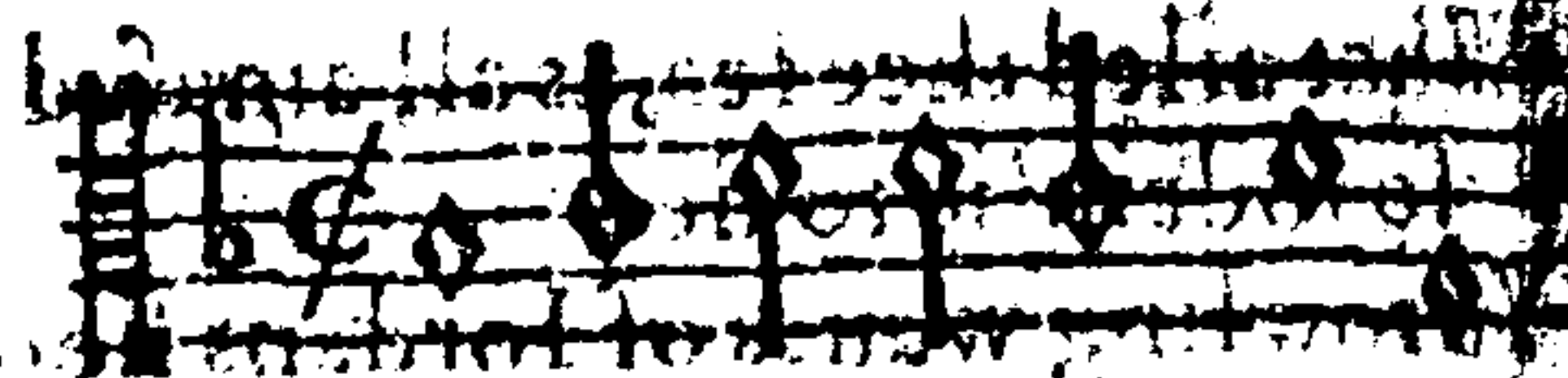
8 I meane the God which frō hard rockes
dothe cause maine floodes appeare:

And from the stonie flinte doth make
gusse out the founteins cleare:

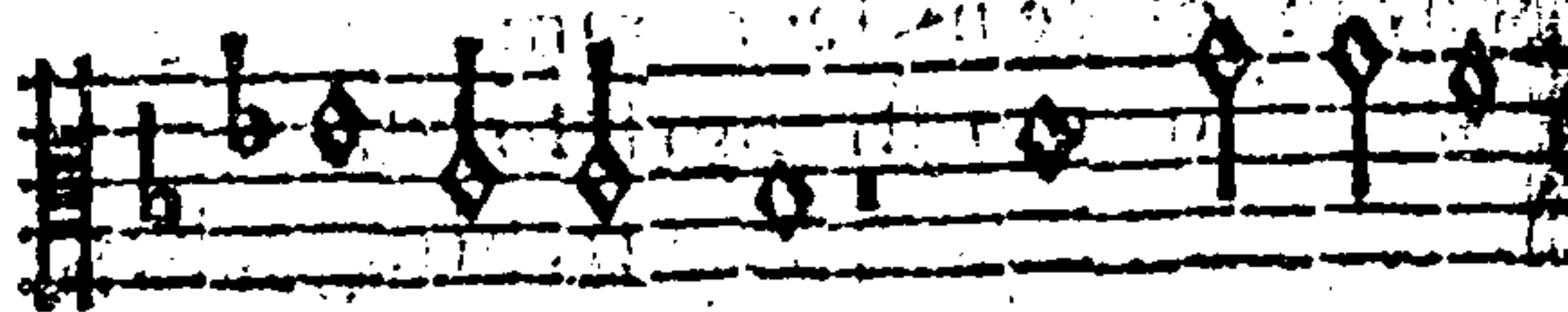
Psalme cxv. W. Whit.

A prayer of the faithfull oppressed by idolatrous tyrannes, a-
gainst whom they desire that God wolde succour them for
as much as there is no comparison betwixt him and their
false Gods or idols: trusting moste constantlie that God
wil preserue them in this their nede, seing that he hath ado-
pted and receiued them to his fauour: promising finally,
that they will not be vnmindfull, of so great a benefite if it
wolde please God to heare their prayer, and deliuer them
by his omnipotent power.

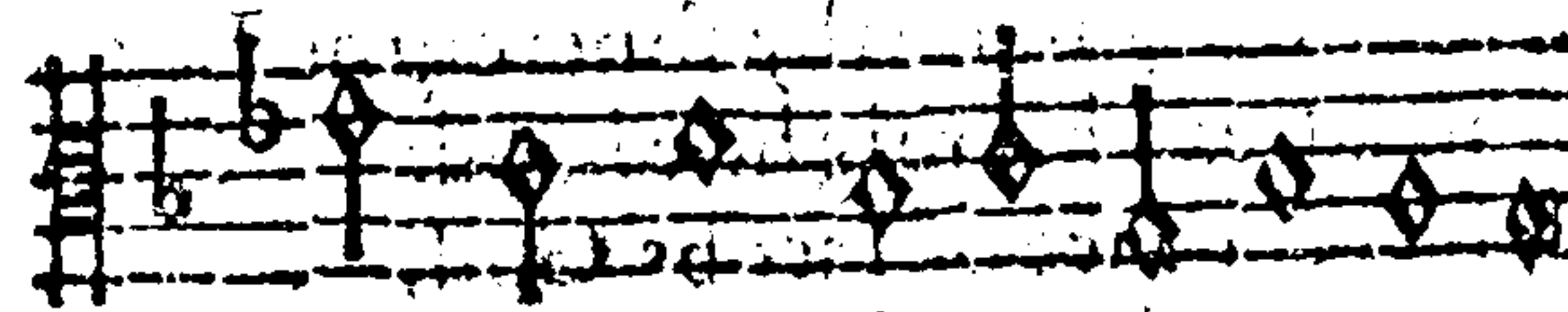
N



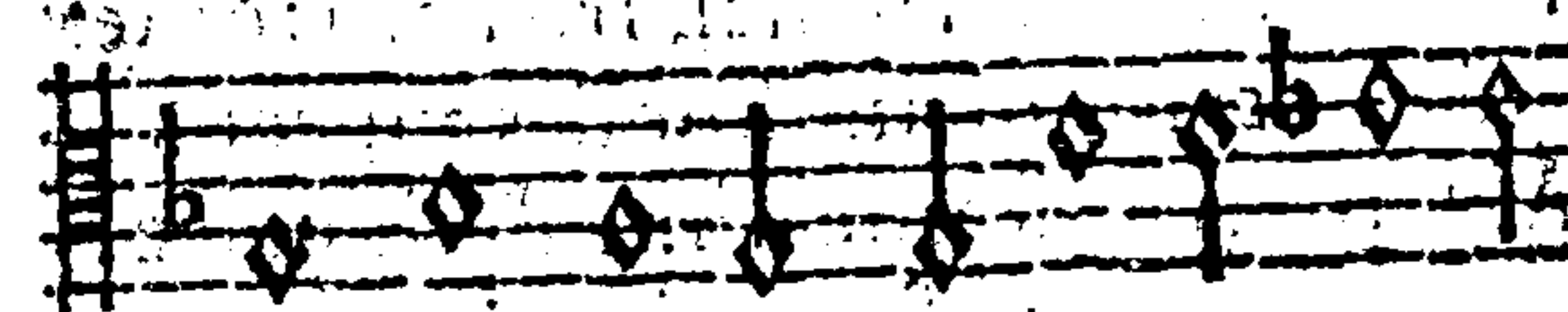
O vnto vs, O Lord,



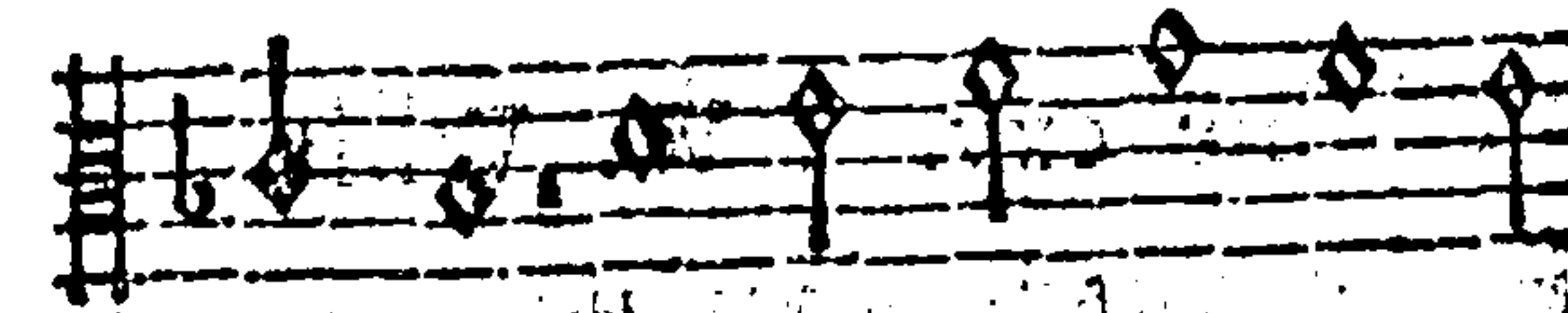
to vs giue none: but giue all praised



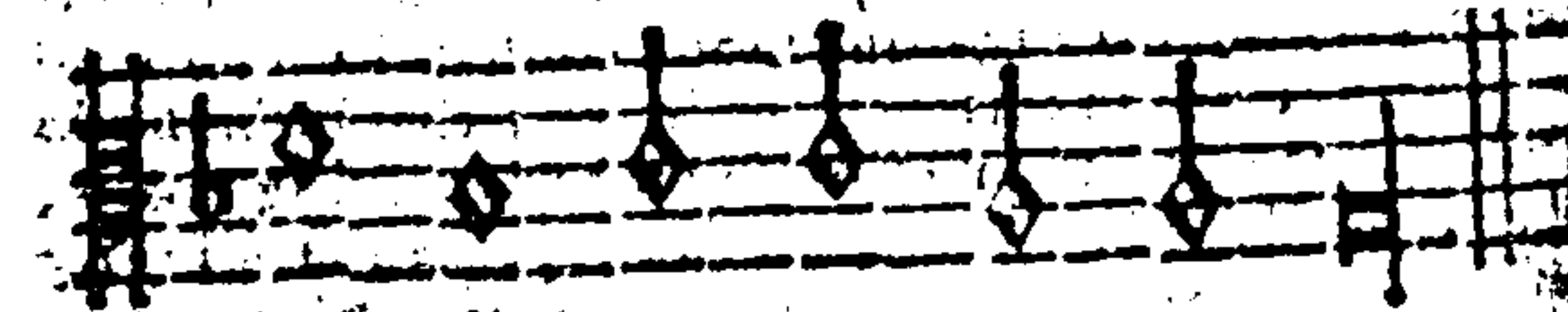
grace and truth vnto thy name alone



Why shall the Gētiles say to vs as in



despise? where is their God they call



pon? where is their hartes delite?

Doubtles our souereigne God
in heauen sitteth on hie:
And worketh what him liketh best
for all thinges do can he.

But their Idols and Gods
before whom they do stande,
Siluer or gold they are at moſte,
the work euen of mans hande.

Amouthe they haue ſpeachles,
not mouing tongue nor lippes:
And eyes they haue, but ſee no whit,
no more then do dead chippes.
Eares they haue, and heare not
as do the eares of man:
A noſe alſo, but to no uſe,
for ſmell nothing they can.

Bothe handes and feete they haue,
in forme there is no lacke:
But nether touche nor go they can,
nor yet with throte noyſe make.
Like vnto them ſhall be
the forgers that them frame:
And like wiſe ſuch are no leſſe madde
which call vpon their name.

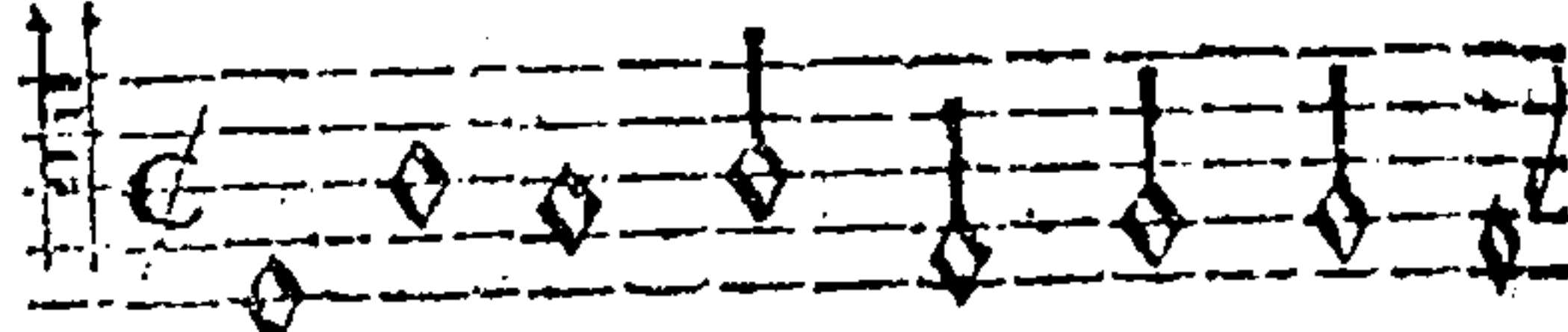
- 9 But thou, o Israel,
in God put confidence:
For to all such an aide he is,
a buckler, and defense.
- 10 And thou tribe of Aaron,
in God put confidence:
For to all such an aide he is,
a buckler, and defense.
- 11 All ye that feare the Lord,
in God put confidence:
For to all such an aide he is,
a buckler, and defense.
- 12 The Lorde hath vs in minde,
and will vs blesse echone:
The house, I meane, of Israel,
and the tribe of Aaron.
- 13 And blesse will he all them,
that feare the Lorde in dede:
As well the weak as them of strength,
which seeke to him at nede.
- 14 With graces manifolde
the Lorde will all you blesse:
As wel your seed as you your selues,
with plentie and increffe.

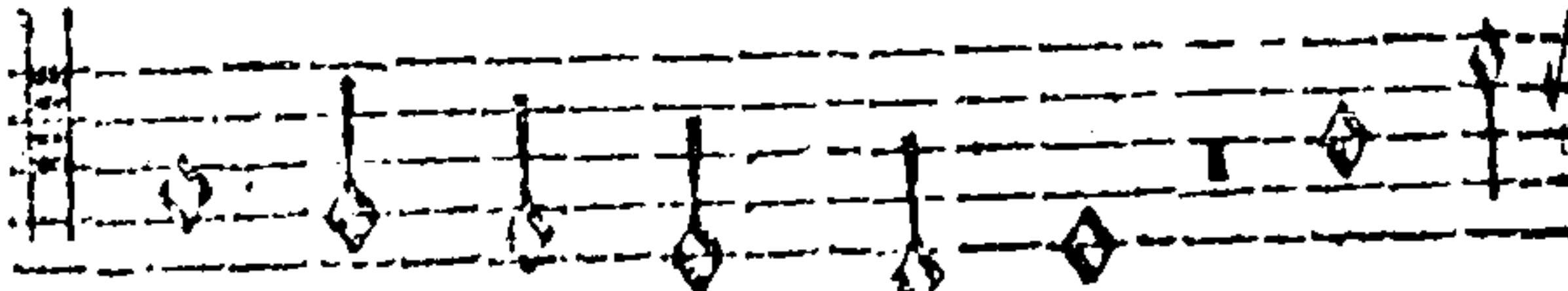
- 15 For ye are deare to him,
that Lord is ouer all:
Which made bothe heauen and the earth,
and thinges bothe great and small.
- 16 The heauens are the Lordes,
as his owne dwelling place:
But vnto men the earth he giueth,
theron to runne their race.
- 17 Surely they that are dead,
shall neuer praise the Lord:
Nor such as in the graue are laid,
shall therunto accord.
- 18 But we that do here liue,
shall thanke the Lord alwayes:
With hart, and mouthe, singe thankes will
likewise all you him prayes. (we

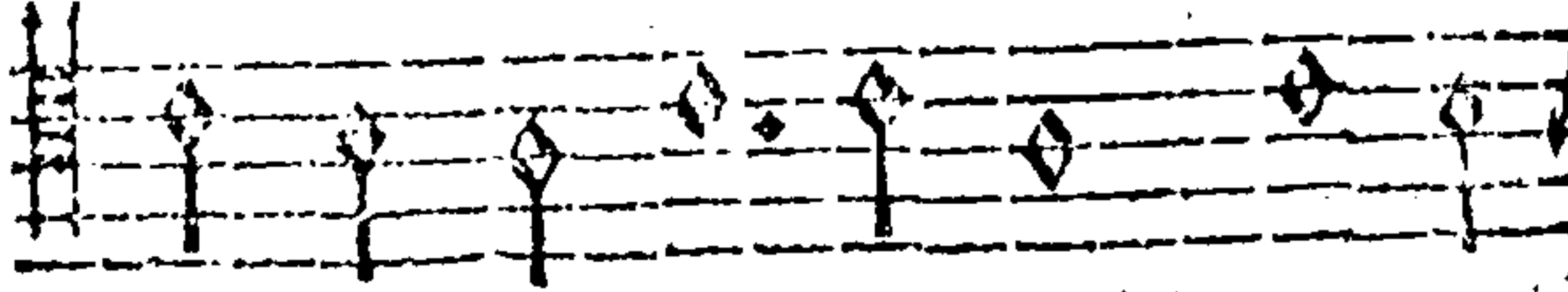
Psalme cxix. W. Whit.

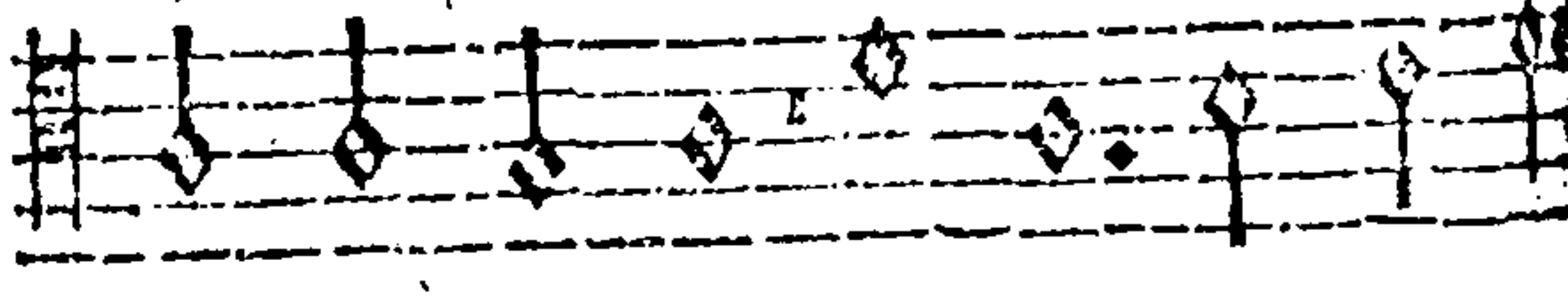
In this psalme is contained an exquisite art, and a wonder-
full vehemencie in setting forth the praises of Gods lawes:
wherby the Prophet can not satisfie him selfe nor sufficient.

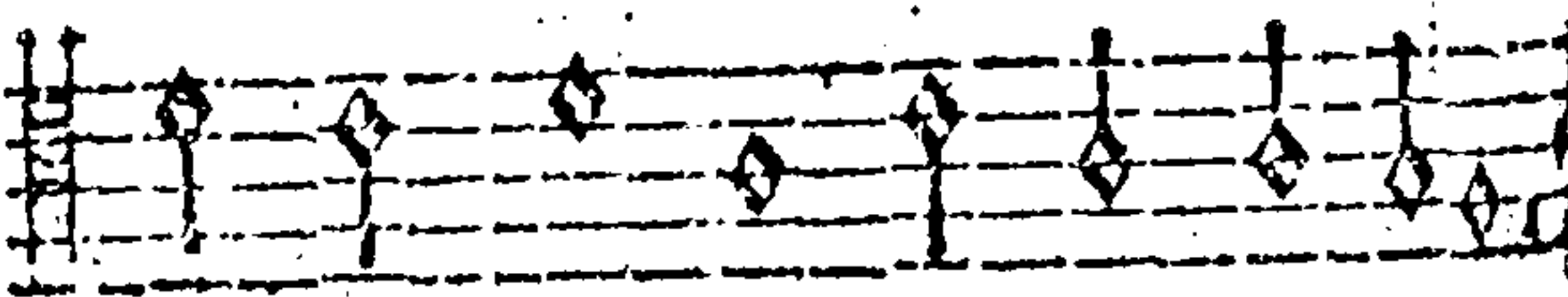
ly expresse the affectio which he beareth the unto: adding more over many notable complaints and consolation: wherefore it is mete that all the faithful haue it alway booke in hart and in mouthe. and in the Ebrue euery eight verses be gonne with one letre of the Alphabet.

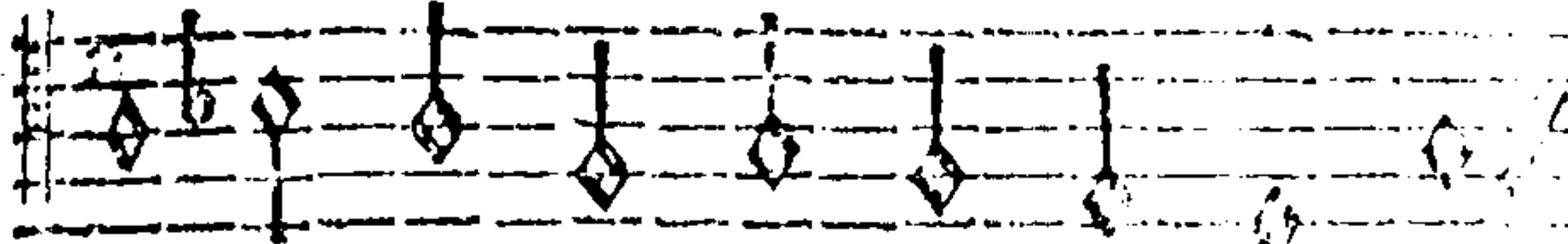
B  Blessed are they that perfect are

 and pure in minde and hart: Whose liues

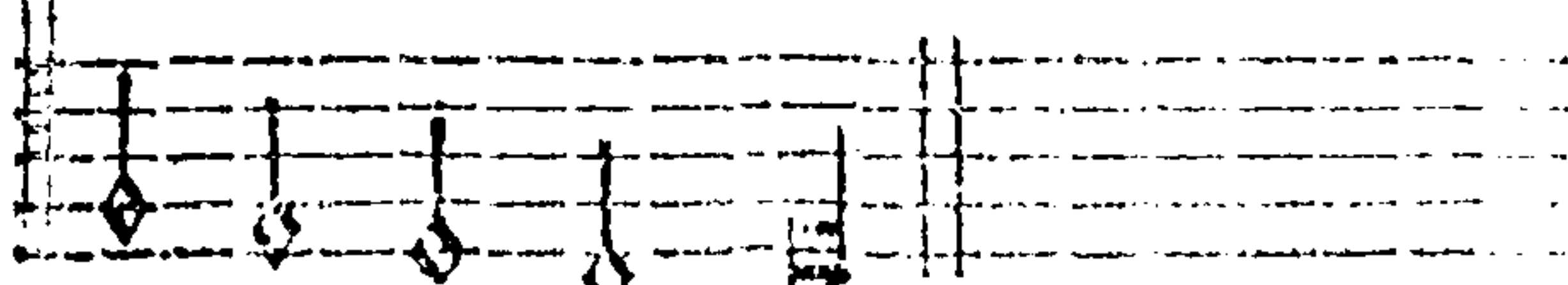
 and conuerfa tion from Gods

 Lawes ne uer start. 2 Blessed are they that

 giue them selues his Statutes to obserue.
Selu



Se king the Lord with all their hart, and



ne uer from him swerue.

Doubtles such men go not astraye nor do no wicked thing:

Which stedfastly walke in his pathes without any wandring.

It is thy will and Commandement that with attentiu hede:

Thy noble and diuine Preceptes we learne and kepe in dede.

Oh wolde to God it might thee please my wayes so to adresse:

That I might bothe in heart and voice thy Lawes kepe and confesse.

So shulde no shame my life atteint whilest I thus set mine eyes:

And bend my minde alwayes to muse on thy sacred Decrees.

7 Then will I praise with vpright hart
and magnifie thy Name:
When I shall learne thy Iudgements iust,
and likewise proue the same.
8 And wholly will I giue my selfe
to kepe thy Lawes moſte right:
Forſake me not for euer, Lord,
but ſhewe thy grace and might.

B E T H.

9 By what meanes may a yong man beſt
his life learne to amende?
If that he marke and kepe thy worde,
and therein his time ſpende.
10 Vnfainedly I haue thee ſoght,
and thus ſeking abide:
O h neuer ſuffre me, o Lord,
from thy Preceptes to ſlide.
11 Within my heart and ſecret thoghtes
thy wordes I haue hid ſtill:
That I might not at any time
offend thy Godly will.
12 We magnifie thy Name, o Lord,
and praise thee euermore:
Thy Statutes of moſte worthy fame,
o Lord, teache me therefore.

13 My lippes haue neuer ceaſed to preache
and publiſhe day and night
The Iudgements all, which did procede
from thy mouthe full of might.
14 Thy Teſtimonies and thy wayes
pleaſe me no leſſe in dede:
Then all the treasures of the earth
which worldinges make their mede.

15 Of thy Preceptes I will ſtill maſe
and therto frame my talke:
As at a marke ſo will I aime
thy wayes how I may walke.

16 My only ioye ſhalbe ſo fixed
and on thy Lawes ſo ſet:
That nothing can me ſo farre blinde
that I thy wordes forget.

G I M E L.

17 Grante to thy ſeruant nowe ſuche grace
as may my life prolonge:
Thy holy worde then will I kepe,
both in my heart and tonge.
18 Mine eyes which were dimmed and ſhut vp
ſo open and make bright:
That of thy Lawe and meruelous workes
I may haue the cleare ſight.

- 19 I am a stranger in this earthe
wandering now here now there:
Thy worde therfore to me disclose
my foot steppes for to cleare.
- 20 My soule is rauished with desire
and neuer is at rest:
But seketh to knowe thy Iudgements ^{his}
and what may please thee best.
- 21 The proude men and malicious
thou hast destroyed echone:
And cursed are such as do not
thy Hestes attend vpon.
- 22 Lord turne from me rebuke and shame
which wicked men conspire:
For I haue kept thy Couenantes
with zeale as hote as fire.
- 23 The Princes great in counsell sate
and did against me speake:
But then thy seruant thoght how he
thy Statutes might not breake.
- 24 For why? thy Couenantes are my ioye
and my great hartes solasse:
They serue in stede of Counsellers
my matters for to passe.

DALETH.

- 25 I am, alas, as broght to graue
and almoste turned to dust:
Restore therfore my life againe
as thy Promes is iust.
- 26 My wayes when I acknowledged
with mercie thou didest heare:
Heare now efrones and me instruct
thy Lawes to loue and feare.
- 27 Teach me once thoroughly for to knowe
thy Preceptes and thy Lore:
Thy workes then will I meditate
and laye them vp in store.
- 28 My soule I fele so sore opprest
that it melteth for grief:
According to thy worde therfore
hast Lord to send relief.
- 29 From lying and deceitfull lippes
let thy grace me defend:
And that I may learne thee to loue,
thy holy Lawe me send.
- 30 The way of truth both straight and sure
I haue chosen and founde:
I set thy Iudgements me before
which kepe me safe and sounde.

- 31 Since then, ô Lord, I forced my selfe
thy Couenantes to embrace:
Let me therefore haue no rebuke
nor checke in any case.
- 32 Then will I runne with ioyfull cheare
where thy worde doth me call:
When thou hast set my heart at large
and rid me out of thrall.

H. E.

- 33 Instruct me, Lord, in the right trade
of thy Statutes diuine:
And it to kepe euen to the end
my hart will I incline.
- 34 Grante me the knowledge of thy Lawe
and I shall it obaye:
With hart and minde and all my might
I will it kepe, I saye.

- 35 In the right pathe of thy Preceptes
guide me, Lord, I require:
None other pleasure do I wishe
nor greater thing desire.
- 36 Incline my hart thy Sawes to kepe
and Couenantes to embrace:
And from all filthy auarice
Lorde shield me with thy grace.

37 E

- 37 From vaine desires and worldly lustes
turne backe mine eyes and sight:
Giue me the Spirit of life and power
to walke thy wayes a right.
- 38 Confirme thy gracious Promes, Lord,
which thou hast made to me:
Which am thy seruant, and do loue
and feare nothing but the.
- 39 Reproche and shame which I so feare
from me, ô Lord, expell:
For thou dost iudge with equitie
and therein dost excell.
- 40 Beholde my hartes desire is bene
thy Lawes to kepe for aye:
Lord strengthen me so with thy grace
that it performe I maye.

V. A. V.

- 41 Thy mercies great and manifolde
let me obtaine, o Lorde:
Thy sauing Health let me enioye
according to thy worde.
- 42 So shal I stoppe the sclanderous mouthes
of lewde men and vniust:
For in thy faithfull Promises
standeth my comfort and trust.

43 The worde of truth within my mouth
let euer still be prest:

For in thy Iudgements wonderfull
my hope doth stand and rest.

44 And while that breathe within my breake
do the naturall life preferue:

Yea, till this worlde shalbe dissolved
thy Lawe will I obserue.

45 So walke will I, as set at large
and made free from all drede:

Because I sought how for to kepe
thy Preceptes and thy Rede.

46 Thy noble Actes I will describe
as thinges of moſte great fame:

Euen before kinges I will them blase
and shrinke no whit for shame.

47 I will reioyse then to obey
thy worthy Hestes and will:

Which euer more I haue loued best
and so will loue them still.

48 My handes will I lift to thy Lawes
which I haue dearly sought:

And practise thy Commandementes
I will in dede and thought.

ZAIN.

49 Thy Promes which thou madeſt to me
thy ſeruant, Lord, remember:

For therein haue I put my truſt
and confidence for euer.

50 It is my comfort and my ioye
when troubles me aſſaile:

For were my life not by thy worde,
my life wolde ſoone me faile.

51 The proud and ſuch as God contemne,
ſtill made of me a ſkorne:

Yet wolde I not thy Lawe forſake
as he that were forlorne:

52 But called to minde, Lord, thy great worde
ſhewed to our fathers olde: (ken

Wherby I felt the ioye ſurmoune
my grief an hundred fold.

53 But yet, alas, for feare I quake,
ſeing how wicked men

Thy Lawe forſoke, and did procure
thy Iudgement: who knoweth when?

54 And as for me, I framed my ſonges
thy Statutes to exalt:

When I amonge the ſtrangers dwelled
and thoughtes gan me aſſalt.

55 I thought vpon thy Name, o Lord,
by night when others slepe:

As for thy Lawe also I kept
and euer will it kepe.

56 This grace I did obtaine, because
thy Couenantes swete and deare
I did embrace and also kepe
with reuerence and with feare.

H E T H.

57 O God, which art my part and lot,
my comfort and my stay:
I haue decreed and promised
thy Lawe to kepe alway.

58 Mine earnest hart did humbly sue
in presence of thy face:
As thou therefore hast promised
Lord grante me of thy grace.

59 My life I haue examined
and tryed my secret hert:
Which to thy Statutes caused me
my feet streight to conuert.

60 I did not stay nor linger long
as they that slouthfull are:
But hastely thy Lawes to kepe
I did my selfe beware.

61 The cruel bandes of wicked men
haue made of me their pray:
Yet wolde I not thy Lawe forget
nor from thee go astray.

62 Thy righteous Iudgemēt shewed toward
so great is and so hie: (me
That euen at midnight will I rise
thy Name to magnifie.

63 Compagnion am I to all them
which feare thee in their hart:
And nether will for loue nor dread
from thy Commandementes start.

64 Thy mercies, Lord, moste plenuously
do all the worlde fulfill:
Oh teache me how I may obey
thy Statutes and thy will.

T E T H.

According to thy Promes Lord
so hast thou with me delt:
For of thy grace in sundry sortes
haue I thy seruant, felt.

65 Teache me to Iudge alwayes a right
and giue me knowledge sure:
For certainly beleue I do
that thy Preceptes are pure.

- 67 Yet thou didest touche me with thy
I erred and went a stray:
But now I kepe thy holy worde
and make it all my stay.
- 68 Thou art bothe good and gracious
and giuest moſte liberallie:
Thy Ordinances how to kepe
therfore, ó Lord, teache me.
- 69 The prowde and wicked me haue forgette
against me many a ly:
Yet thy Commandementes ſtill obſerue
with all my hart will I.
- 70 Their hartes are ſwollen with worldly
as greaſſe ſo are they fat: (weld
But in thy Lawe do I delite,
and nothing ſeke but that.
- 71 Oh happy time, may I well ſay
when thou dideſt me correct:
For as a guide to learne thy Lawes
thy roddeſ did me direct.
- 72 So that to me thy worde and Lawe
is dearer manifolde:
Then thouſandes great of ſiluer and gold
or ought that can be tolde.

I. O. D.

- Seing thy handes haue made me, Lord
to be thy creature:
Grante knowledge likewise how to lear
to put thy Lawes in vre. (ne
So they that feare thee ſhal reioiſe
when euer they me ſee:
Because I haue learned by thy worde
to put my truſt in thee.
- When with thy roddeſ the worlde is pla
I knowe the cauſe is iuſte: (gued
So when thou dideſt correct me, Lord,
the cauſe iuſte nedes be miſte.
- Now of thy goodnes, I thee pray
ſome comfort to me ſend:
As thou to me thy ſeruant heſteſt
ſo from all ill me ſhend.
- Thy tender mercies powre on me
and I ſhal ſurely liue:
For ioye and conſolation bothe
thy Lawe to me dothe giue.
- Counfound the prowde, whoſe falſe pre-
is me for to deſtroye: (tenſe
But as for me thy Heſtes to knowe
I wil my ſelfe employe.

79 Whoſo with reuerence do thee feare
to me let them retire:
And ſuch as do thy Couenantes knowe
and them alone deſire.
80 My hart without all wauering
let on thy Lawes be bent:
That no confuſion come to me
wherby I ſhuld be ſhent.

C A P H.

81 My ſoule dothe faint and ceaſeth not
thy ſauing Health to craue:
And for thy Wordes ſake ſtil I truſt
my hartes deſire to haue.
82 Mine eyes do faile with looking for
thy Worde, and thus, I ſay:
Oh when wilt thou me comfort Lord
why doſt thou thus delay?
83 As a ſkinne bottel in the ſmoke,
ſo am I parched and dride:
Yet wil I not out of my hart
let thy Commandement ſlide.
84 Alas how long ſhall I yet liue
before I ſe the houre:
That on my foes which me torment
thy vengeance thou wilt powre?

85 Preſumptuous men haue digged pittes
thinking to make me ſure:
Thus contrary againſt thy Lawe
my hurt they do procure.
86 But thy Commandementes are all true
and cauſeles they me grieue:
To thee therefore I do complaine
that thou mighteſt me relieue.
87 Almoſt they had me cleane deſtroyed
and broght me quite to grounde:
Yet by thy Statutes I abode
and therein ſuccour founde.
88 Reſtore me, Lord, againe to life,
for thy mercies excell:
And ſo ſhal I thy Couenantes kepe
til death my life expell.
I A M E D.
89 In heaues Lord where thou doſt dwell
thy worde is ſtabliſhed ſure:
And ſhal for all eternitie
faſt grauen there indure.
90 From age to age thy Truth abideth
as doth the earth witneſſe:
Whoſe groundworke thou haſt layed ſo
as no tongue can expreſſe. (ſure

- 91 Euen to this day we may wel see
how all thinges perseuere:
According to thy Ordinance,
for all thinges thee reuere.
- 92 Had it not bene that in thy Lawe
my soule had comfort sought:
Long time yer now in my distresse
I had bene broght to noight.
- 93 Therefore wil I thy Preceptes aye
in memorie kepe fast
By them thou hast my life restored
when I was at last cast.
- 94 No wight to me can title make
for I am only thine:
Saue me therefore, for to thy Lawes
mine eares and hart incline.
- 95 The wicked men do seke my bane
and therto lie in waite:
But I the while considered
thy noble Actes and greate.
- 96 I se nothing in this wide worlde
at length which hath not end:
But thy Commãdement and thy worde
beyonde all end extend.

M E M.

- 97 What great desire and feruent loue
do I beare to thy Lawe?
All the day long my whole deuise
is only on thy Sawe.
- 98 Thy worde hath taught me farre to passe
my foes in policie:
For stil I kepe it as a thing
of moſte excellencie.
- 99 My teachers which did me instruct
in knowledge I excell:
Because I do thy Couenantes kepe
and them to others tell.
- 100 In wisdom I do passe also
the ancient men in dede:
And all, because to kepe thy Lawes
I helde it aye best rede.
- 101 My feet I haue refrained eke
from euery euil way:
Because that I continuallie
thy worde might kepe, I say.
- 102 I haue not swarued from thy Iudgement
nor yet shronke any del: (res
For why? thou hast taught me therby
to liue Godly and wel.

PSALME CXIX.

103 Oh Lord, how sweet vnto my taste
finde I thy wordes alway?

Doubtles no hony in my mouthe
fele ought so sweet I may.

104 Thy Lawes haue me suche wisdomelē
that vtterly I hate: (arned)

All wicked and vngodly wayes
in euery kinde or rate.

N V N.

105 Euen as a lanterne to my feet
so dothe thy worde shine bright:
And to my pathes, where euer I go
it is a flaming light.

106 I haue bothe sworne and wil performe
molte certainly doubtlesse:

That I wil kepe thy Iudgements iust
and them in life expresse.

107 Affliction hath me sore oppressed
and broght me to deathes dore:

O Lord, as thou hast promised,
so me to life restore.

108 The offrings which with hart and voi
molte frankly I thee giue: (ce)

Accept, and teache me how I may
after thy Iudgements liue.

109th My

PSALME CXIX.

97

109 My soule is aye so in my hand
that dangers it assaile:

Yet do I not thy Lawe forget,
nor it to kepe wil faile.

110 Although the wicked layed their nettes
to catche me at a bray:

Yet did I not from thy Preceptes
once swerue or go astray.

111 Thy lawe I haue so claimed alway
as mine owne heritage:

And why? for therein I deliue
and set my whole courage.

112 For euermore I haue bene bent
thy Statutes to fulfill:

Euen so likewise vnto the end
I wil continue still.

S A M E C H.

113 The crafty thoughtes and double hart
I do alwayes detest:

But as for thy Lawe and Preceptes
I loued them euer best.

114 Thou art my hid and secret place,
my shield of strong defense:

Therefore haue I thy Promises
loked for with pacience.

M 4

- 115 Go to therefore ye wicked men
depart from me anone:
For the Commandementes wil I kepe
of God my Lord alone.
- 116 As thou hast promised so performe,
that death me not assaile:
Nor let my hope abuse me so
that through distrust I quaile.
- 117 Vpholde me and I shalbe safe
for ought they do or say:
And in thy Statutes pleasure take
wil I bothe night and day.
- 118 Thou hast trode sache vnder thy feet
as do thy Statutes breake:
For nought auaieth their subtillie
their counsell is but weake.
- 119 Like drosse thou castest the wicked out
where euer they be or dwell:
Therefore can I, as thy Statutes
loue nothing halfe so well.
- 120 My fleshe, alas, is taken with feare
as thogh it were benommed:
For when I se thy Iudgementes strait
I am as one astonned.

A I N.

- 121 I do the thing that lawful is
and giue to all men right:
Resigne me not to them that wolde
opresse me with their might.
- 122 But for thy seruant suretie be
in that thing that is good:
That proud men giue me not the foile
which rage as they were wood.
- 123 Mine eyes with waiting are now blinde
thy Health so much I craue:
And eke thy rightuous Promes, Lord,
wherby thou wilt me saue.
- 124 Intreat thy seruant louingly
and fauour to him showe:
Thy Statutes of mooste excellence
teache me also to knowe.
- 125 Thy humble seruant, Lord, I am
oh grante me t'vnderstand
How by thy Statutes I may knowe
best what to take in hand.
- 126 It is now time, Lord, to beginne
for truth is quite decayd:
Thy Lawe likewise they haue transgressed
and none against them sayd.

- 127 This is the cause wherfore I loue
thy Lawes better then golde:
Or iewelles fine which are esteemed
moſte coſtely to be ſolde.
128 I thought thy Preceptes all moſte iuſte
and ſo them laid in ſtore:
All crafty and malicious wayes
I do abhorre therfore.

P E.

- 129 Thy Couenantes are moſte wonderful
and ful of thinges profounde:
My ſoule therfore dothe kepe them ſure
when they are tried and founde.
130 When men firſt entre into thy wordes
they finde a light moſte cleare:
And very idiots vnderſtand
when they it reade or heare.

- 131 For ioye I haue bothe gaped and brea-
to knowe thy Cōmandement: (thead
That I might guide my life therby
I ſought what thing it ment.
132 With mercie and compaſſion, Lord,
beholde me from aboue:
As thou art wont to beholde ſuche
as thy Name feare and loue.

- 133 Direct my foot ſteppes by thy worde
that I thy wil may knowe:
And neuer let iniquitie
thy ſeruant ouerthrowe.
134 From ſclanderous tongues and deadly
preſerue and kepe me ſure: (harmes
Thy Preceptes then I wil obſerue
and put them eke in vre.
135 Thy countenance which dothe ſurmoune
the ſunne in his bright hewe
Let ſhine on me: and by thy Lawe
teache me what to eſchewe.
136 Out of mine eyes great floodes gulle
of drery teares and fell: (out
When I beholde how wicked men
thy Lawe kepe neuer a dell.

Z A D E.

- 137 In euery point, Lord, thou art iuſt,
the wicked though they grudge:
And when thou doſt ſentence pronounce
thou art a righteous Iudge.
138 To rendre right and flee from guile
are two chief pointes and hie:
And ſuch as thou haſt in thy Lawe
commanded vs ſtreictly.

- 139 With zeale and wrath I am consumed,
and euen pined away:
To se my foes thy wordes forget
for oght that I do may.
- 140 So pure and perfect is thy worde
as any hart can deme:
And I thy seruant nothing more
do loue or yet esteeme.
- 141 And thogh I be nothing set by
as one of base degree:
Yet do I not thy Hestes forget
nor shrinke away from thee.
- 142 Thy rightuousnes, Lord, is moſte iuſte
for euer to indure:
Also thy Lawe is truth it ſelfe
moſte conſtant and moſte pure.
- 143 Trouble and grief haue ſeaſed on me
and broght me wonderous lowe:
Yet do I ſtil of thy Preceptes
delite to heare and knowe.
- 144 The rightuousnes of thy Iudgements
do laſt for euermore:
Then teache them me, for euen in them
my life lieth vp in ſtore.

K, O P H.

- 145 With feruent hart I called and cried,
now answer me, ô Lorde:
That thy Commandementes to obserue
I may fully accorde.
- 146 To thee, my God, I make my ſute
with moſte humble requeſt:
Saue me therefore, and I wil kepe
thy Precept and thy Heſt.
- 147 To thee I crie, euen in the morne
before the day waxe light:
Because that I haue in thy worde
my confidence whole plight.
- 148 Mine eyes preuent the watche by night,
and yer they call, I wake:
That by deuising of thy worde
I might ſome comfort take.
- 149 Incline thine eares to heare my voice,
and pitie on me take:
As thou waſt wont, ſo Iudge me, Lord,
leſt life me ſhuld forſake.
- 150 My foes drawe nere and do procure
my deathe maliciously:
Which frō thy Lawe are far gone backe
and ſtrayed from it lewdly.

151 Therefore, ô Lord, approche thou nere,
for nede doth so require:

And all thy Preceptes true they are,
then helpe I thee desire.

152 By thy Commandementes I haue lea-
not now, but long ago: (re

That they remaine for euermore,
thou hast them grounded so.

R E S.

153 My trouble and affliction
consider and beholde:

Deliver me, for of thy Lawe
I euer take fast holde.

154 Defend my good and rightuous cause,
with spede me succour sende:

From death as thou hast promised
Lord kepe me and defend.

155 As for the wicked, farre they are
from hauing health and grace:

Wherby they might thy Statutes knowe
they entre not the trace.

156 Great are thy mercies, Lord, I grante,
what tongue can them atteine?

And as thou hast me Iudged yer now
so let me life obtaine.

157 Thogh

157 Thogh many men did trouble me
and persecute moſte ſore:

Yet from thy Lawes I neuer ſhronke
nor went a wrie therefore.

158 And truth it is, for grief I die
when I theſe traitors ſee:

Becauſe they kepe no whit thy worde
nor yet ſeke to knowe thee.

159 Beholde, for I do loue thy Lawes
with hart moſte glad and ſaine:

As thou art good and gracious Lord,
reſtore my life againe.

160 What thy worde dothe decree, muſt be,
and ſo it hath bene euer:

Thy rightuous Iudgements are alſo
moſte true, and decay neuer.

S C H I N.

161 Princes haue ſoght by crueltie
cauſeles to make me crouche:

But all in vaine, for of thy worde
the feare did my hart touche.

162 And certainly euen of thy worde
I was more mery and glad:

Then he that of riche ſpoiles and pray
great ſtore and plenty had.

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Then he that of riche ſpoiles and pray
great ſtore and plenty had.

- 163 As for all lies and falsitie
I hate moſte and deteſt:
For why? thy holy Lawe do I
about all thinges loue beſt.
- 164 Seuen times a day I praiſe thee Lord
ſinging with hart and voice:
Thy rightuous Actes and wonderful
ſo cauſe me to reioice.
- 165 Great peace and reſt ſhal all ſuch haue
which do thy Statutes loue:
No danger ſhal their quiet ſtate
impere or once remoue.
- 166 My only health and comfort, Lord,
I looke for at thy hande:
And therefore haue I done thoſe thinges
which thou dideſt me commande.
- 167 Thy Lawes haue bene my exerciſe
which my ſoule moſte deſired:
So muche my loue to them was bent
that noight els I required.
- 168 Thy Statutes and Commandementes
I kept, thou knoweſt, a right:
For all the thinges that I haue done
are preſent in thy ſight.

TAV.

- 169 O Lord, let my complaint and cry
before thy face appeare:
And as thou haſt me Promes made
ſo teache me thee to feare.
- 170 Mine humble ſupplication
towards thee let finde acceſſe:
And grante me, Lord, deliuerance,
for ſo is thy Promesſe.
- 171 Then ſhal my lippes thy praiſes ſpeake
after moſte ample ſort:
When thou thy Statutes haſt me taught
wherin ſtandeth all comfort.
- 172 My tongue ſhal ſing and preache thy worde
and on this wiſe ſay ſhall: (de
Gods famous Actes and noble Lawes
are iuſt and perfect all.
- 173 Stretche out thy hand I thee beſeche,
and ſpedely me ſaue:
For thy Commandementes to obſerue
choſen, o Lord, I haue.
- 174 Of thee alone, Lord, I craue Health:
for other I knowe none:
And in thy Lawe, and nothing els
I do delite alone.

175 Grante me therefore longe dayes to live
thy Name to magnifie:

And of thy Iudgements mercifull
let me the fauour trie.

176 For I was lost and went astraye
muche like a wandring shepe:

Oh seke me, for I haue not failed
thy Commandementes to kepe.

Pfahme cxx. Th. Ster.

The prayer of Dauid being now banished among the barbarous people of Arabia, by the false reportes of enuious exacerers. And therefore he lamenteth his long abode among those Infideles, who were giuen to all kinde of wickednes and conention.

I N trouble and in thrall, Vn-

to the Lord I call, And he doth me

comfort: De li uer me, I say,

From

From li ers lippes al way, And

tonge of false re port.

3 What vantage, or what thing
Getest thou thus for to sting,
Thou false and flattering lier?

Thy tongue doth hurt I wene
No lesse then arrowes kene,
Of whote consuming fire.

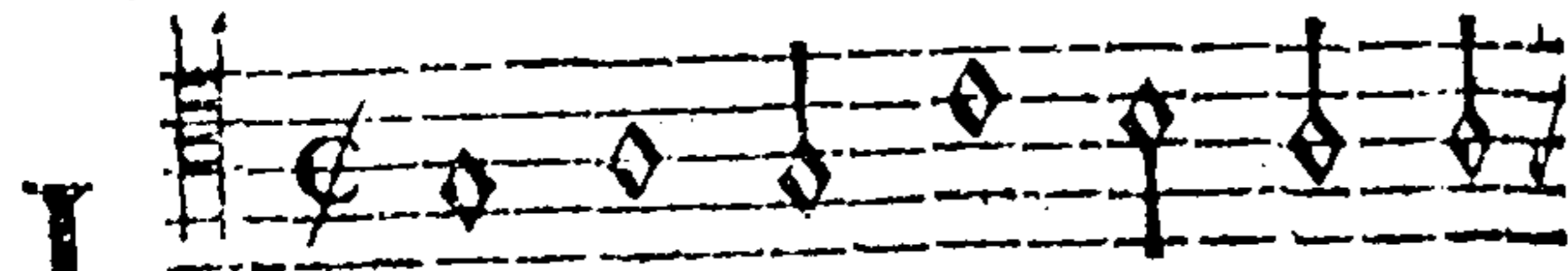
4 Alas to long I flake
Within these tentes so blake:
Which kedars are by name:
By whome the folk elect,
And all of Isaakes sect,
Are put to open shame.

5 With them that peace did hate
I came a peace to make,
And set a quiet life:

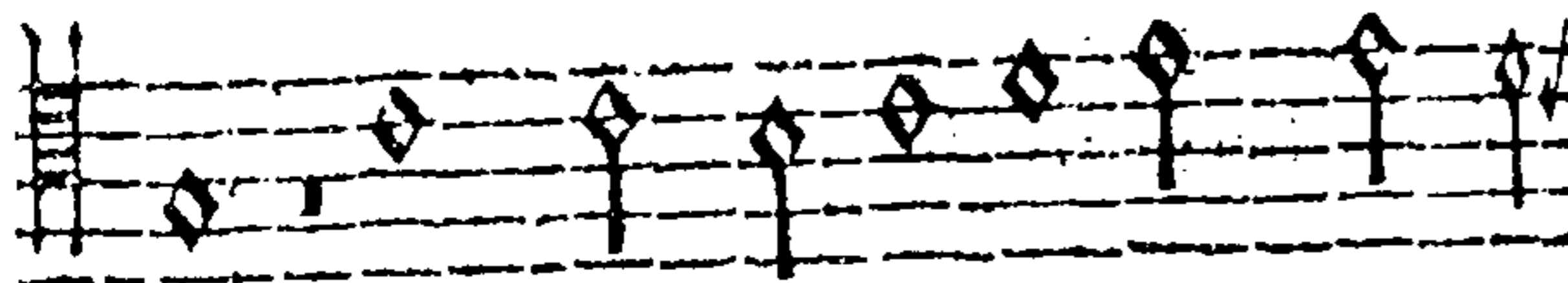
7 But when my worde was tolde,
Causeles I was controlde,
By them that wold haue strife.

Pfalme cxxi. W. Whit.

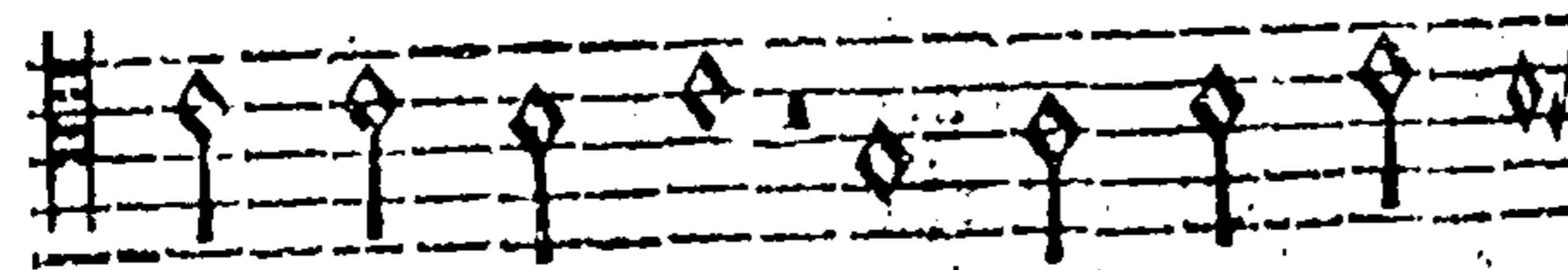
The Prophet sheweth by his owne example that the faithful ought to looke for all their succour of God alone, whom he will gouerne and giue good successe to all their Godly enterprises.



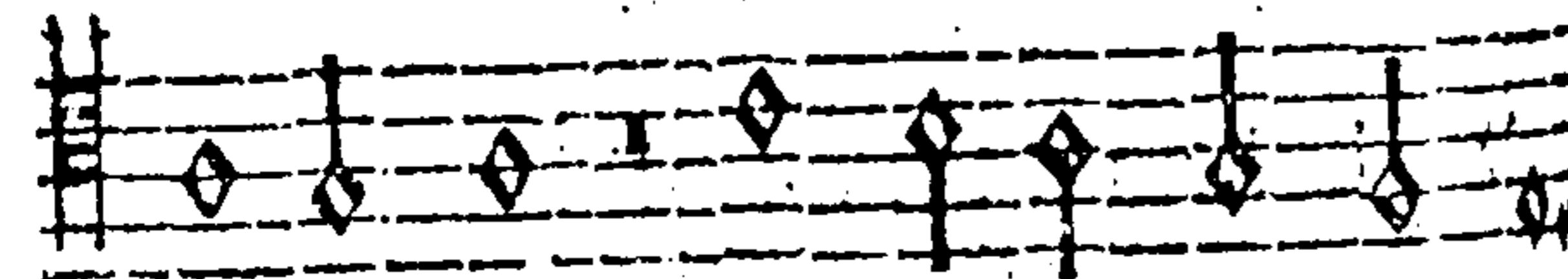
I lift mine eyes to Si on



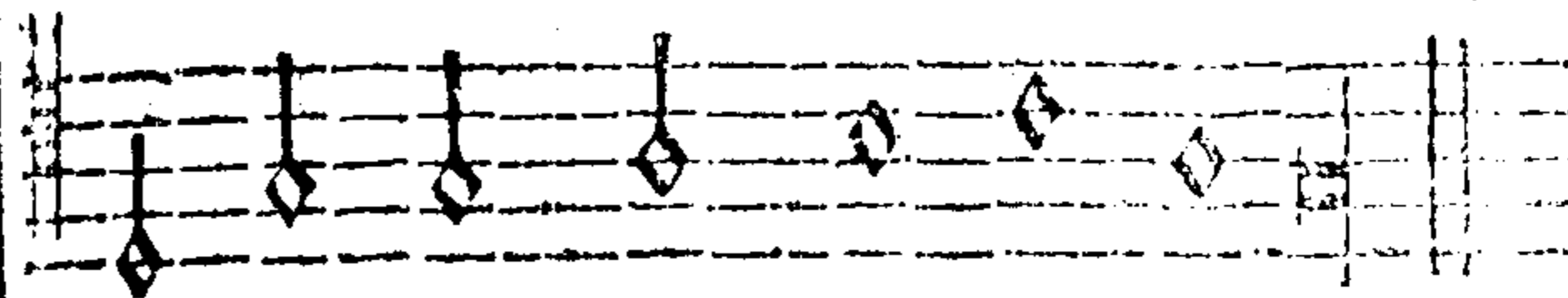
hill, From whence I do attend, That succour



God me send. The mightie God me



succour will, Which heauen and earth frame



med, And all thinges therein named.

Thy foote from slippe he will pre serue,
And will thee safely kepe:
For he will neuer slepe.

4 Lo he that Israel doth conserue,
No slepe at all can him catche:
But his eyes shall euer watche.

5 The Lord is thy warrant alway,
The Lord eke dothe thee couer
As at thy right hand euer.

6 The sunne shal not thee parch by day:
Nor the moone, not halfe so bright,
Shall with colde thee hurt by night.

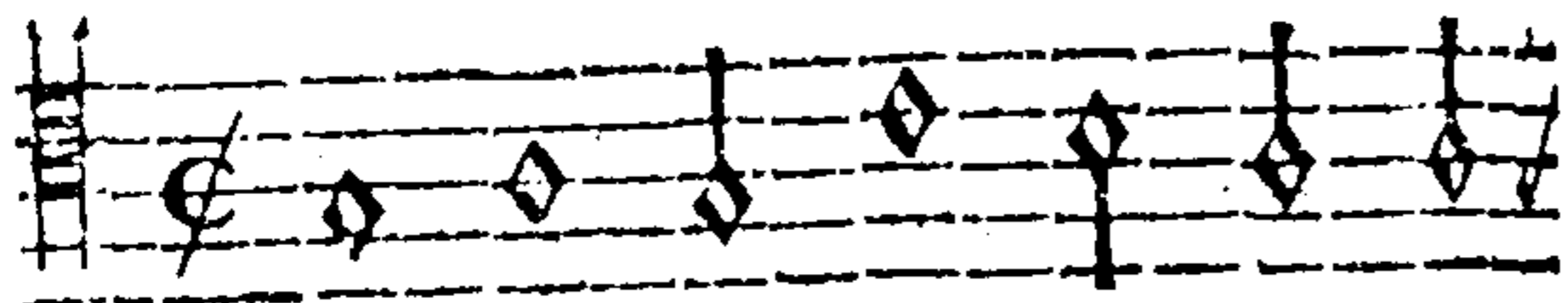
7 The Lord will kepe thee fro distresse,
And will thy life sure saue:
And thou also shalt haue

8 In all thy busines good successe:
Whereuer thou goest in or out
God will thy thinges bring about.

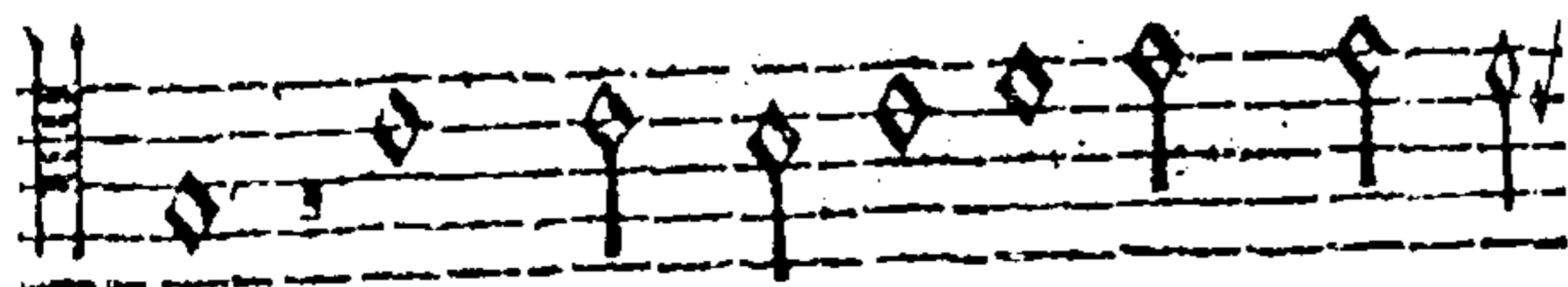
7 But when my worde was tolde,
Causeles I was controlde,
By them that wold haue strife.

Pfalme cxvi. W. Whit.

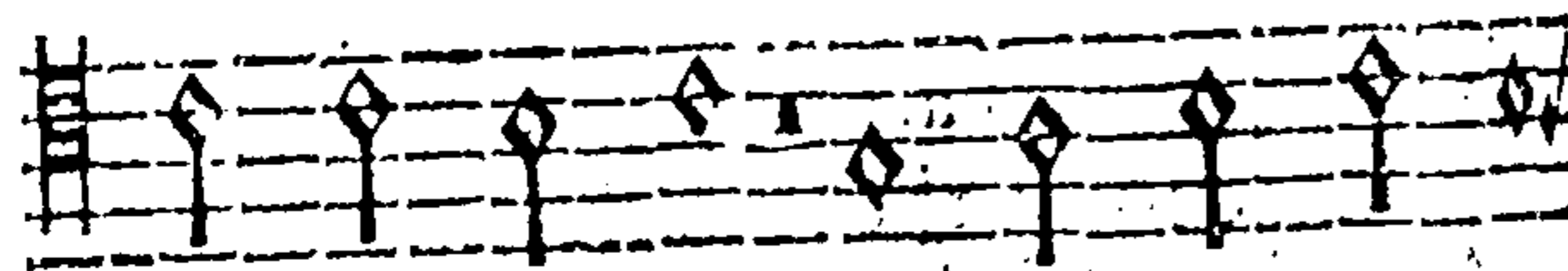
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prises.



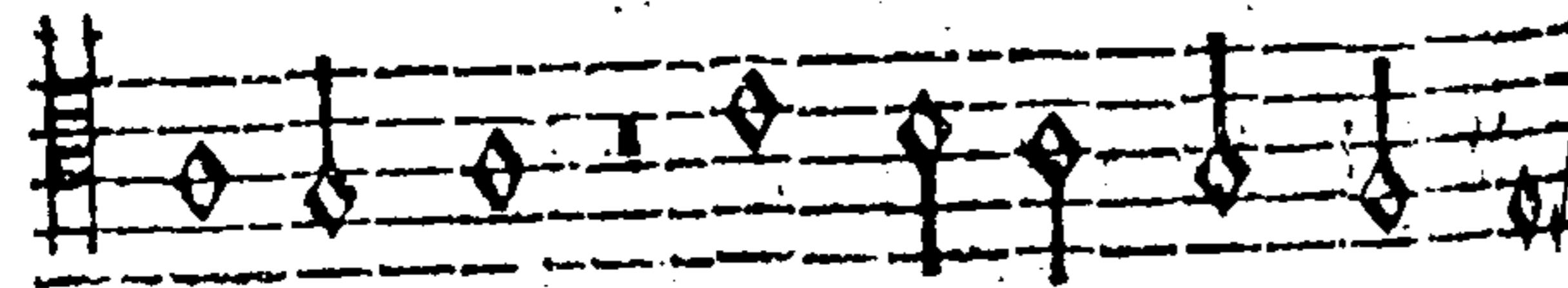
I lift mine eyes to Si on



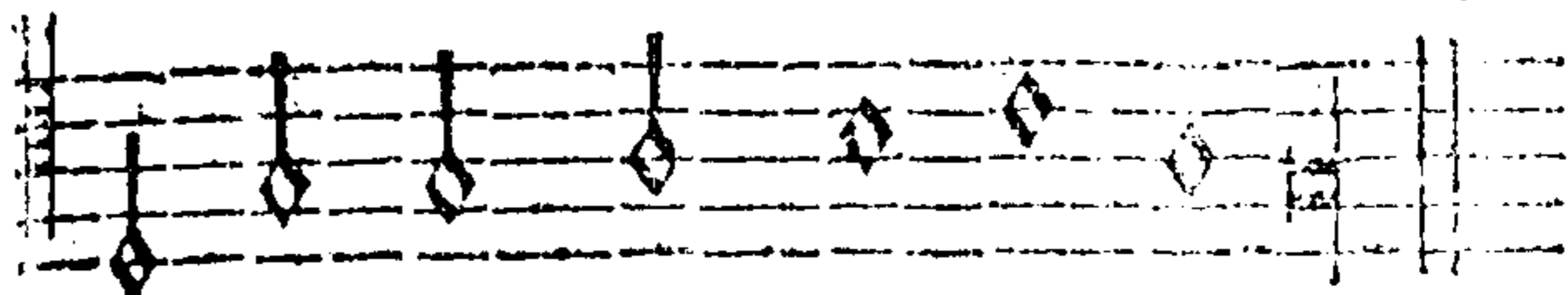
hill, From whence I do attend, That suc-



cour God me sed. 2 The mightie God me



succour will, Which heauen ad earth fre-
med



med, And all thinges therein named.

Thy foote from slippe he will pre serue,
And will thee safely kepe:
For he will neuer slepe.

Lo he that Israel doth conserue,
No slepe at all can him catche:
But his eyes shall euer watche.

The Lord is thy warrant alway,
The Lord eke dothe thee couer
As at thy right hand euer.

The sunne shal not thee parch by day:
Nor the moone, not halfe so bright,
Shall with colde thee hurt by night.

The Lord will kepe thee fro distresse,
And will thy life sure saue:
And thou also shalt haue

In all thy busines good successe:
Whereuer thou goest in or out
God will thy thinges bring about.

Pfisme cxxiii. Tho. Ster.

A prayer of the faithfull, which are afflicted by the wicked worldlings and contemners of God.

Sing this, as the 23 Psalme.

- O** Lorde that heauen dost possesse,
I lift mine eyes to thee:
Euen as the seruant listeth his,
his maisters handes to see.
- 2 As hand maides watch their maistres há
some grace for to acheue: (des,
So we behold the Lord our God
till he do vs forgeue.
- 3 Lorde grant vs thy compassion,
and mercy in thy sight:
For we be filled and ouercomen,
with hatred and despight.
- 4 Our mides be stuffed with great rebuke:
the rich and worldly wise,
Do make of vs their mocking stocke,
the proude do vs despise.

Pfisme cxxiiii. W. Whit.

The people of God, being deliuered out of a great danger of knowledge not to haue escaped by their owne power, but through the fauour of God: and shewe in how great perill they were.

Now If ra el may say, and
that truly, If that the Lord had not our
cause mainteined, 2 If that the Lord had
not our right susteined, When all the
worlde against vs fu riously, Made their
vp roares, and said we shuld all dy.

N 4

3 Now long ago
 they had deuoured vs all:
 And swallowed quicke,
 for oght that we coulde deme:
 Suche was their rage,
 as we might wel esteeme.

4 And as the floodes
 with mightie force do fall,
 So had they nowe
 our life euen broght to thrall.

5 The raging streames
 molte prowde in roaring noice
 Had long ago
 ouerwhelmed vs in the depe:

6 But loued be God
 which doth vs safely kepe
 From bloody teethe,
 and their molte cruel voice,
 Which as a pray
 to eate vs wolde reioice.

7 Euen as the birde
 out of the foulers grenne
 Escapeth away:
 right so it fareth with vs:

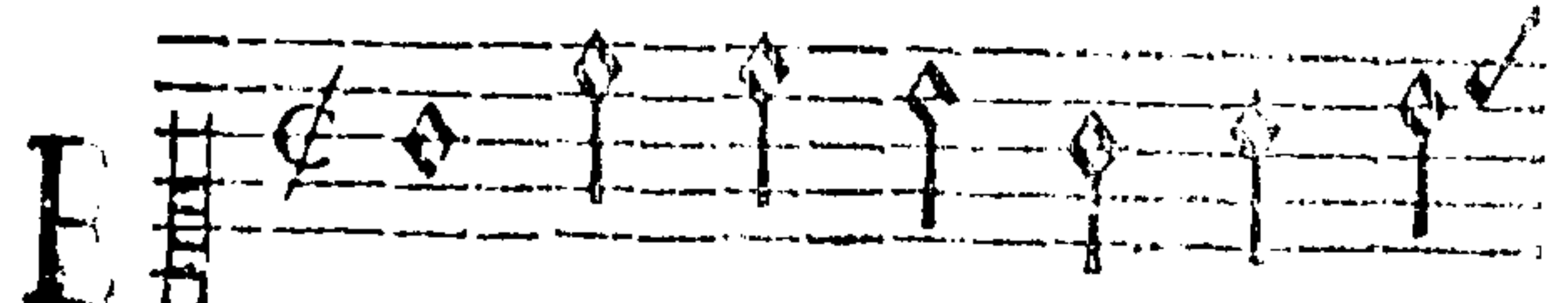
Broke

Broke are their nettes,
 and we haue scaped thus.

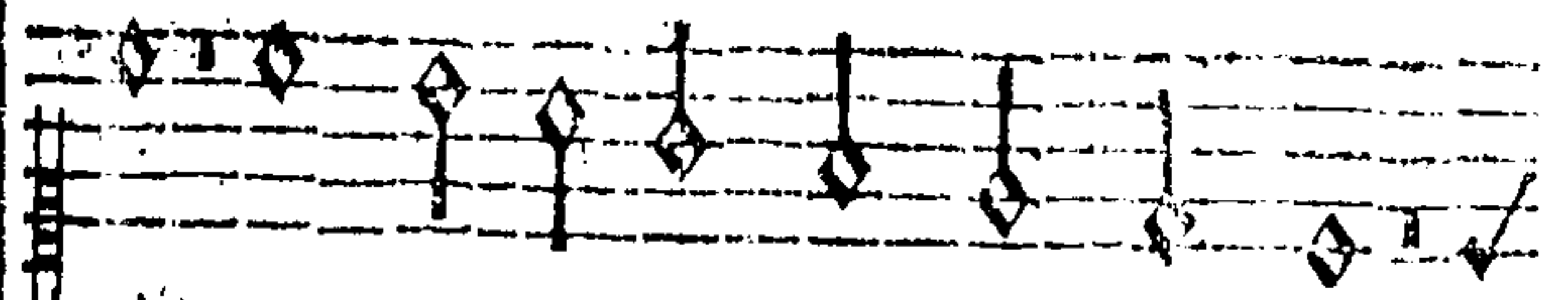
8 God that made heauen
 and earthe is our helpe then:
 His Name hath saued
 vs from these wicked men.

Psalme cxxvii. W. Whit.

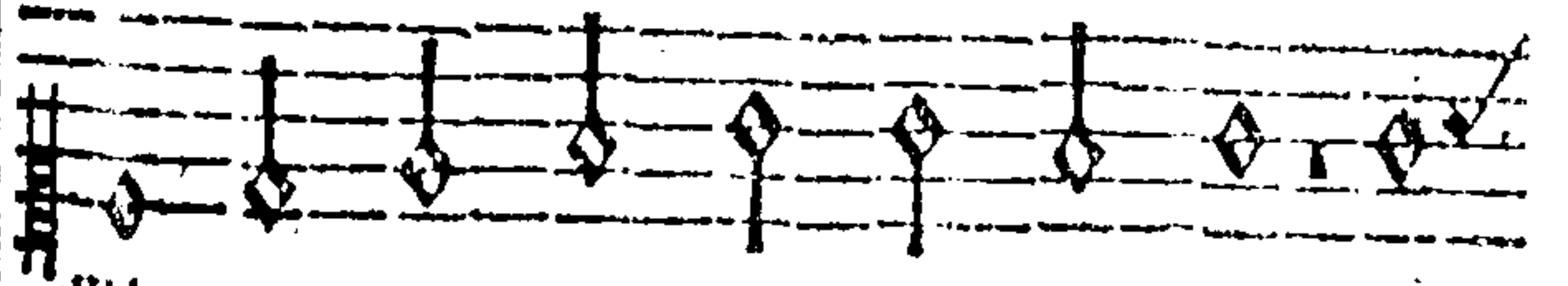
It is not mans wit, power, or labour, but the free goodnes of God that giueth riches, preserueth townes and countries, granteth nourishment, and children.



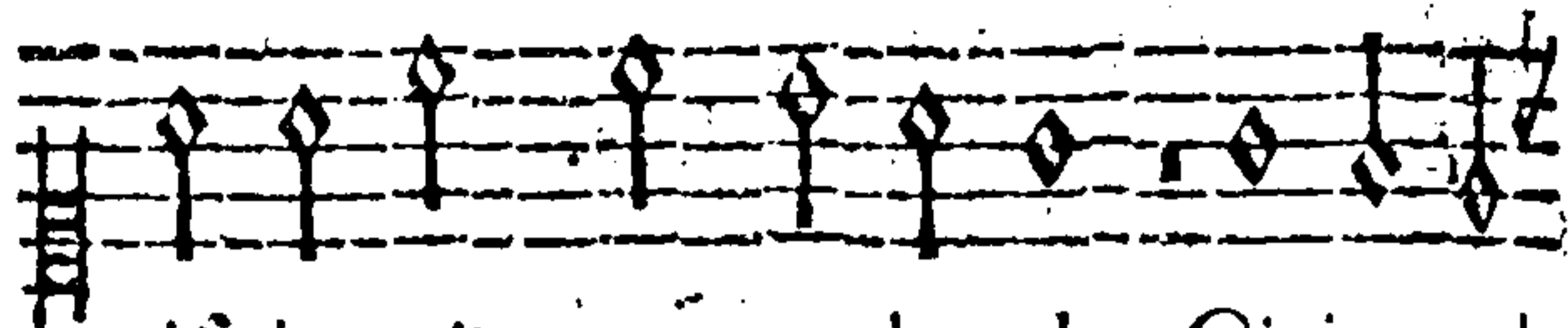
X cept the Lord the house do



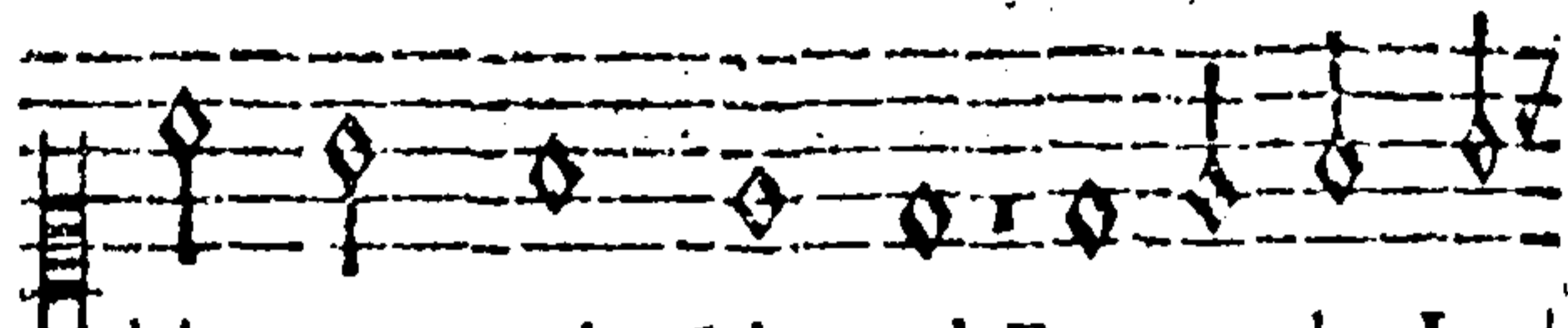
make, And therunto do set his hand,



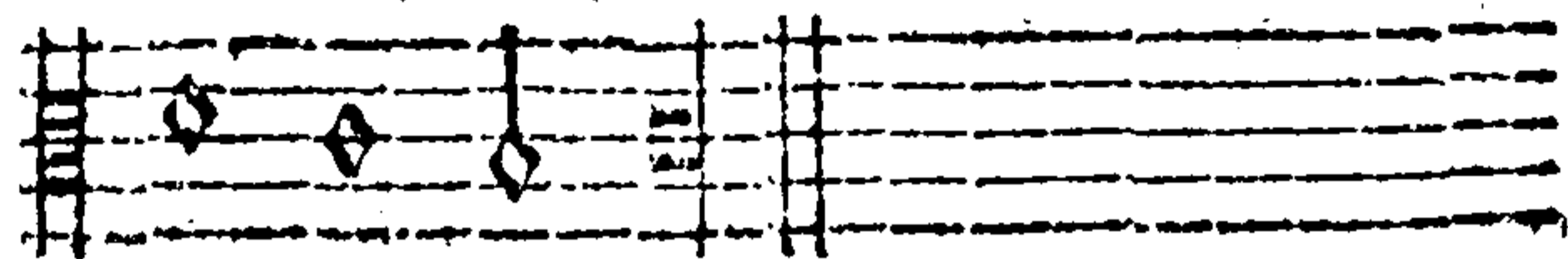
What men do builde, it can not stand. Like-



wise in vaine men vndertake, Cities and



holdes to watche ad ward, Except the Lord



be their safegard.

2 Thogh ye rise early in the mornes,
And so at night go late to bedde,
Feding ful hardely with browne bredde
Yet were your labour lost and worne.
But they whom God doth loue ad kepe
Receiue all thinges with quiet slepe.

3 Therefore marke wel, when euer ye se
That me haue heires t' enioy their land:
It is the gift of Gods owne hand.
For God him selfe dothe multiplie,
Of his great liberalitic,

The blessing of posteritie.

4 And when the children come to age,
They growe in strength ad actiuenes,
In person, and in comelines.
So that a shaft shot with courage
Of one that hath a moste strong arme,
Plieth not so swift, nor doth like harme.

5 Oh wel is him that hath his quier
Furnished with such artilerie:
For when in peril he shalbe,
Such one shal neuer shake nor shauer,
As he that he plaideth before the Iudge,
Against his foes which beare him grudge.

Psalme cxxviii. Th. St.

He describeth the prosperous estat of them that be married in the feare of God. ioiing with all, the promise of Gods blessings to all the that liue in this honorable estat, according to his commandementes.

Sing this, as the 114. psalme.

Blessed art thou that fearest God,
and walkest in his way:
For of thy labour thou shalt eate,
happie art thou, I say.

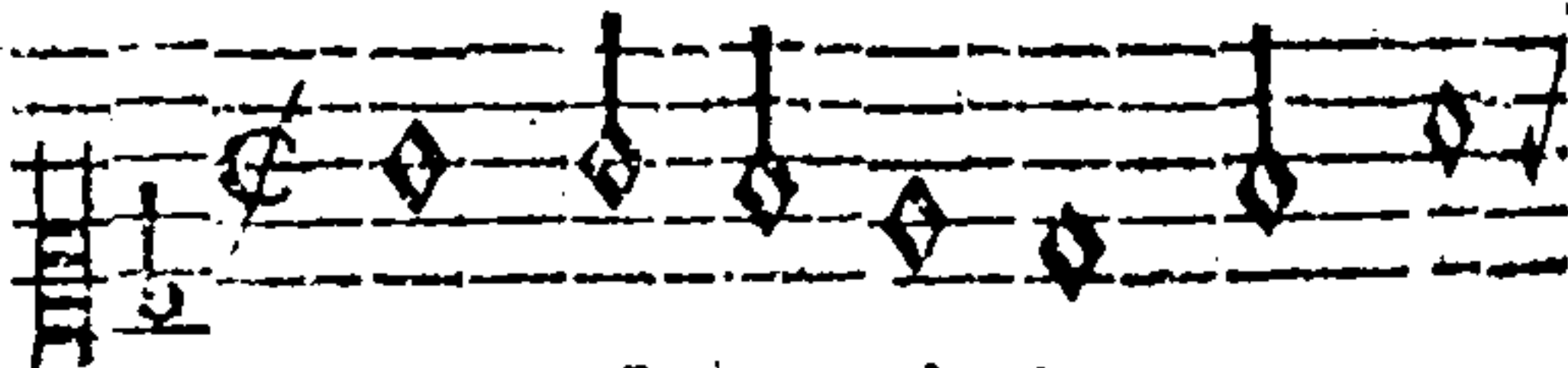
3 Like fruitfull vines on the house sides,
so doth thy wife spring out:
Thy children stande like oliue plantes
thy table rounde about.

4 Thus art thou blest that fearest God,
and he shall let thee see:
5 The promised Ierusalem,
and his felicitie.

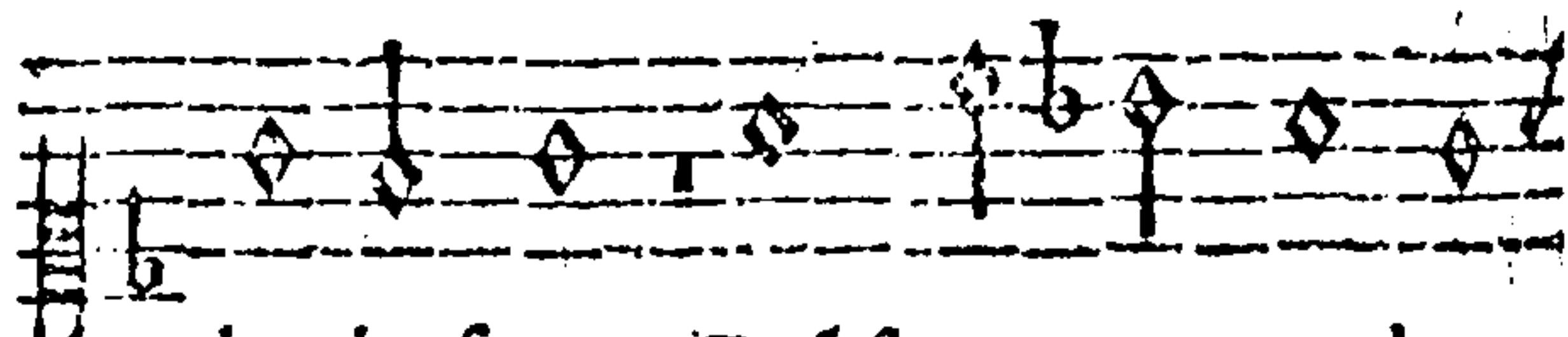
6 Thou shalt thy childrens children see,
to thy great ioyes increace:
And likewise grace on Israel,
prosperitie and peace.

Psalme cxxix. W. Whit.

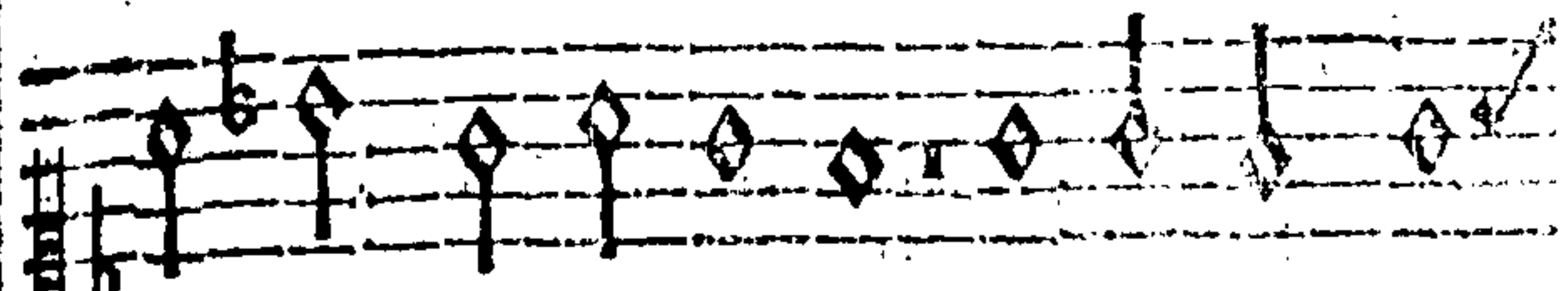
¶ He admonisheth the Church to reioyse, though it haue bene afflicted in all ages. for God wil deliuer it: and the enemies, for all their glorious shewe, shall sodeinly be destroyed.

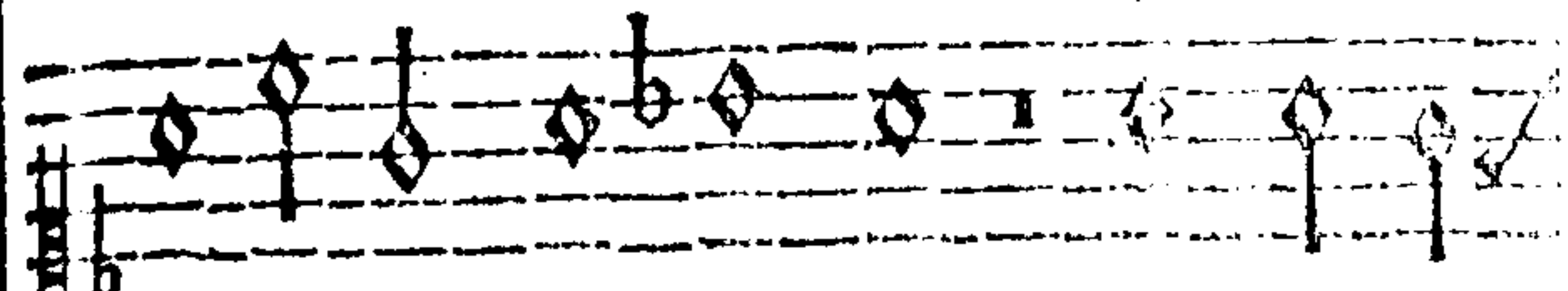
O 

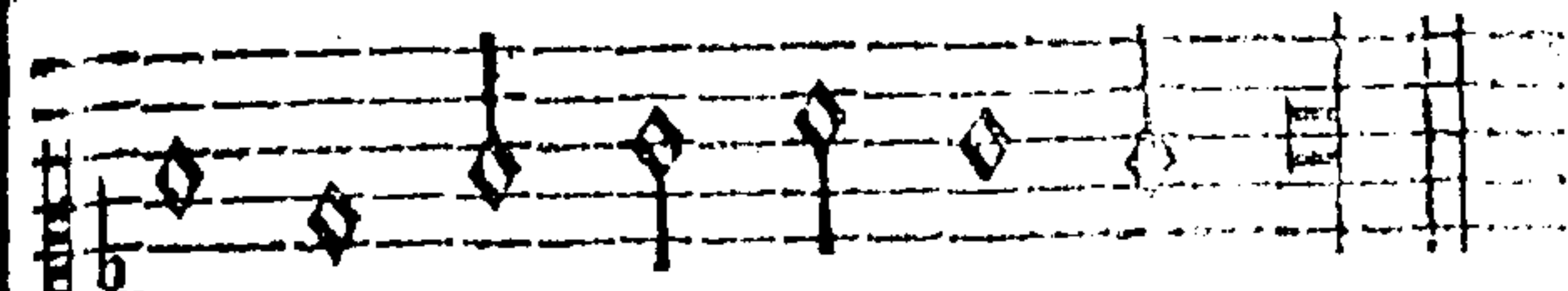
F Is ra el this may now



be the song: Eué from my youth the my


foes haue oft me noyed: A thousand euils,


since I was tédre and yong, They haue me


wrought, yet was I not destroyed.

3 As yet I beare
the markes in bone and skin:
That one wolde thinke
that the plowe men with their plow
Vpon my backe (wes,
haue made their balkes far in:
For like plowed grounde,
euen so haue I long forrowes.

4 Bur yet the Lord,
which doth all thinges iustly,
Hath cut the ropes,
and so stayed the wickeds rage.

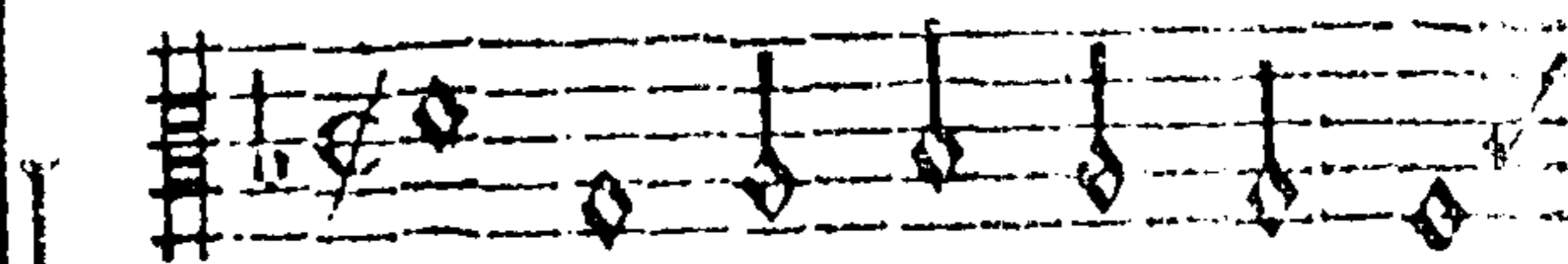
- 5 Euen so shall all
suche perishe shamefully,
Which hate Sion,
or wishe it any damage.
- 6 All suche men shal
be like the grasse that groweth
Vpon the walles,
or toppes of houses moſte hie:
Which sodainly
or one bew are withereth:
So that no fruit
on suche herbes can gathered be.
- 7 Neuer man sawe
that any mower mowed
Suche grasse as that,
or therof his hand did fil:
Muche lesse that he,
which glaineth of that is sowed,
Vnder his arme bare
something his house vntil.
- 8 Nor yet that he
that passeth by that way,
Sayeth to the reapers,
God saue you, or God spede.

No

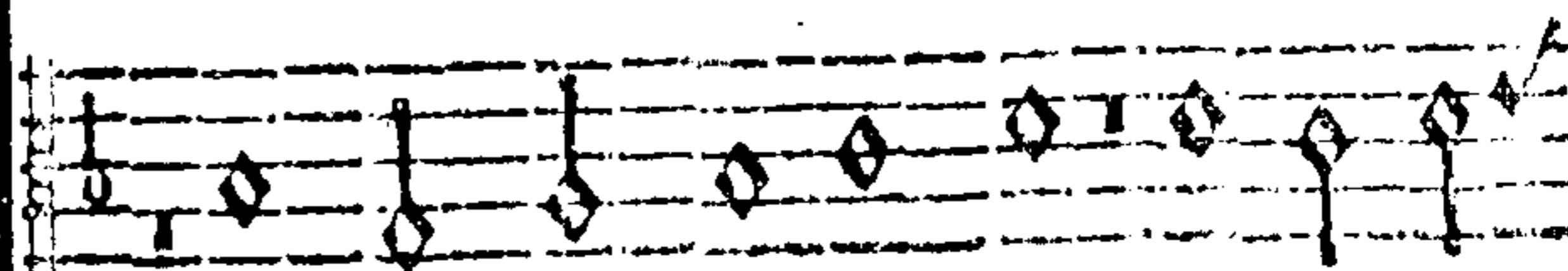
No, no man dothe
wishe them good lucke, I say,
Or pray that God
wolde for their worke grāte thē mede.

Psalme cxxx. W. Whit.

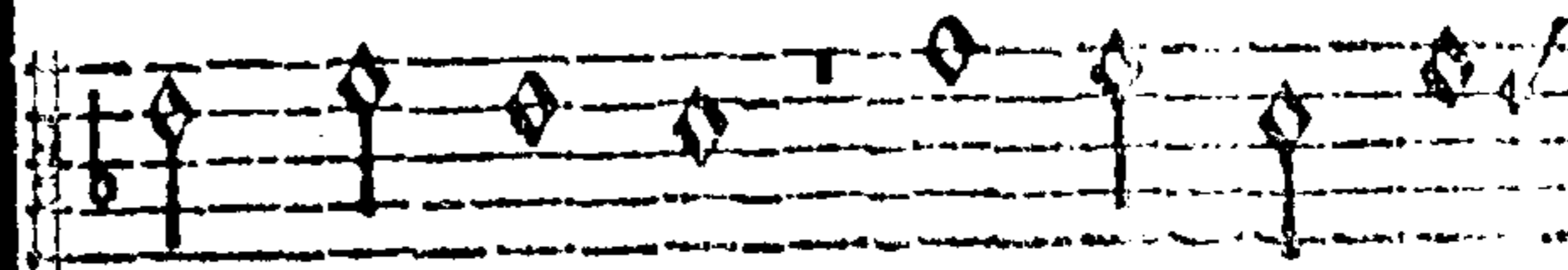
An effectuons prayer of him that for his finnes had susteined
great afflictions, and not withstanding he fully trusteth,
and assurath him selfe to obtaine mercie and forgiveness of
his finnes, and at length deliuerance from all euilles.



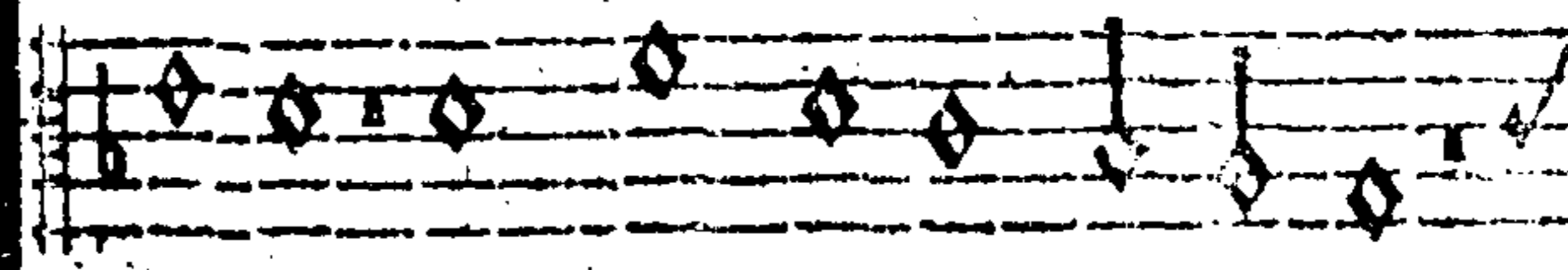
Orde to thee I make my mone,



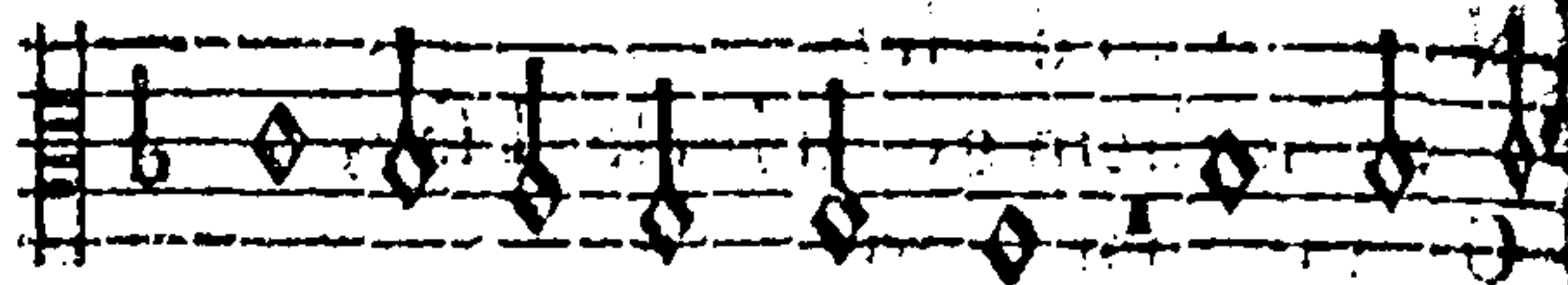
when dangers me oppresse: I call, I



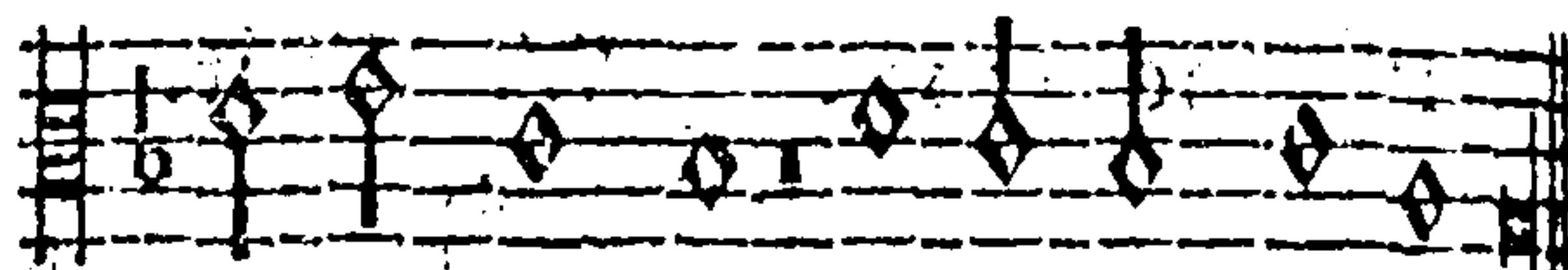
sigh, plain, and grone, trusting to finde



reliefe. Heare now, o Lord, my request,



for it is full ductime: And let thine



ears aye be prest, vn to this prayer mine.

3 O Lorde my God, if thou waye,
our sinnes, and them peruse,
Who shall then escape, and saye,
I can my selfe excuse?

4 But Lorde thou art mercifull;
and turnest to vs thy grace,
That we with hartes moste carefull,
shulde feare before thy face.

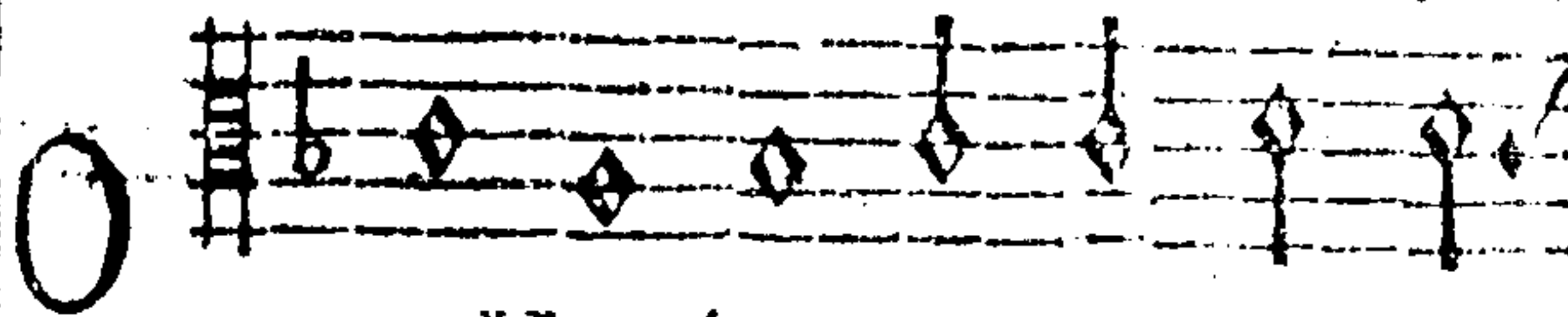
5 In God I put my whole truste,
my soule waiteth on his will:
For his promes is moste iuste,
and I hope therein still.

6 My soule to God hath regarde,
wishing for him alwaye:
More then they that watche and warde,
to see the dawning daye.

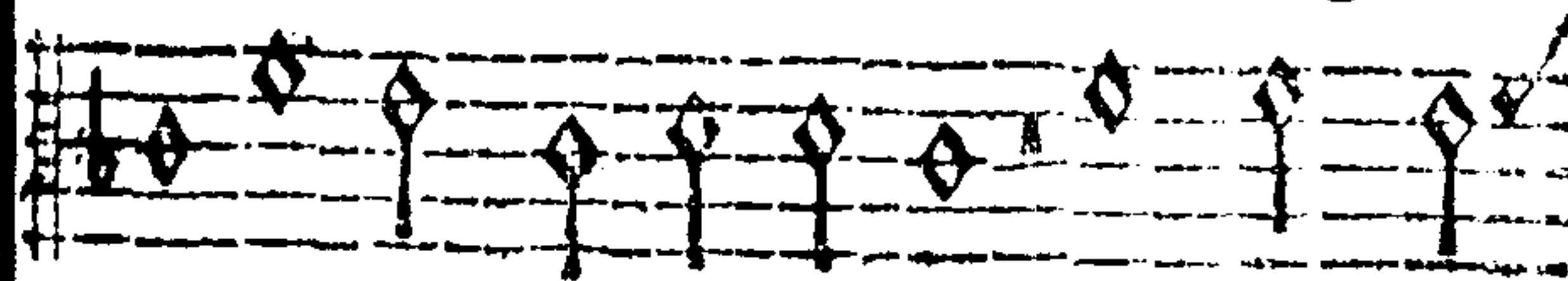
Let Israel then boldlie
in the Lorde put his truste:
He is that God of mercie,
that his deliuer muste.
8 For he it is that muste saue
Israel from his sinne:
And all suche as surelie haue
their confidence in him.

Psalme cxxxiii. W. Whit.

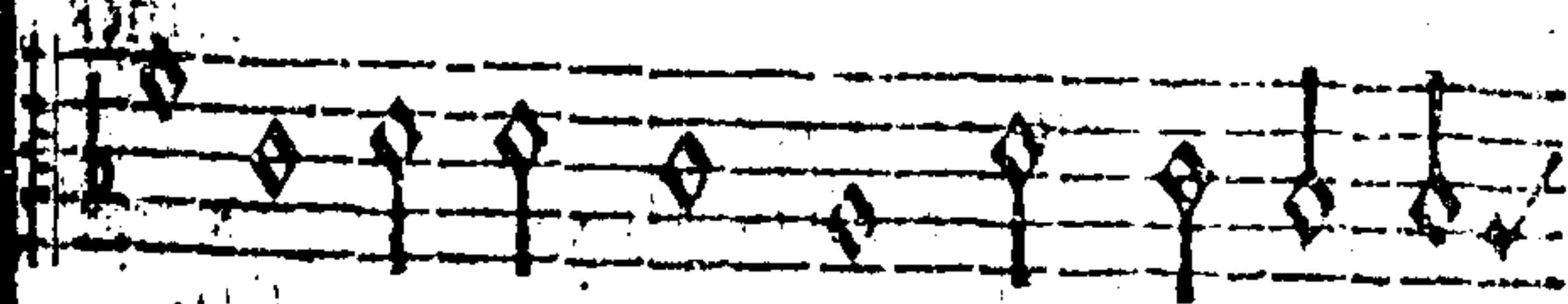
This psalme cōteineth the commendation of Godly and brotherly amitie, which for the excellēcie thereof is cōpared to the moste precious oyle wherewith the priestes only and instruments of the tabernacle were anointed, 1 xod. 50.



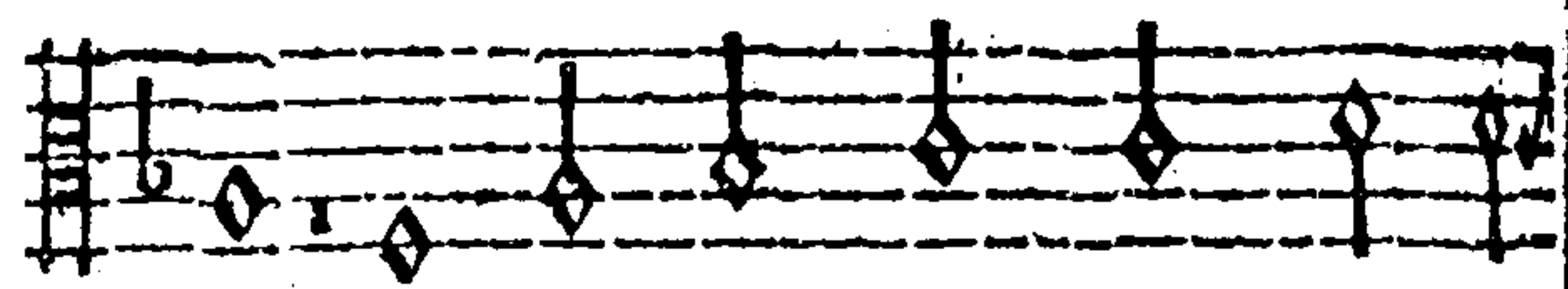
How hap pie a thing it



is, and ioy full for to see, bretheren to



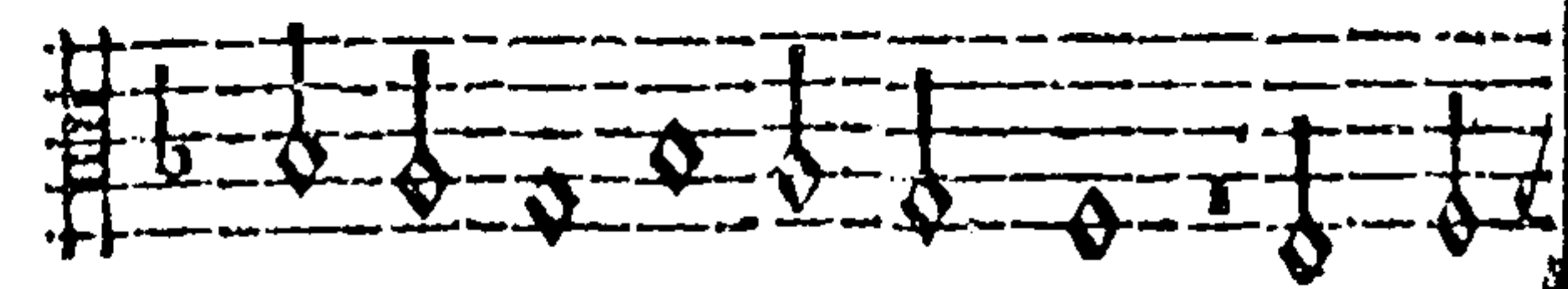
gether fast to holde the bande of a mi-



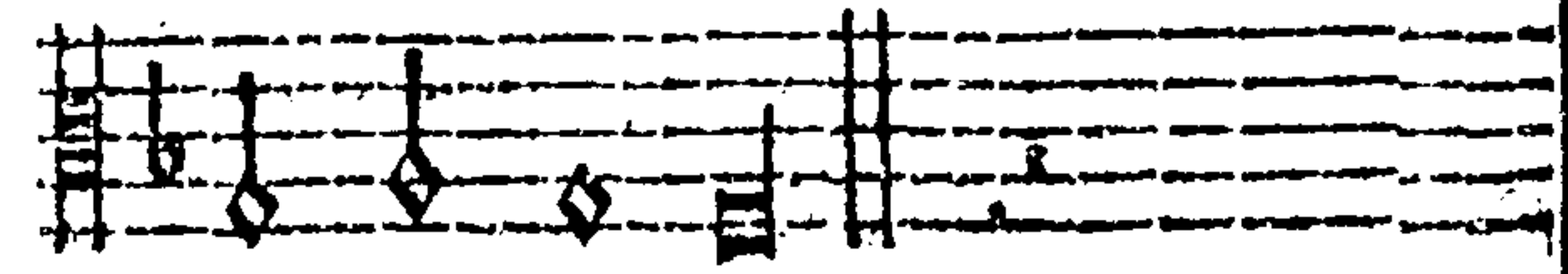
tie? 2 It calleth to minde that swete per-



fume, and that costlie ointment, * which



on the sa cri fi cers head by Gods



pre cept was spent.

It wette not Aarons heade alone,
but drencht his bearde throughout:
And finally it did runne doune,
his riche atire about.

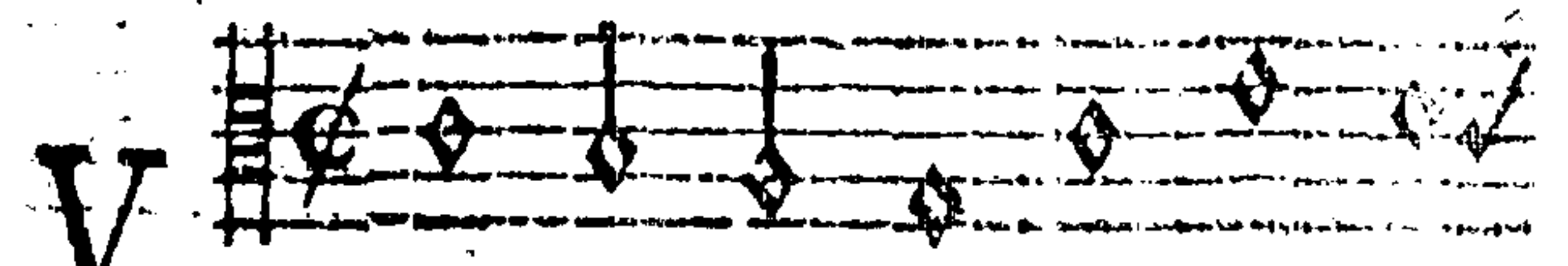
3 And as the lower grounde doth drinke
the dewe of Hermon hill,
And Sion with his siluer droppes
the fieldes with fruite doth fill:

4 Euen

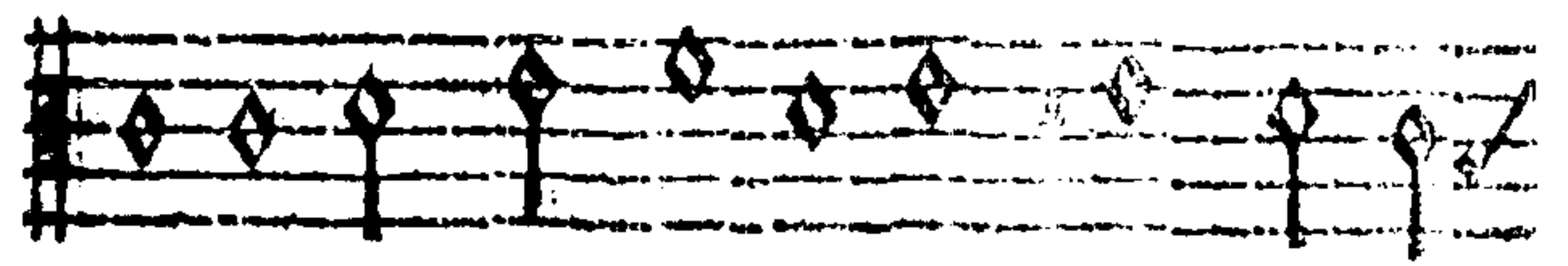
4 Euen so the Lorde doth powre on them
his blessinges manifolde:
* Whose heartes and mindes without all
this knot do kepe and holde. (guile,

Psalme cxxxvii. W. Whit.

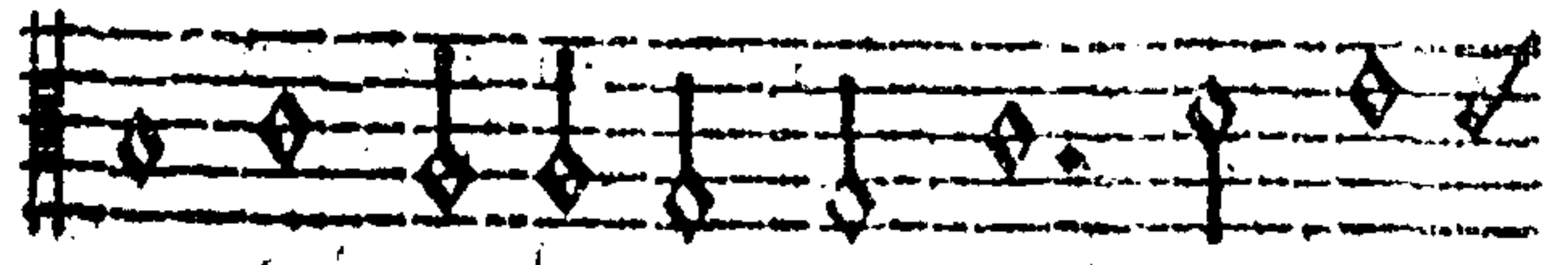
The people of God in their banishment, seeing Gods true re-
ligion decay, liued in great anguise and sorowe of heart,
the which grief the Caldeans did so litell pitie, that they
rather increased the same daily, with tautes, reproches,
and blasphemies against God. wherfore the Israelites desi-
re God, first to punishe the Edomites who prouoked the Ba-
bylonians against them, and moued (by the spirit of God)
prophetic the destruction of Babylon, where they were han-
dled so tirannoulic.



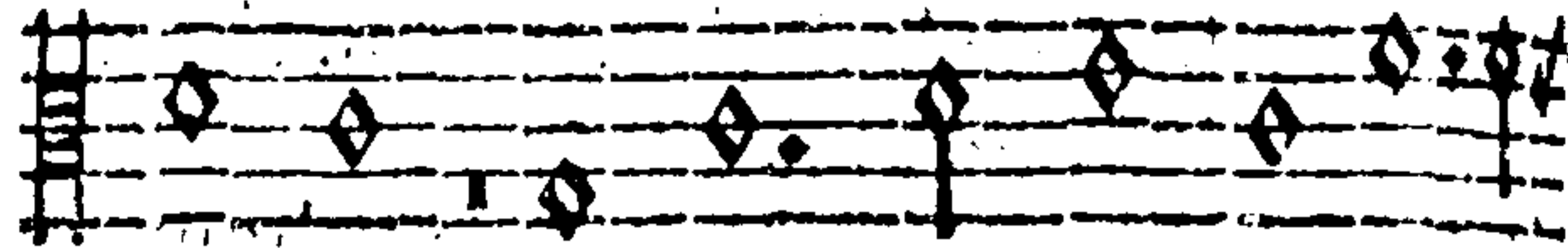
When as we sate in Ba by-



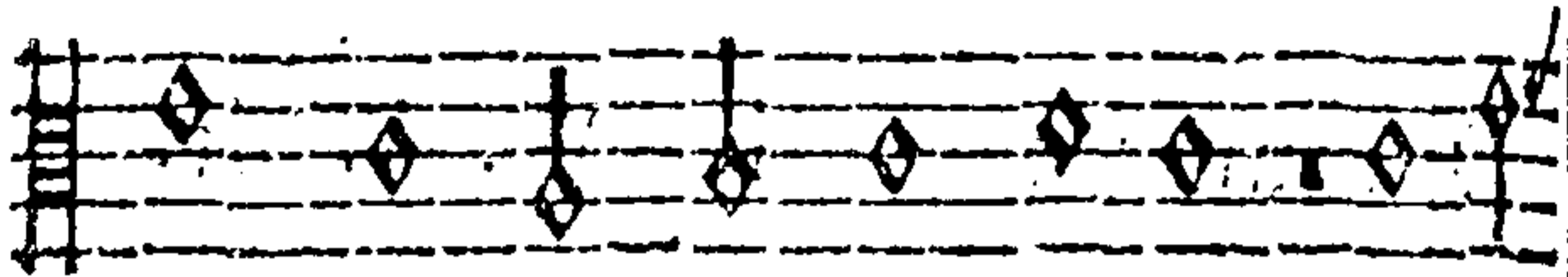
lon, the ri uers round about, and in re-



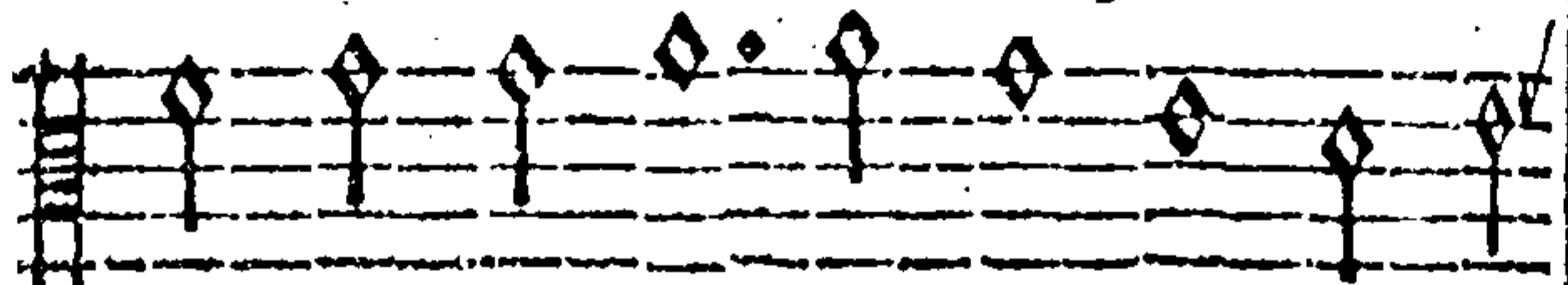
membrance of Si on the teares for grief



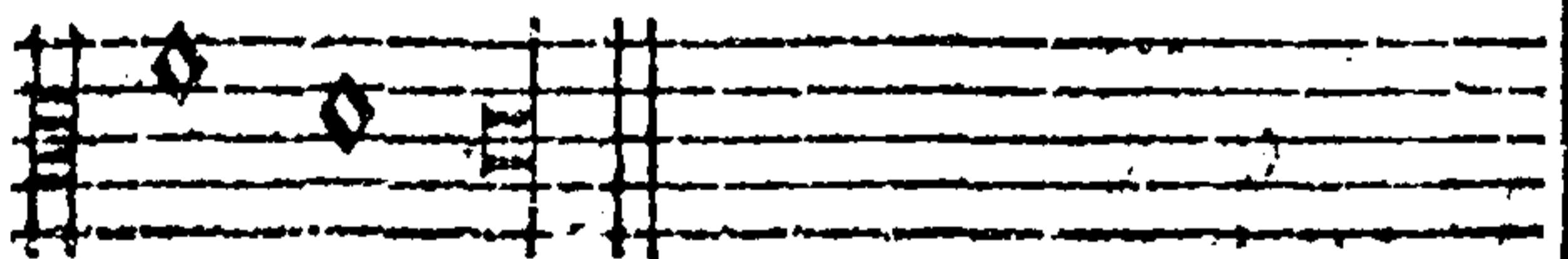
braſte out: we haꝓed our harpes ad inſtru-



mentes the willowe trees vpon: for in



that place men for their vſe had planted



many one.

Then they to whome we priſoners were,
ſaid to vs tauntinglie:

Nowe let vs heare your Ebrue ſonges
and pleaſant melodie.

4 Alas ſaid we, who can once frame
his ſorowfull hart to ſing:

The prailes of our louing God,
thus vnder a ſtraunge king?

5 But yet if I Ieruſalem
owt of my harte let ſlide:

Then let my fingers quite forget
the warbling harpe to guide.

6 And let my tonge within my mouth
be tied for euer faſte:

If that I ioy, before I ſee
thy full deliuerance paſte.

7 Therefore, o Lorde, remembre now
the curſed noyſe and crye:

That Edoms ſonnes againſt vs made
when they raſed our Citie.

Remembre Lorde their cruell wordes
when as with one accorde,

They cried, on ſack, and raſe their walles,
in deſpit of their Lorde.

8 Euen ſo ſhalt thou, o Babylon,
at length to duſt be broght:

And happie ſhall that man be called
that our reuenge hath wrought.

9 Yea bleſſed ſhall the man be called
that taketh thy children yong:

To daſhe their bones againſt hard ſto-
which lie the ſtreetes among. (nes

Psalme cxlvi. I. Hop.

David shewing the great desire he had to prayse God, teacheth that none shuld put their trust in men, but in God alone: who is almightie and deliuereth the afflicted, nourisheth the poore, setteth prisoners at libertie, comforteth the fatherles, widowes, and the strangers, and releaseth kinge for euer.

Sing this, as the 103. psalme.

MY soule praise thou the Lord alwayes
My God I will confesse:

2 While breath and life prolong my dayes
My tong no time shall cesse.

3 Trust not in worldly princes then,
Thogh they abound in welth:

Nor in the sonnes of mortall men,
In whom there is no helth.

4 For why? their breath doth soone depart,
To earthe anone they fall:
And then the counsels of their heart
Decay and perish all.

5 O happy is that man, I say,
Whome Jacobs God doth aide:

And he whose hope doth not decay
But on the Lord is staide.

6 Whiche made the earth and waters depe,
The heauens hie withall:

Which doth his worde and promise ke-
In truth, and euer shall. (pe,

7 With right alwayes doth he procede,
For such as suffre wrong:

The poore and hungry he doth fede,
And loose the fetters strong.

8 The Lorde doth sende the blinde their
The lame to limmes restore: (sight

The Lorde, I say, doth loue the right,
And iust man euermore.

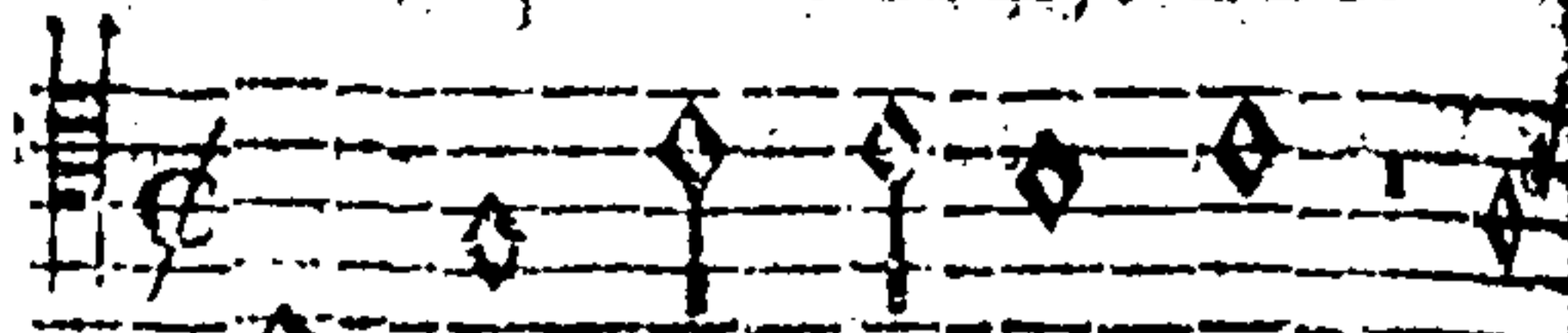
9 He doth defende the fatherlesse,
The strangers sadde in hert:
And quite the widow from distresse,
And ill mens wayes subuert.

10 Thy Lorde and God eternally,
O Sion still shall raigne.
In time of all posteritie
For euer to remaine.

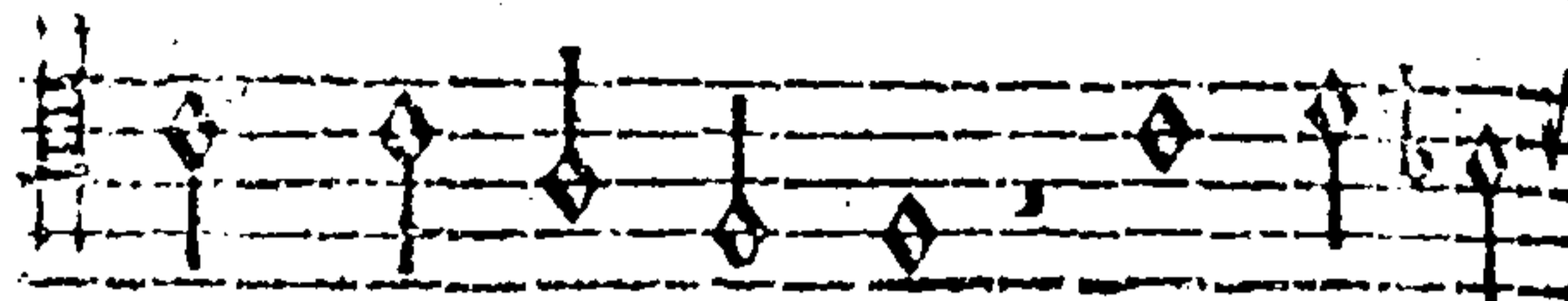
Psalme cxlviii. Ioh. Pullaine

He prouoketh all creatures to praise the Lord in heauen, in earth and in all places. specially for the power that he hath given to his people Israel, whome he hath taken so nere unto him.

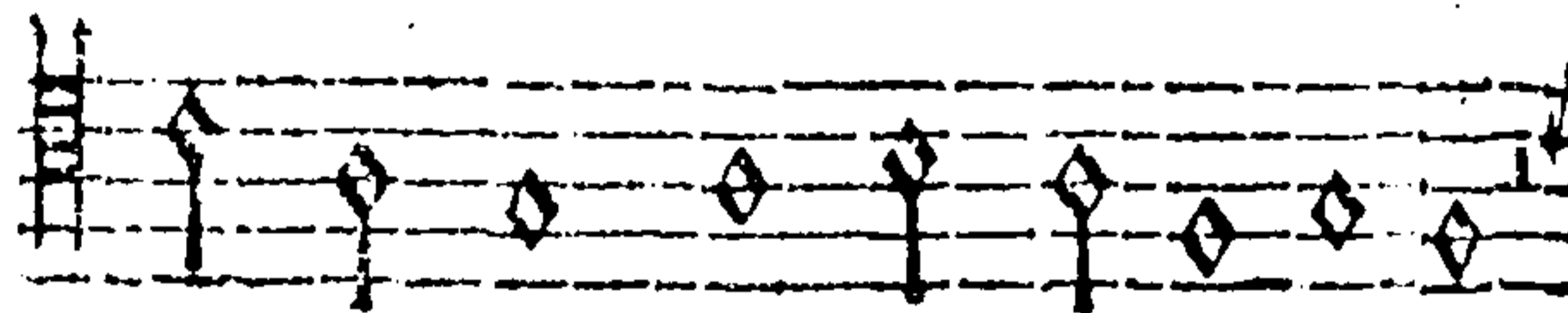
G



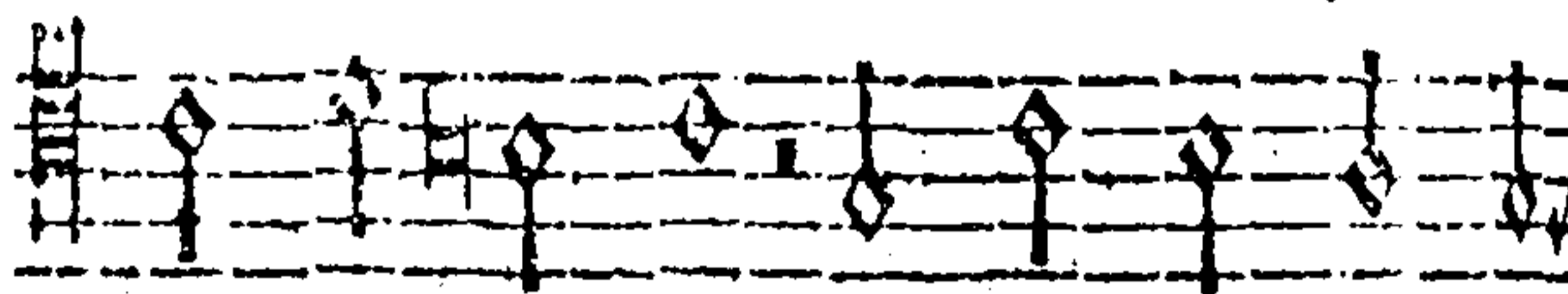
Iue laude vn to the Lorde From



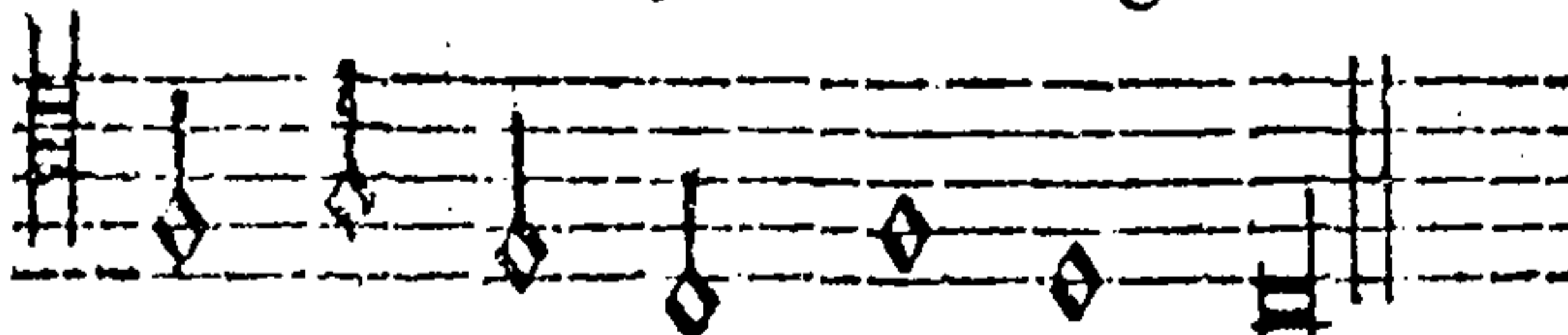
heauen that is so hie: Praise him in



dede and worde, Aboue the starry skie.



2 And al so ye His An gels all, Ar-



mies roy all Praise him with glee.

3 Praise him bothe Moone and Sonne
Which are so cleare and bright
The same of you be donne
Ye glistring starres of light.

4 And eke no lesse
Ye heauens faire,
5 And cloudes of th'aire
His laude expresse.

6 For at his worde they were
All formed as we see:
At his voice did appeare
All thinges in their degree.
Which he set fast,
To them he made
A Lawe and trade
For aye to last.

7 Extoll and praise Gods name
In earth ye dragons fell:
All deepes do ye the same,
For it becometh you well.

8 Him magnifie
Fier, Haile, Ice, Snowe
And stormes that blowe
At his decree.

9 The Hilles and Mounteins all,
And trees that fruitfull are:
The Cedres great and tall
His worthie praise declare.

10 Beastes and cattel:
 Ye a birdes flying
 And wormes creping
 That on earth dwell.

11 All kinges bothe more and lesse,
 With all their pompous traine:
 Princes and all Iudges
 That in the worlde remaine,
 Exalte his Name.

12 Yonge men and maides
 Olde men and babes
 Do ye the same.

13 For his Name shall we proue
 To be most excellent:
 Whose praise is farre aboue
 The earth and firmament.

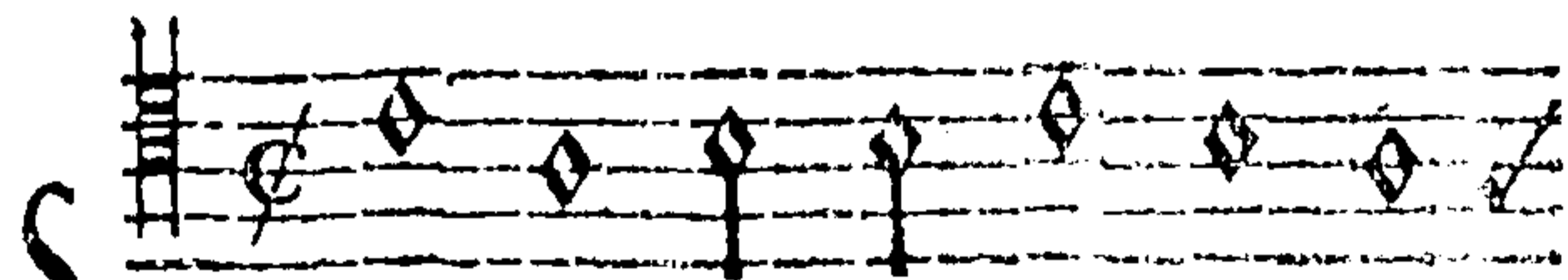
14 For sure, he shall
 Exalte with blisse
 The horne of his,
 And helpe them all.
 His Saintes all shall furth tell
 His praise and worthinesse:
 The children of Israel
 Echone bothe more and lesse.
 And also they

That with good will
 His wordes fulfill
 And him obey.

Psalme cxlix. I. Pul.

An exhortation to the Church to praise the Lorde for his v^{er}
 glorie and conquest, that he geueth his Saintes against all
 mans power.

S



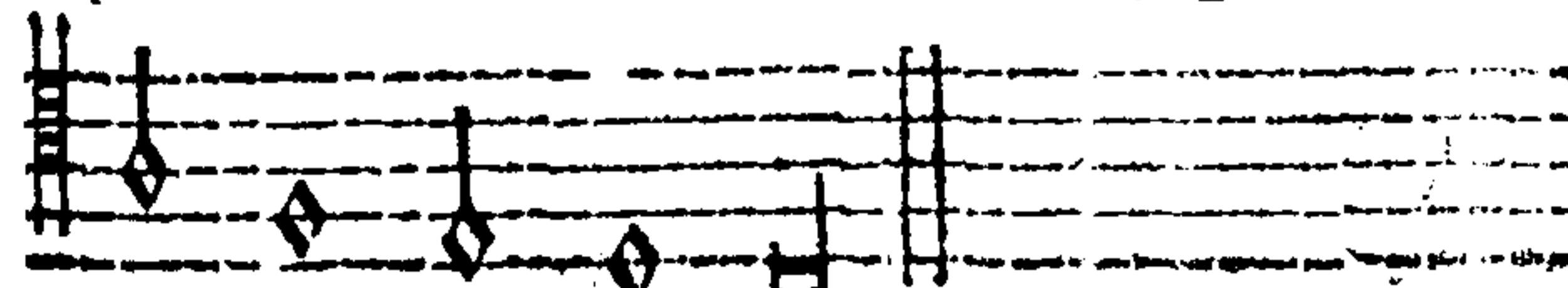
ing vn to the Lord with har-



tie ac coud A newe ioy full song: His



prai ses resounde In e uery grounde



His Saintes all among.

- 2 Let Israel reioyse
And praise eke with voice
His Maker louing:
The sonnes of Sion
Let them euerie one
Be glad in their king.
- 3 Let all them aduance
His Name in the daunce
Bothe now and alwayes
With Harpe and Tabret
Euen so likewise let
Them vtter his prayes.
- 4 The Lordes pleasure is
In them that are his
Not willing to start,
But all meanes doth seke
To succour the meke
And humble in hart.
- 5 The Saintes more and lesse
His praise shall expresse
As is good and right
Reioysing, I saye,
Bothe nowe and for aye
In their beddes at night.

Their throte shall braist out
In euerie route
In praise of their Lorde:
And as men most bolde
In hande shall they holde
A two edged sworde.

Auenged to bee
In euerie degree
The Heathen vpon:
And for to reprove
As them doth behoue:
The people ech one.

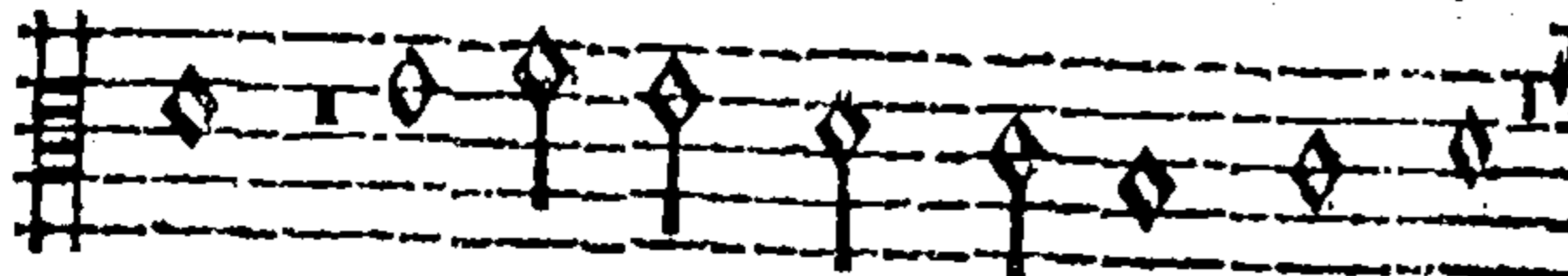
To binde strange kinges fast
In cheines that will last:
Their Nobles also
In hard yron bandes
As well feete as handes
To their grief and wo.

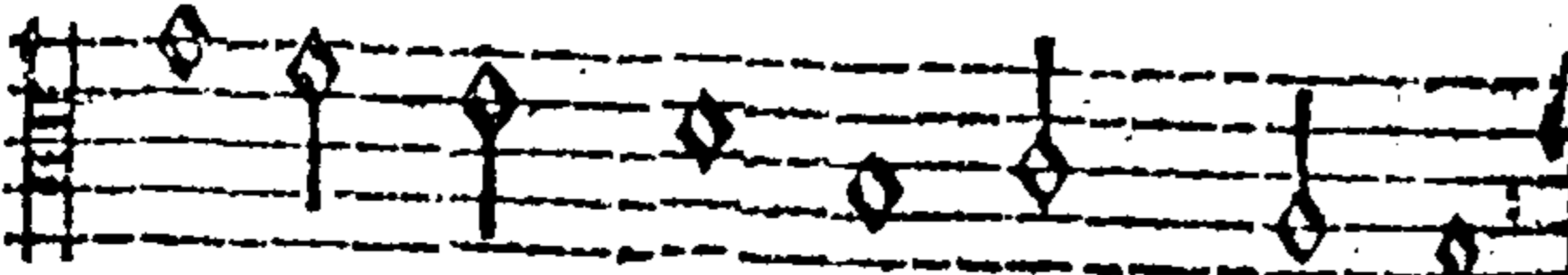
That they may in dede
Giue sentence with spede
On them to their paine,
As is writ: Alwayes
Suche honor and prayes
His Saintes shall obtaine.

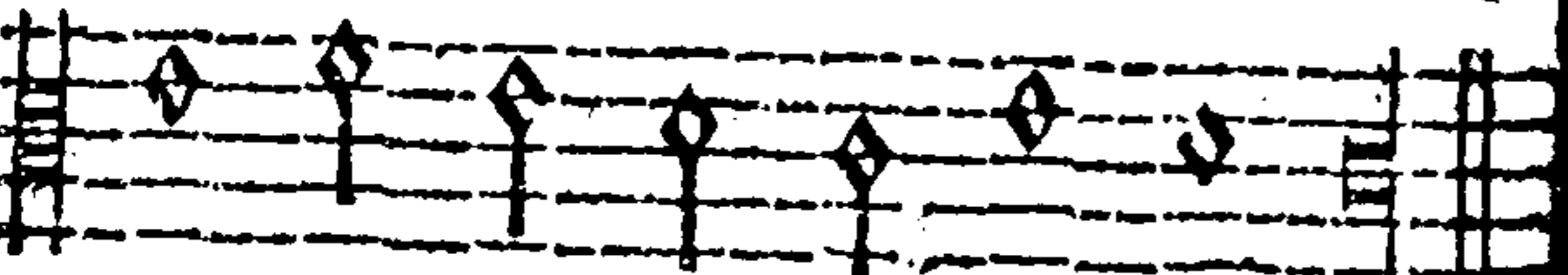
THE C O M M A N D E M E N T E S O F G O D.

Exod. xx. W. Whit.

A  Ttende my peo ple and giue

 eare, Of ferlie thinges I will thee tell:

 See that my wordes in minde thou beare,

 And to my Preceptes li sten well.

I am thy saueraigne Lord and God,
Which haue the broght frō carefull thral
And eke reclaimed from Pharos rod,
Make thee no Gods on them to call.

THE C O M M A N D.

1 Nor facioned forme of any thing,
In heauen or earth, to worship it:
For I thy God by reuenging,
With grieuous plagues this sinne wil smit.

2 Take not in vaine his holy Name,
Abuse it not after thy will:
For sō thou might soone purchase blame,
And in his wrath he wolde thee spitt.

3 The Lord frō work the seuenth day ceste,
And broght all thinges to perfect end:
So thou and thine that day take reste,
That to Gods hestes ye may attend.

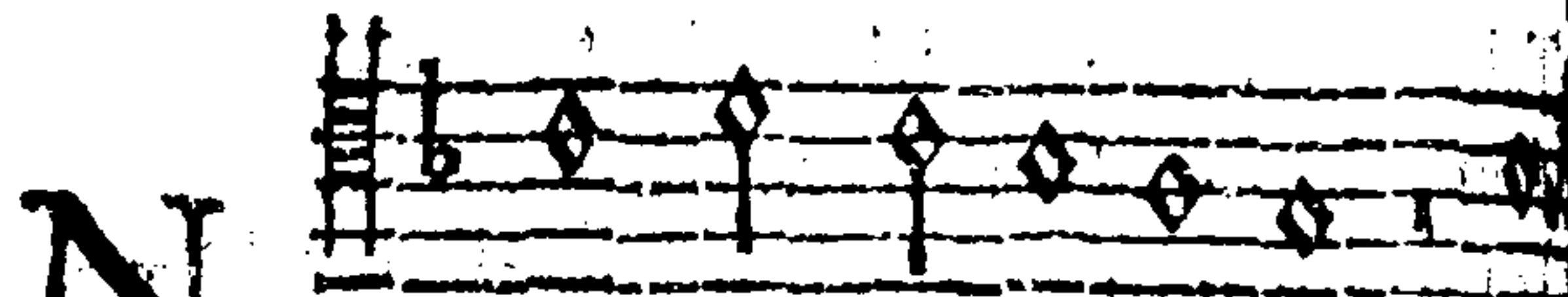
4 Vnto thy parentes honour giue,
As Gods commandementes do pretend:
That thou lōg dayes and good maist liue,
In earth, where God a place doth lend.

5 Beware of murder and cruell hate,
6 All filthie fornication feare:
7 See thou steale not in any rate,
8 False witnes against no man beare.

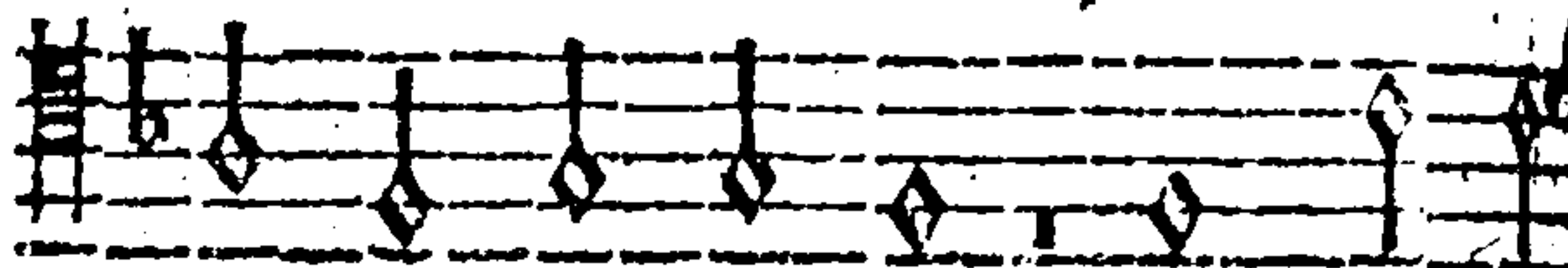
9 Thy neighbours house wishe not to haue
His wife, or oght that he calleth, mine:
His fielde, his oxe, his asse, his sclau,
10 Or any thing, which is not thine.

The Song of Simeon.

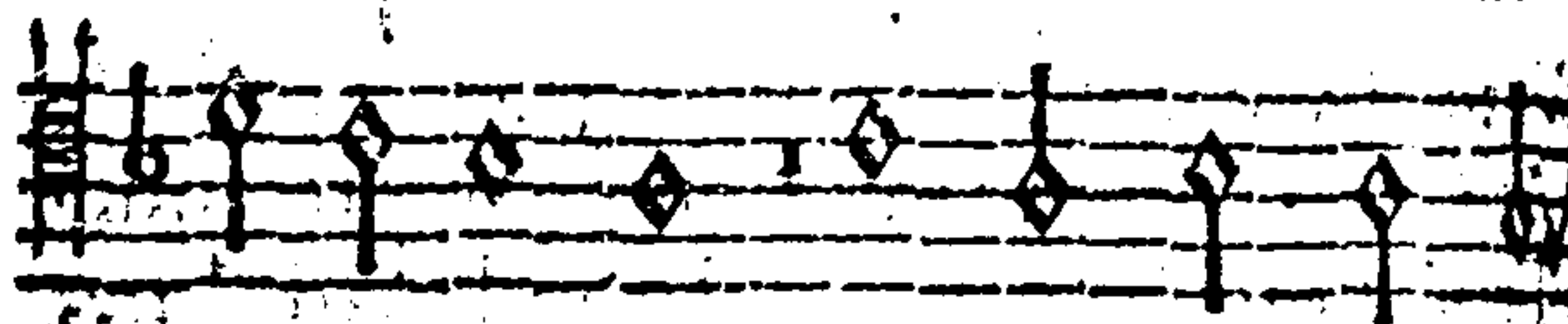
L V K 2 W. Whit.



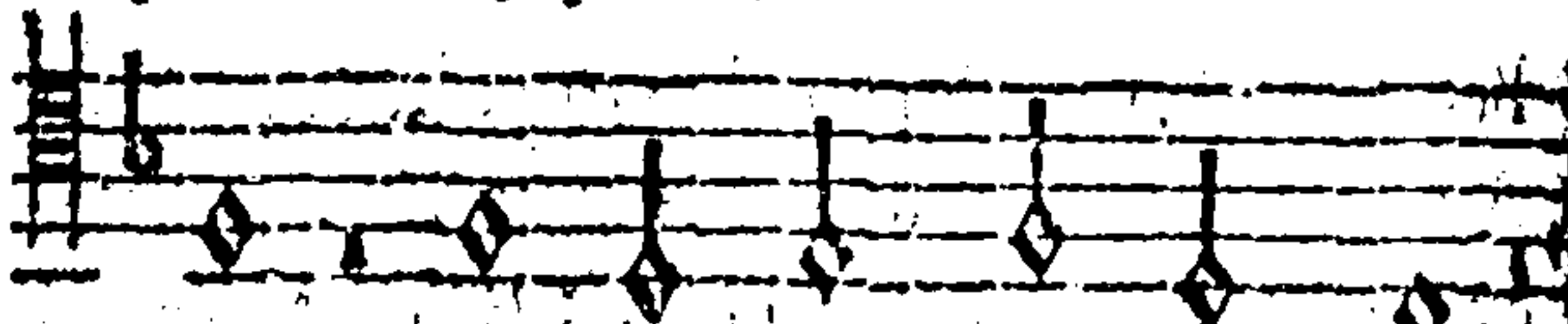
Now suffre me, o Lorde, As



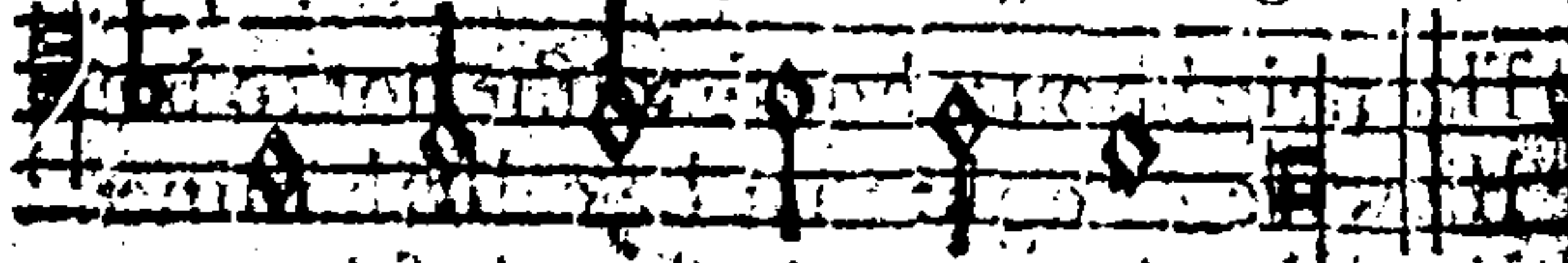
thou didest once accorde Hence to de-



part in thy peace Since I haue had the



sight **O**f thy great sa uing might,



which shall our sinnes all re leace.

From him thou haddest prepared,
 And to the worlde declared,
 By all the Prophetes of olde:
 As to the Gentiles grace,
 And to Israel solace,
 whiche is thine owne chosen folde.

A Table of the Psalmes, declaring
 AS VV E L T H E N O M B R E, AS
 also in what leaf to finde
 the same.

30	A ll laude.	leaf 33
40	All people.	le. 49
78	Attend my.	le. 68
88	Amid the.	le. 76
	E.	
119	B lessed are they.	le. 82
128	Blessed art thou.	le. 102
	E.	
137	E xcept the Lord.	le. 101
	G.	
139	G ive to the Lord.	le. 31
148	Grudge not.	le. 40
	Giue laude.	le. 108

H.

12 **H**elpe Lord, for.
 13 How long wilt.
 73 How euer.

I

5 **I**ncline thine eares.
 11 I trust in God.
 20 In trouble
 25 I lift.
 34 I wil giue
 43 Iudge and.
 120 In trouble and in.
 121 I lift mine eyes.

L.

6 **L**ord in thy.
 16 Lord kepe me.
 42 Like as the.
 68 Let God arise.
 130 Lord to thee.

M.

71 **M**Y trust, o Lord.
 103 My soule giue.
 146 My soule praise.

N.

115 **N**ot vnto vs.
 124 Now Israel.

le.17
 le.17
 le.65
 le.6
 le.16
 le.21
 le.28
 le.38
 le.46
 le.97
 lo.98
 le.7
 le.20
 le.45
 le.59
 le.104
 le.6
 le.7
 le.107
 le.8
 le.8
 le.107

O.

3 **O** Lord, how are. le.4
 4 O God that art. le.5
 7 O Lord my. le.9
 8 O God our. le.11
 15 O Lord, within. le.19.
 17 O Lord giue. le.22
 21 O Lord. le.25
 44 Our eares. le.47
 51 O Lord consider. le.54
 63 O God, my. le.57
 67 Our God that. le.58
 79 O Lord the. le.74
 123 O Lord that. le.99
 129 Of Israel. le.102
 133 O How happy. le.105

S.

149 **S**ing vnto the. le.110

T.

The man is blest. le.2
There is no God. le.18
The heauens. le.23
The Lord is. le.27
Thou art, o Lord. le.30
The man is blest, whose. le.34
The man is blest, that le.43

THE TABLE.

50	The mightie God.	le. 51
	W.	
2	Why did the Gent.	le. 3
9	With hart and.	le. 11
10	What is the.	le. 14
52	Why dost thou.	le. 56
114	When Israel.	le. 79
137	When as we.	le. 106
	Y.	
33	YE righteous.	le. 33

The Commandementes of God. le. 111
The Song of Simeon. le. 112

THE

CATECHIS-

ME OR MANNER TO

teache childrẽ the Christiã reli-
gion, wherin the Minister deman-
deth the question, and the childe
maketh answer. Made by the ex-
cellent Doctor and Pastor in
Christes Church, Iohn Calvin.

EPHES. 2.

THE DOCTRINE OF
the Apostles and Prophetes, is
the foundation of Chri-
stes Church



1558.

OF THE ARTICLES of the faithe.

The minister.



V H A T is the princi-
pall and chief end of
mans life?

The childe.

To knowe God.

*wherunto
man was
created
and made*

Mi. What moueth the to say so?

Ch. Because he hath created vs, and placed vs in this world, to set furth his glory in vs. And it is good reason that we employ our whole life to his glory, seing he is the beginning, and fountein therof.

*The grea-
test felici-
tie that*

M. What is then the chief felicitie of man?

C. Euen the self same, I meane to know God, and to haue his glory shewed furth in vs.

*man can at-
taine to.*

M. Why dost thou call this, mans chief felicitie?

C. Because that without it, our condicion or state, were more miserable, thē the state of brute beastes.

M. Hereby then we may euidently

THE ARTICLES

see, that there can no suche miserie happen vnto man, as not to liue in the knowledge of God.

C. That is moſte certein.

M. But, what is the true and right knowledge of God?

C. When a man ſo knoweth God, that he giueth him due honor.

M. Which is the way to honor God a right?

C. It is to put our whole truſt and confidence in him: to ſtudie to ſerue him in obeying vnto his wil: to call vpon him in our neceſſities, ſeeking our Saluacion and all good thinges at his hand: and finally to acknowledge both with heart and mouth that he is the liuely fountein of all goodneſſe.

The right maner to worship God, ſtandeth in foure pointes.

2 Son- M. Wel then to the end that theſe day. thinges may be diſcuſſed in order, and declared more at large, which is the firſt point?

C. To put our whole confidence in God.

OF THE FAITHE. 117

M. How may that be?

C. When we haue an aſſured know ledge, that he is almighty, and perfectlie good. *The firſt point of honoring God.*

M. And is that ſufficient?

C. No.

M. Shewe the reaſon.

C. For there is no worthines in vs, why God ſhuld ether ſhew his power to helpe vs: or vſe his mercifull goodnes to ſaue vs.

M. What is then further required?

C. That euerie one of vs be fully aſſured in his conſcience, that he is beloued of God, and that he will be both his Father and Sauour.

M. How ſhal we be aſſured hereof?

C. By his owne worde, wherein he vttereth vnto vs, his mercie in Chriſt, and aſſureth vs of his loue towards vs.

M. Well, then the very ground to haue ſure confidence in God, is, to know him in our Sauour Chriſt.

The foundation of our faith.

C. Yea trulie.

M. Then brieflie, what is the effect

of this knowledge of God in Christe?

C. It is conteined in the confession of the faith, vsed of all Christians, which is commōly called the Crede of the Apostles: but he because it is a brieft gathering of the articles of that faith, which hath bene alwayes continued in Christes Church: and also because it was taken out of the pure doctrine of the Apostles.

M. Rehearse the same.

The Crede of the Apostles.

C. I beleue in God the Father almighty, maker of heauen and earth: And in Iesu Christ his only Sonne our Lorde: Who was conceived by the holy Ghost, borne of the virgin Marie: Suffered vnder Pōtius Pilate, was crucified, dead, buried and descended into hell: He rose

gain

gaine the thirde daye from death: He ascended into heauen, and sitteth at the right hande of God the Father almightie: From thence he wil come to iudge the quicke and the dead.

I beleue in the holy Ghost: The holy Church vniuersall, the communion of Goddes Elect: the forgiuenes of sinnes: the rising again of the bodies: and life euerlasting.

M. To the intent that this confession may be more plainly declared, into how many pattes shal we diuide it?

C. Into foure principall partes.

M. What be they?

C. The firste concerneth God the

3. Son-day.

The Christia faith standeth in

four partes.

A 4.

Father. The second is of his Sonne Iesus Christe. wherin briefly so the whole history of our redemption is rehearsed. The third touching the holy Ghost. The fourth concerneth the Church and Goddes giftes vnto the same.

M. Seing there is but one God, wher moueth thee to make rehearsal of the Father, the Sonne, and the holy Ghost, as if there were three?

C. Because that in the substance of nature of God, we haue to consider the Father, as the fountein, beginning, and originall cause of all things: then secondly, his Sonne, who is his euerlastig wisdom: and thirdly the holy Ghost, who is his vertue, and power, spread vpon all creatures: and yet neuertheles remaineth alwayes wholly in him selfe.

M. This is then the meaning: that there is no inconuenience at all, to vnderstand seuerally these three persons in the Godhead, who notwithstanding is one, and not thereby diuided.

C. I

Q. It is euen so.

M. Make rehearsal now of the first parte of the Crede.

C. I beleue in God the Father almighty, maker of heauen and earth.

The first parte of the belief.

M. Wherfore dost thou cal him Father?

C. I call him so, hauing respect to Iesu Christ, who is the euerlasting worde, begotten of God before all worldes: who being afterwarde openly shewed vnto the world, was euidentlie declared to be his Sonne. Now seing God is our Saviour Christes Father, it foloweth necessarilie, that he is also our Father.

The first.

M. What meanest thou by that, thou callest him Almighty?

C. I meane not only that he hath a power which he doth not exercise: but also that all creatures be in his hand and vnder his gouernance: that he disposeth all things by his prouidence: that he ruleth the worlde as it pleaseth him: and gui

what is ment by this word almighty

As concerning the Trinitie.

deth al thiges after his own good pleasure.

The power of god is not ydle

M. So thē by thy saying, the power of God is not ydle, but continually exercised: so that nothing is done, but by him, and by his ordinance.

C. That is moſte true.

4. Son day.

M. Wherefore is that clause added, *Maker of heauen and earth?*

Psa. 104
Rom. 1.

C. Because he hath made him selfe known vnto vs by his workes, it is necessary for vs to seke him out in them. For our capacitie, is not able to comprehend his diuine substance: therefore he hath made the world as a glasse, wherein we may beholde him, in suche sorte as it is expedient for vs to knowe him.

Heb. 11.
A glasse wherein we may see God.

M. Dost thou not comprehend all creatures in these two wordes, *heauen and earth?*

C. Yes verely: and they may right well be cōteined vnder these two wordes, seing that all thinges bee

ther heauenlie, or earthlie.

M. And why callest thou God only Creator: seing that to order thinges, and to conserue them alwayes in their state, is a thing of much more importance, then to haue for one time created them?

C. By this worde *Creator*, it is not only mente that God did once create them, hauing no further regarde to them afterwardes: But we ought to vnderstand, that as the worlde was made of him in the beginning, euen so now he doth conserue the same, so that heauen and earth, with the reste of the creatures, coulde not continue in their estat, if his power did not preserue them. Moreover, seing in this manner he dothe maintein all thinges, holding them (as it were) in his hand: it must nedes folow, that he hath the rule and gouernance of all. Wherefore in that that he is *Creator of heauen and earth*, it is

Concer-
ning the
providēce
of God.

he that by his goodnesse, power, and wisdom, doth gouerne the whole order of nature. It is he that sendeth raine and drought: haile, tempestes, and faire wether: fertilitie and barrennes, dearth and plenty, health and sicknes: and to be shor-te, he hath all thinges at commandemēt, to do him seruice at his owne good pleasure.

M. What sayest thou as touching the deuilles and wicked persons, be they also subiect to him?

C. Albeit that God doth not guide them with his holy Spirit, yet he doth bridle them in such sort, that they be not able to stirre or moue without his permission and appointment: yea and moreover, he doth compell them to execute his will, although it be against their intent and purpose.

M. To what purpose doth it serue thee to knowe this?

C. The knowledge hereof doth

wonderfully comfort vs. For we might thinke our selues in a miserable case, if the deuilles and the wicked had power to do any thing contrary to Gods wil. And moreover we could neuer be quiet in our consciences, if we shuld thinke our selues to be in their danger. But forsomuch as we know that God bridleth them fast, and chaineth them, as it were, in a prison, in suche wise that they can do nothing, but as he permitteth: we haue iuste occasion, not only to be quiet in minde, but also to receiue most comfortable ioye, since God hath promised to be our protectour and defender.

M. Go to then, let vs come to the second part of our belief.

C. And in Iesu Christe his only Sonne, our Lorde.

M. What is the effect of this parte?

C. It is to acknowledge the Sonne of God to be our Sauour: and to vnderstand the meane, wherby he

The deuill hath no power but of God.

5. Son-day.

The second part of the belief.

Concerning deuilles.

hath redemed vs from death, and purchased life vnto vs.

Iesus.

M. What signifieth this word *Iesus*, by which thou namest him?

C. It is as muche to say, as Saviour: and this name was giuen vnto him by the Angell at Gods commandement.

Mat. 1.

M. What is that of more estimaciō, then if that name had bene giuen vnto him by men?

C. Yea a great deale: for since Goddes pleasure was that he shulde be so named, he must nedes be our Saviour in dede.

M. What signifieth then this worde *Christe*?

Christ.

C. This word *Christe*, doth expresse more effectually his office: & doth vs to wit, that he was anoīted of the Father, king, Priest, and Prophet.

M. How hast thou the knowledge hereof?

C. By the Scripture, which doth teache vs that anointing did serue for these three offices, the which

be also attributed vnto him in many places of the same.

M. But, what maner of oile was it, wherwith he was anoīted?

C. It was no such material oile, as we vse, and as did serue in olde time, to the ordeining of kinges, Priestes, and Prophetes. but a farre more excellent oile, euen the grace of Gods holy Spirite, wherof the outwarde anointing in the olde Testament was a figure.

M. What maner of kīngdome is that wherof thou speakest?

C. It is spirituall, and doth consist in Gods worde, and in his holy Spirite, wherin is contained both rightuousnesse and life euerslasting.

The kingdome of Christe.

M. And what is his Priesthoode?

C. It is an office and authoritie to presente him selfe before God, to obtaine grace and fauour for vs: and to pacifie his Fathers wrath by offering an acceptable sacrifice vnto him.

The priesthoode of Christe.

Heb. 7. 8. 9. 10. 13.

THE ARTICLES

M. Why callest thou him a Prophet?

wherin
Christ
was a Pro-
phet.
Isa. 7.
Heb. 1.

C. Because, that he came downe in to the worlde as a chief Ambassadour of God his Father: to declare at large his Fathers wil, and to finishe all reuelations and Prophecies.

6. SON M. Commeth there any profite vnto thee by those names and dignities of Christe?

C. Yea, they altogether belong to our comfort. For Christ did receiue all these of his Father, to make vs partakers therof, wherby we might euerie one receiue of his fullnesse.

Ioh. 1.

M. Declare this thing vnto me more at large.

Eph. 4.

C. He receiued the holy Ghost in full perfection, with all the giftes of the same: to bestowe them on vs and to distribute them vnto euerie one of vs, in the measure and quantitie that God knoweth to be mooste mete, and so by th's meanes

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wee drawe out of him, as out of a Christ is fountein, all the spirituall giftes the fountein of all that we haue. *goodnes.*

M. To what vse doth the kingdome of Christ serue vs? *To what*

C. To set vs in libertie of consciencie, to liue Godly and holily, that we being enriched with his spirituall treasures, and armed with his power, may be able to overcome the deuill, sinne, flesh, and the worlde, which be pernicious enemies vnto our soules.

M. What profite haue we of his priesthoode?

C. First by this meanes he is our Me- *The pro-*
diator to bring vs into the fauour *fit of Chri-*
of God his Father: and againe he- *stis priest*
reby we haue a free entrie to come *hoode.*
in and shewe our selues boldly be- *Heb. 7, 8,*
fore God: and to offre vp our sel- *9, 10, 13.*
ues with al that belögeth vnto vs, for a sacrifice. And in this point we are felowes, after a sort, of his priesthoode.

M. The vtilitie of his office, in that

wherefore **C.** Since our Lorde Iesu hath recei-
Christ
was a Pro
phet.
 he is a Prophet, is yet behinde.
 ued this office to become the mai-
 ster and teacher of his flocke: the
 end of this dignitie is, to bring vs
 to the righte knowledge of the Fa-
 ther, and of his truth, so that we
 might become Gods household
 scholers and of his familie.

M. This is then it that a man may
 briefly gather of thy wordes: that
 this name *Christ*, doth include thre
 sūdry offices, the which God hath
 giuen vnto his Sonne, to the intent
 to bestow the fruit, & profite of the
 same vpon his elect.

C. It is very true.

7. Son
 day.

M. By what reason callest thou
 Christ the only Sonne of God, sin-
 ce God doth name all vs also his
 children?

C. As touching that, that we are
 Gods children, we are not so of na-
 ture: but only by his Fatherly ado-
 ption, and by grace, in that God
 doth accept vs for his children:

Christ the
only Son
ne of God

now

now our Lord Iesus being begot-
 ten of the substance of his Fa- *Eph. 1.6*
 ther, and being of the selfe same *iob 1.*
 nature, may iustly be called Gods *hebr. 1.*
 only Sonne: for that there is none
 other that is so by nature.

M. This is then thy meaning, that
 this honor pertaineth peculiarly to
 him alone, as to whome it belon-
 geth by nature, the which notwith-
 standing he hath by fre gift of his
 goodnes communicated vnto vs,
 in that we are his membres.

C. It is euen so: and therefore in res-
 pect of that his communicating
 with vs, the Scripture calleth Chri-
 ste in an other place, the firste ber-
 ne among many bretheren. *Rom. 8.*
col. 1.

M. Why callest thou him our Lord?

C. Because he is appointed of the
 Father to haue lordship ouer vs,
 and to rule in heauē and earth, and
 to be the head of men and Angels.

M. What is the meaning of that
 that followeth? *The a-*
nointing

C. It declareth after what sort the *of Christ.*

Sonne of God was anointed of his Father, to become our Saviour: that is to say, he tooke vpon him our flesh, and therein fulfilled all things necessarie for our redemption, according as they be here rehearsed.

M. What meanest thou by these two clauses? *Conceined by the holy Ghost, Borne of the virgin Mary.*

C. That he was fashioned in the virgins wombe, taking very substance and manhood of her, that he might thereby become the seed of David, as the Prophetes had before signified: and yet notwithstanding all this was wrought by the secret and meruelous power of the holy Ghost, without the company of man.

M. Was it then needfull that he should take vpon him our very flesh?

C. Yea verely. for it was conuenient that mans disobedience against God, shulde be purged in the nature of man. And moreouer if Christe had not bene partaker of our nature, he had not bene a mete Me-

diator to make vs at one, with God his Father.

M. The this is thy saying: that it behoued that Christe shuld become very man, to the end, he might execute the office of a Saviour, as in our persone.

C. Yea verely. For we must borowe of him, all that which is lacking in our selues: for this our default could not otherwise be remedied.

M. But for what cause was this thing wrought by Gods holy Spirit, and not rather by the company of man, according to the ordre of nature?

C. Because the seed of man is of it selfe all together corrupted with sin, it behoued that this conception of Christe shuld be wrought by the power of the holy Ghost, whereby our Saviour might be preserved from all corruption of sin, & replenished with all maner of holines.

M. So then by these sayinges, it is evidently declared vnto vs, that he which shulde purifie and cleanse

Christe hath performed that which lacked in vs.

Christe was conceined by the Spirit of God.

Christe became very man.

Psal. 32.

mat. 1.

like 1.

Rom. 5.

Tho. 1.

1. Cor. 4.

other from filth of sinne, muste be him selfe free frō all spottes the rof, and euen frō his mothers wōbe, dedicated vnto God in purenes of nature, so that he may not be giltye of that corrupciō, wherwith the whole stock of mā is infected.

C. I meane so.

8 Son-
day.

M. Wherfore speakest thou of his death, immediatlie after his birth, and leauest out the whole history of his life?

C. For because there is nothing mentioned or spoken of in our Crede, but that which peculiarly belongeth to the substance of our redemption.

M. Why is it not saide plainly in one worde, that he died, without any speaking of Pontius Pilate by whose iudgement he suffred?

C. This was not onlie to make the history of Christiē passion to haue more euident assurance: but also to declare vnto vs, that he was condemned to death by a Iudge.

M. How so?

C. He died to suffre the paine that was due vnto vs, that we might be therby deliuered from the same. Now for so much as we were giltye before Goddes iudgement as wicked misdoers: Christ to take vpō him our person, vouchsafed to shew him selfe before an earthly Iudge, and to be condemned by his mouthe, that therby we might be cleared before the iudgement seate of God.

M. Notwithstanding, Pilate doth pronounce him innocent, and so by that he doth not condemne him as worthy of deathe.

C. Pilate did bothe the one and the other: first he was pronounced innocent and iust, by the Iudges owne mouth, to signifie that he suffred not for his owne deserte, but for our trespasses. And yet withal, the same Iudge did giue solēnelie

*Christes
was con-
demned to
clear vs.*

*Mat. 27.
Luk. 23.*

*Christe
was con-
demned
for vs.*

*Christe
was our
ransome*

the sentence of death against him
to testifie and expresse that he is
our true pledge and ransome: as
he who also hath taken vnto him
our condemnation, to deliuer vs
from the same.

M. That is well said: for if he had
bene a sinner in dede, he had not
bene mete to haue suffered death
for the offenses of other: and ne-
uerthelesse to the end that we
might be clearly quitte by his co-
demnation: it was necessary that
he shuld be counted as among the
wicked.

C. So I meane.

9. Son
day.

*Christe
tooke vpo
himselſe
the curse
due vnto
vs, that
we might
be free.*

M. Where thou saist Christ suffered
on the crosse: was that kinde of
death of more importāce, thē if he
had bene otherwise put to death.

C. Yea verely. and touching the
matter, saint Paule saith, that he
was hanged on a tree, to the intent
that he might take vpo hī our
se, and so discharge vs. for that kin-
de of death was accursed of God.

M. What? is it not a greate reproche
and dishonour vnto our Lord Je-
su, to say that he was accursed, and
that before God?

C. No not a whit. for he through
his almightie power, by takig the
curse from vs vnto himselſe, did
in suche sort make it voide and
of none effect, that he himselſe ne-
uertheles cōtinued still so blessed,
that he was able to fulfill vs also
with his blessinges.

M. Declare that that foloweth.

C. In so much as death was a pu- *Christe*
nishment appointed vnto man for *uen in his*
sinne: therefore our Sauour Christ *for*
did suffer death, and by suffering, *ath vain*
ouercame it. And to the intent al- *quished*
so to make it the more certainly *death.*
knowē vnto vs, that his death was
not cōterfait: it pleased him also
to be buried after the common ma-
ner of menne.

M. But it appeared not that any pro-
fite commeth to vs, by this that
Christe hath wonne the victorie

The death of the faithfull is a right passage to life euerlasting.

of death: seing that we (it not withstanding) cease not to die.

C. That doth not hinder. for the death of the faithfull is now nothing elles, but a ready passage to a better life.

M. It followeth then necessarily hereof: that we ought in no wise to be afraid of death, as though it were a dreadfull thing: but rather it be-houeth vs willingly to walke the trace of our heade and captaine Iesu Christ, who as he perished not by death, so will he not suffre vs to perishe therby.

C. It is euen so.

IO SON DAY.

The vnderstanding of this: Christe went downe into hell.

Actes 2.

M. What is the sense of that clause, *He descended into hell?*

C. That Christ did not onlie suffre naturall death, which is a separation of the soule frō the body: but also that his soule was in wōderfull distresse, induring greuous tormentes, which saint Peter calleth the sorowes of death.

M. For what cōsideration susteine

he those paines, and in what sorte?

C. Because he presented him selfe before the iudgement seat of God to satisfie for sinnes, it was necessarie that he shulde feele this horrible torment of conscience, as if God had vtterlie forsaken him, yea as though God had bene his extreme enemy. And being in this extremity, he cried to his Father: my God my god, why hast thou forsakē me?

M. Why was God the angry with him?

C. Nay, howbeit it was mete that God shulde punish him in suche sorte, to performe the wordes of Isay, that he was beatē with the hāde of his Father for our sinnes, and that he was wounded for our transgressions.

M. But how could it be that he was in suche dreadfull anguish, as though God had vtterly forsaken him, seing he was God him selfe?

C. We must vnderstāde, that he was in such distresse onlie as touching his humanity. And to the intēt that he might feele these panges in his

Mat. 27,
marc. 15.

Isab. 53.
1. peter. 2.

manhood, his Godhead did in the meane time for a litle space kepe it selfe close, that is to saye, it did not shewe the might therof.

M. But how could this be, that Christe, who is the Saluation of the world, coulde be vnder such condemnation?

C. He was not so vnder it, that he shuld continue in the same. For he hath in suche wise felte these terrors, which we haue spoké of, that he was not ouercomé of the same, but hath rather therby made battell against the power of hell, to breake and destroy it.

M. Hereby then we se the difference betwene that grief of minde which Christe did suffer: and that which the impenitent sinners do abide, whom God doth punish with his terrible wrath. for that verie paine which Christe susteined for a time, the wicked must indure continually: and that which was vnto Christ but a pricke, is vnto

The difference betwene the anguish of Christes Spirit, and the consciēce of the wicked.

the wicked in stead of a glaue to wound them do death.

C. Truth it is: for our Sauour Christe, euen in the midst of his tormentes, did not cease to put a full trust euermore in God his Father: but the damned sinners do despaire: yea they despise God, in so much that they blaspheme his maiestie.

M. May we now gether by this what profite cometh to the faithfull by the death of Iesus Christe?

C. Yea very well: and first of all we see, that it is a sacrifice wherwith he hath fully satisfied his Fathers iudgement in our behalfe: and therby also he hath appeased Gods wrath, and hath broght vs into his fauour againe: secondlie that his blood is a wassing of our soules frō all maner of spottes: and finally that he hath so cleane wiped away our sinnes through his death, that God wil neuer hereafter haue remembrance of them, so that the

II. SON
day.

The profite and vertue of Christes death stated in 3. pointes.

obligation, which was against vs is nowe cancelled, and made voide.
M. Haue we no other profite, of his death?

C. Yes verely: that is, if we be true membres of Christ, our olde man is crucified, and our fleshe is mortified, to the end that no euill lutes, do herafter beare rule in vs.

M. Expounde the article folowing.

C. *He rose the thirde daye from death to life,* wherin he shewed that he had gotten the victorie of death and sinne. For through his resurrection, he swallowed vp death, he broke asundre the chaines of the deuill: and finally he destroyed all his power.

M. Tell me how many wayes this resurrection of Christe doth profite vs?

C. Thre maner of wayes. The first, that we haue fully obtained to be righteous therby. Secondly, it is a sure gage of our immortalitie. Thirdly, that if we be in dede true

1. Pet. 3.

The benefite and vertue of Christes death staeth in 3. pointes.
 Rom. 4. 6
 1. Cor. 15.

ly partakers of his resurrection, we rise nowe in this present worlde into a new kinde of life, wherby we serue God only, and leade our liues agreable to his wil.

M. Let vs go forwarde to the nexte.

C. *He ascended vp into heauen.*

M. Wente Christ vp into heauen in suche sort, that he is no longer in the earth?

C. Yea: for whē he had performed whollic al thinges that were enjoined him by the cōmandement of his Father, and had accomplished all that was necessary for our saluation, it was not nedeful that he shulde remaine any longer in the worlde.

M. What profite haue we by his ascension?

C. We receiue double profite therby: for since that our Sauour Christe is entred into heauen in our name: euen in like maner as he came downe from thence for our sakes: he hath therby made an open entrance into the same place for vs, gi-

12 Son day.

Christ ascended into heauen.

The profite of Christes ascension standeth in two pointes.

uing withal an assured knowled-
ge, that the gate of heauen is nowe
open to receiue vs, which was be-
fore shut through our sinnes. The
seconde profite is, that he appea-
reth in the sight of God the Father
to make intercession for vs, and to
be our Aduocate to make answer
for vs.

Rom. 6.
Heb. 7.

M. But is our Sauour Christ so as-
cēded into heauē, that he is no mo-
re here with vs?

Mat. 28.

C. No doubtles, for he himselfe pro-
miseth cōtrarie: that is, that he wil
be present with vs vnto the worl-
des end.

M. Is it ment of his bodily presen-
ce, that he maketh promise so to cō-
tinue with vs?

Luk. 24,
Actes 1.

C. No verely. for it is an other ma-
ter to speake of his body which
was taken vp into heauen: and of
his power which is spred abroad
throughout the whole worlde.

M. Declare the meaning of this sen-
tence: *He sitteth on the right hand of*

God

God the Father.

C. The vnderstanding of that is,
that he hath receiued into his han-
des the gouernance of heauen and
earth, wherby he is king and ruler
ouer all. Mat. 28.

M. What signifieth this worde, *right
hande*, and the sitting on the right
hande?

C. It is a similitude, or a maner of
speache borrowed of earthly Prin-
ces, which are wonte to place on
their right side, such as they substi-
tute next vnder them, to rule in
their name. To sit on
the right
hand of
God.

M. Then thou meanest nothing els
therby, but that whiche S. Paule
speaketh, that he was appointed
head of the Church, set in authori-
tie aboue all powers, and that he
hath receiued a name or dignitie
passing all other. Ephes. 2.
Phil. 2.

C. Euen so it is.

M. Go forwarde to the residue.

C. From thence he wil come to iudge the
quicke and the dead: that is to say, he
day. 13 Son
day.

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Actes 1.

will come doune from heauen, and shewe him selfe visibly once again in iudgement, as he was seento ascend.

Heb. 9.

M. Seing the iudgemēt of God shal be in the end of the worlde, how may that be which thou saist, some shalbe a liue, and other some shalbe dead: since it is a thing appointed vnto all men, to die once?

1. Cor. 15, 1. thes. 4.

C. Saint Paule maketh answer to this questiō him selfe, saying, that they which at that time shalbe left a liue, shalbe sodeinly changed to the end that their corruptible nature being abolished, they may be clothed with incorruption.

M. Thy meaning is then that this change shalbe vnto them in stead of a death, in somuch as it shal abolish their former nature, and make them rise again in a newe state.

C. Truth it is.

M. Do we receiue any comfort

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this that our Sauour Christ will come once to iudge the worlde?

C. Yea verily, and that great. for we are taught certeinly, that his comming at that time, shalbe only for our Saluation.

M. Then there is no cause why we shulde be afraid of the day of iudgement, or that we shulde tremble therefore.

C. No truly: forsomuch as we shall *Christe* appeare before no other Judge *shall iud-* but him, who is our Aduocat, and *ge vs, and* hath taken vpon him to defend *answer* our cause. *for vs.*

M. Let vs nowe come to the third **14 SON** parte. **day.**

C. That concerneth our faith in the holy Ghost.

M. And to what purpose doth it ser *part of the* ue vs? *Crede.*

C. It doth vs to vnderstand, that e- *Of the ho-* uen as God hath redemed vs, and *ly Ghost* saued vs in Iesu Christ, euen so it *and his gif* pleased him to make vs partakers *tes.*

THE ARTICLES

of his redemption and saluation through his holy Spirit.

M. How so?

C. In like maner as the blood of Christ is the only purgation of our soules: euen so the holy Ghost must sprinkle our consciences with the same to make them cleane.

1. Peter 1.

1. ioh. 1.

psal. 51.

M. This nedeth a more euident declaration.

C. It is to say, that the Spirit of God dwelling in our heartes, doth make vs feele the vertue of our Lord Iesus: for it is he that doth open the eyes of our hearte to beholde Christes benefites towardes vs: he doth seale them in our hartes: and this Spirit doth also regenerate vs, and make vs new creatures, in such sort, that by his meanes we receiue al those giftes and benefites, which be offered vnto vs in Christ our Sauiour.

Rom. 5.

Eph. 1.

15. Son M. What foloweth now next?

C. The fourth part of our belief, where it is said: *I beleue that there is a holy*

a holy vniuersal Church.

The fourth

M. What is the Church vniuersal? *part*

C. It is the body and felowship of which them that beleue, whom God hath ordeined and chosen vnto life euerlasting. *is of the Church what the*

M. Is it necessary that we beleue this article? *church is.*

C. Yea, vnlesse we mind to make Christes death of none effect, and make al those thinges to no purpose, whiche we haue rehearsed alreadie: for all Christes doinges proue there is a Church.

M. This is then thy saying, that all which hitherto hath bene declared, doth touche the cause, and ground of our Saluatiō, in so much as God hath receiued vs into his fauour, by the meane of our Sauiour Iesus Christ: and hath stablished this grace in vs through his holy Spirit. But nowe the effect that cometh of all this, is declared vnto vs, to giue the more euident assurance therof.

For what purpose Christe suffered death.

C. It is euen so.

M. What meanest thou by calling the *Churche holy*?

C. I call the *Churche holy* in this sense, because that those whom God hath chosen, he iustificeth and reformeth vnto holines and innocency of life, to make his glory to shine in thé. And also our Sauour Christ hath sanctified his Church which he redemed, to the end it might be glorio^s ad without spot.

Ephes. 5.

M. What meaneth this worde, *Catholique or vniuersall*?

The meaning of this word catholique.

*Ephes. 4,
1. Cor. 12.*

C. It serueth to put vs in remembrance, that as there is but one head of the faithfull, euen so it beho- ueth them to be knit together in one body, so that there be not di- uers Churches, but one Church onlie, dispersed through out the whole worlde.

M. Declare as touching *the communi- on of Saintes.*

C. That clause is put to, for a more plaine declarati^on of the vnitie of the

the membres of Christes Church. Moreouer it doth vs to vnderstā, that al the benefites that Christe hath giuē to his Church, belōgeth to the profit and Saluacion of eue- rie faithfull person, for so much as they haue al a cōmunity together.

M. But is this holinesse of the *Chur- che* now already perfect?

16 Son- day.

C. No verely: for it is in continu- all battell, so long as is it in this world, and laboreth alway vnder imperfecti^on ad infirmities, which shal neuer be cleane taken away, vntill it be altogether coupled to her head Christ, by whome it is perfectly sanctified.

M. Is there no other way to knowe this Church, but by faith?

C. Yes verely, there is a Church which may be sene to the eye, for- somuch as God hath giuen sure to- kens by the which we may knowe the same. But here in this place mē- ciō is made pprely of that church which he hath chose by his secret election to euerlasting life: the

which can not be perfectly discerned by our senses.

M. What is there more?

Touching the forgiveness of finnes. C. I beleue the remission of our finnes.

M. What is the propre signification of this word *Remission*?

C. That God doth freelie forgiue all the finnes of them, whiche beleue in him, in suche sorte, that they shall neuer be called to any accounte, to receiue any punishemēt therfore.

M. It is easy then to be gethered of this, that we do not merite by our owne satisfaction, that God shulde pardon our finnes.

C. Ye say true: for our Sauour Christ hath made satisfaction by susteining the paine due vnto the same: for we of our parte, be not able to make anie recompense to God, but of his mere liberalitie, we obtaine this benefit freely.

M. Wherefore dost thou make mention of remission of finnes, immediatlie after that thou hast spoken

of the Church?

C. Because that no man can receiue forgiveness of his finnes, vnles he be ioined in the felowship of Goddes people, and so continue in the vnitie of Christes body euen to the end, like a true membre of his Church.

M. By this saying then, without the Church there is nothing but hel, death, and damnacion.

C. That is most certein. for all such as do diuide them selues from the body of Christe, to breake the vnitie therof by sectes, are vtterly destitute of all hope to enioy euerlasting life: whilest they kepe the selues so diuided.

M. What foloweth more?

C. *The rising again of the body, and life everlasting.*

M. Wherto serueth this article in our belief?

C. To teache that our felicitie consisteth not in any thing vpon earth: the which knowledge may ser

There is no remission of finnes without the body of the church.

17 SOON day.

of our resurrection.

ue vs for two necessary purposes
Firſte it ſerueth to teache vs to paſſe through this tranſitory world, as through a ſtrange countrie, ſetting not by earthly thinges. Secondly, it putteth vs in comfort, that although as yet we do not fully enioye the fruit of that grace, which our Lord God hath freely giuen vs in Chriſt, that yet we ought not to be diſcouraged, but patiently to waite for him vnto the time that he ſhall appeare.

M. What ſhalbe the maner of our reſurrection?

C. Al they which be dead before that time, ſhal then take their owne bodies again vnto them: howbeit they ſhalbe of an other ſorte: that is, they ſhalbe no more ſubiect to death or corrupcion: and yet not withſtāding they ſhalbe of the ſelfe ſame nature and ſubſtāce as before. And ſuch as ſhal the remaine aliue, God wil raiſe them vp miraculoſly, and ſodeinly chāge their bodies

1. Cor. 15.

bodies, in the twinkling of an eye, as we haue ſaid before.

M. Shall not the wicked be aſwell partakers of this reſurrection, as the faithfull?

C. Yes verely: but they ſhal be in cōdicion farre vnlike: for the faithfull, ſhall riſe again to euerlaſting ioy and ſaluacion, and the other to euerlaſting death, and damna-
tion:

1. Thon. 5.
17. 18. 25.

M. Wherefore is there mencion made of life euerlaſting, and not of hel?

C. Because the Crede is a brief ſumme of our faith, conteining in aſ fewe wordes as can be, that, that belongeth peculiarly to comfort the conſciences of Goddes faithfull: therefore Goddes benefites which he freely beſtoweth vpon his people, be rehearſed only, without any mencion of the wicked, who are cleane ſhut out of his kingdome.

18 Son M. Since we haue the foundation
day. wherupon our faith is builded, we
may wel gether herof what is the
right faith.

*what a
thing liue
ly faith is*

C. Yea verely: that is to say, it is a
re persuasion and a stedfast know-
ledge of Gods tender loue towardes
vs, according as he hath plain-
ly vttered in his Gospell, that he
wil be both a Father, and a Sauour
vnto vs, through the meanes of Ie-
su Christe.

M. Doth faith stand in our power
either is it a free gift of God?

C. The Scripture teacheth vs, that
it is a speciall gift of the holie
Ghost: and very experience doth
also confirme the same.

M. Howe so?

C. For the feblenes of our wittes
suche, that we can by no meanes
taine vnto the spiritual wisdom
of God, the which is reueled
vs by faith: and our heartes are
naturally inclined to a certein
trust, or at lest a vain trust, ether

our selues, or in other creatures: The holy
but what time Gods Spirit hath
lightened our heartes, and made
vs able to vnderstande Gods will
(the which thing we can not at-
taine other wise) then doth he ar-
rouse vs also with a stedfaste confidē-
ce in his goodnes, sealing the pro-
mises of Saluation in our heartes.

*ghost
doth
lighte our
minde.*

M. What profite commeth to vs
through this faith whē we haue it?

C. It doth iustifie vs before God, and
maketh vs enheritours of euerla-
sing life.

*This faith
maketh
vs sure of
our righte-
ousnes.*

M. Is not a mā thē iustified through
good workes, if he liue holilie, and
in the obedience of Goddes will?

C. If any mā were so perfect before
God he might worthelie be called
rightuo^s: but for so much as we are
all wretched sinners in the sight of
God: we are driuen, to seeke elles-
where for a worthines to make an-
swer for vs to Gods iudgement.

M. But, be all our workes so dispro-

ued that they can merite nothing at all for vs before God?

C. First, al suche workes as we do of our selues, by our nature, are vncleane ly corrupte. Wherof it foloweth necessarily, that they can not please God, but rather do prouoke his wrath, and he condemneth them euery one.

M. This is then thy saying: that vnto the time that God hath receiued vs to mercy, and regenerat vs by his Spirit, we can do nothing but sinne: euen as an euill tree can bring furth no fruite, but that that is euil.

C. Euen so it is: for althogh our workes make a faire shewe to mannes sight, yet they are wicked before God so long as the heart is noght vnto the whiche God chiefly hath respect.

M. Hereby then thou dost conclude, that it lieth not in our power to preuent God with our merites, and so to prouoke him to loue

but muche rather, we therby do stirre him to be more and more angry against vs.

C. Yea surely: and therefore I say, that without any consideracion of our owne workes, he doth receiue vs into his fauour, of his bountifull mercy, through the merites of our Sauour Christ, accounting his rightuousnes to be ours, and for his sake, imputeth not our fautes vnto vs.

M. What meanest thou then, that a man is iustified by faith?

C. For as muche as through beleeuing (that is) receiuing with an assurance of the heart, the promises of the Gospell, we enter into possession of this rightuousnes.

M. This is then thy meaning, that as God doth offre rightuousnes vnto vs by his Gospell, so the only way to receiue it, is faith.

C. So I meane.

All mans workes be diuine vntill they be regenerate through Gods Spirit.

Mat. 7.

Tite. 3.

20 Son day. *M.* Wel then, after that God hath once receiued vs into his fauor, be not the workes which we do by the vertue of his Spirit, acceptable vnto him?

The good workes whiche procede only of faith.

C. Yes verily, because he doth of his free goodnes, so accepte them, and not because their worthines doth deserue so to be esteemed.

M. How is it that they be not worthy of the selues to be accepted, since they pcede of the holy Ghost?

C. Because there is mixed some filth through the infirmitie of the fleshe, wherby they are defiled.

M. By what meanes then are they made acceptable vnto God?

The way to do good workes which please God.

C. By faith only, wherby a man is assured in his conscience, that God will not strengly examine his workes, nor trie them by the sharp edge of his iustice: but that he will hide the vnperfectnes and the vn-cleane spottes that be in the, with the purenes of our Sauour Christ, and so accounte them as perfect.

M Ma

M. May we saie then that a Christian is iustified by his workes, after that God hath called him, or that he doth merite through the Gods fauour to the procurement of life euerlasting?

C. No verily: but rather it is said, *Psal. 143.* that no man liuing shalbe iustified in Gods sight: and therefore we must praye, that he do not enter in to iudgement with vs.

M. Thou meanest not hereby that the good dedes of the faithfull are vnprofitable.

C. I meane nothing lesse: for God promiseth to rewarde them largely, both in this worlde and in the life to come. And yet this notwithstanding, those rewardes of God be not giuen for our worthy desertes, but only because it pleaseth God of his goodnes to loue vs freely, and so to couer and forget our fautes, that he will neuer cal them any more to remembrance.

S 3

M. May we be iuste without good workes?

*A right
faith is
neuer idle*

*what it is
to beleue
in Christ.*

C. That is not possible: for to beleue in Christ is as much to say, as to receiue Christ in such sort, as he doth giue himselfe vnto vs: now this is an euident thing, that Christ doth not only promes to deliue vs from death, and to restore vnto vs the fauour of God his Father through the only merites of his innocency, but also he promiseth to make vs newe creatures, by his holy Spirit, to the end that we should leade a holy conuersacion in good workes: so that these must be ioined together, except we would diuide Christ from him selfe.

M. Then I see, that it is so farre from the office of faith to make men despisers of good deedes, that it is the very roote, whence all good workes do spring.

*The effect
of the Gos-
pell is
faith and re-
pentance.*

C. It is most certein: and for that cause the doctrine of the Gospel

doth consist in these two pointes, faith and repentance.

M. And what maner of thing, is Repentance?

21 SON

C. It is the hatred of sinne, and loue of iustice, proceeding of the feare of God: whiche bringeth vs to the forsaking of our selues, and to the mortifying of our fleche, that we may giue our selues to be gouerned by the Spirit, in the seruice of God.

M. This then was the second membre in the diuision, which we made at the beginning concerning christen mans life.

C. Yea verely: and we haue said also, that the very right and allowable seruice of God, doth consist in obeying his wil.

*when
the right
seruing of
God standeth.*

M. Why so?

C. Because he wil not be serued after our fantasy, but after his owne pleasure.

M. What rules hath he giuen vnto vs, to leade our life bye

C. His lawe.

The law hath two partes.

M. What thinges doth it containe

C. It is diuided into ii. partes, whereof the first doth containe foure commandementes: the seconde containeth vi. so that there be x. in the whole.

M. Who hath made this diuision thereof?

Ex. 32. 34

De. 4. 12.

C. God himselfe: who also gaue it written in two tables vnto Moses saying, that the whole was reduced into ten sentences.

M. What is the content of the first table?

The effect of the first table.

C. It containeth the maner of the true worship of God.

M. What is contained in the seconde table?

The effect of the seconde table.

C. Howe we ought to behaue our selues towardes our neighbours, and what dutie we owe vnto them.

22 SON day.

M. Rehearse the firste commandement.

C. Hearken, and take heede Israel: I am the Lorde thy God, whiche haue broght thee furth of the land of Egypt, out of the house of bondage. Thou shalt haue none other God before my face.

The first commandement. Exo. 20. Da. 5.

M. Declare the meaning hereof.

C. In the beginning he vseth, as it were, an introduction to the whole law: for he doth challenge here vnto himself, first authoritie to commande, naming himselfe euerlasting, and the Creator of the world: and again after, he calleth himselfe our God, to make vs highly to esteeme his doctrine: for if that he be our Sauior, it is good reason that we be also his obedient people.

what signifies the deliuerance

M. But that whiche foloweth after, touching the deliuerance from the bondage of Egypt: is it not refer-

red peculiarly to the people of Israel?

C. Yes verely, as concerning the body: howbeit it belongeth also indifferently vnto vs all, in so much as he hath deliuered our soules frō the spiritual captiuitie of sinne, and from the tyrāny of the deuill.

M. Why doth he make mencion of this in the beginning of his lawe?

C. To put vs in remembrance, how greatly we are bound to obey, his good pleasure, ād what vnkindnes it is to do the contrary.

M. What requireth he in this first commandement?

C. To reserue vnto him only, his whole honor: not giuing any parte therof to any other.

M. Whath is his due honor?

C. To worship him, to put our whole trust in him, to call vpon him ād such other like, which be attributed only vnto his maiestie.

M. Wherefore saith he, before my face?

C. For

The summe of the first cōmā dement.

The honor that is due to God alone.

C. Forsomuch as he seeth and knoweth all thinges, and iudgeth the secret thoghtes of mens heartes: he signifieth vnto vs, that he doth not require only, that in owtward profession, but that vnfainedly, frō the bottom of our hearts, we do take him for our only God.

M. Rehearse the seconde commandement.

C. Make thee no grauen image, nether any similitude of any thing, ether in heauen aboue, ether in the earth beneth, or in the waters which be beneth the earth: thou shalt do no honor vnto them nor worship them.

M. Doth he vtterlie forbid the making of any images?

C. No: but he doth forbid expressly ether to make any image to represent God: ether to worshippe him therby.

23 Son day.

The seconde cōmā dement touchyng Images and the worshipping of them.

M. Wherefore are we forbidden to represent God in anie visible image?

Deut. 4. C. Because there is no comparison
Isa. 41. betwene him that is an euerlasting
Rom. 6. Spirit incomprehensible, and a ma-
Actes 17. terial body mortal, corruptible and
visible.

M. Thy minde is then, that he doth
great dishonor to Gods maiestie,
that goeth about to represent him
in such sorte.

C. Yea verely.

M. What maner of adoracion is he-
re condemned?

C. We are forbidden here to come
before any image to make our
prayers, or to bowe oure knee be-
fore it, or to make any other signe
of reuerence: as thogh God did
there shewe himselfe by them.

M. This is not then to be taken, as
thogh all keruing or painting of
images were vtterlie prohibited:
but alonly to make images, ether
to seeke or to honor God in them

*Of honor
forbidden
to images.*

or

or to abuse them vnto any kind of
superstition or idolatry.

C. It is euen so.

M. For what purpose was this com-
mandement giuen?

M. That as in the firste commande-
ment, God sheweth himselfe to be
he alone, whom we ought to wor-
ship and honor: euen so now he sheweth
weth the right kinde of worship to
withdrawe vs from all superstiti-
ous and carnal imaginations.

M. Go furth.

C. He ioineth vnto it a thre-
atning that he is the eternal,
our God, almightie, Ielous,
punishing the wickednes of
the fathers in their childre,
vnto the third and fourth
generation of such as do ha-
te him.

M. Wherefore doth he make mencio-
of his might?

24 SON
day.

C. To signifie, that he is of sufficient power to maintein his honor.

M. What meaneth he by speaking of ielousy.

C. That he can not abide a companion with him: for euen as he hath of his vnspeakable goodnes, freely giuen himselfe vnto vs: euen so he will that we become altogether his, and this is the chastitie of our soules, that they be dedicated vnto him, and kept holy for him: as contrariwise, it is a spirituall whoordome, if they be withdrawen from him, to any kinde of Idolatry, or supersticion.

M. How ought this to be taken, that he punisheth the transgressions of the fathers in their children?

C. To pearce our hartes more deeply, with the terror of his wrath, who doth not onely threaten to punish the offenders, but also their posteritie after them.

M. What is not this contrarie vnto

Touching
spirituall
whoordome.

the rightuousnes of God, to punish the one for the others fault?

C. If we consider the state of man, How God the question is soon answered: for we are euerie one of vs by nature vnder the curse of God, so that we cannot finde fault with God when he leaueth vs in this state. And as he sheweth his fauor, towardes his seruantes, when he doth blesse their posteritie, so doth he shewe his vengeance towardes the wicked, when he suffereth their offspring to continue in their cursed state.

M. What sayeth he more?

C. To the end he might stirre vs also with tender loue, he saith moreover that he sheweth furth his abundant mercy vnto the thousand discent, of such as loue him and keepe his commandementes.

M. Doth he meane, that the obedience of a faithfull man, shalbe sufficient to saue his posteritie, although it be wicked?

M. Wherefore are we forbidden to represent God in anie visible image?

Deut. 4. C. Because there is no comparison
Isa. 41. betwene him that is an euerlasting
Rom. 6. Spirit incomprehensible, and a ma-
Actes 17. terial body mortal, corruptible and visible.

M. Thy minde is then, that he doth great dishonor to Gods maiestie, that goeth about to represent him in such sorte.

C. Yea verely.

M. What maner of adoracion is here condemned?

C. We are forbidden here to come to any image to make our prayers, or to bowe oure knee before it, or to make any other signe of reuerence: as thogh God did there shewe himselfe by them.

M. This is not then to be taken, as thogh all keruing or painting of images were vtterlie prohibited: but alonly to make images, ether to seeke or to honor God in them

or

Of honor forbidden to images.

or to abuse them vnto any kind of superstition or idolatry.

C. It is euen so.

M. For what purpose was this commandement giuen?

M. That as in the firste commandement, God sheweth himselfe to be he alone, whom we ought to worship and honor: euen so now he sheweth the right kinde of worship to withdrawe vs from all superstitious and carnal imaginations.

M. Go furth.

C. He ioineth vnto it a threatening that he is the eternal, our God, almightie, Ielous, punishing the wickednes of the fathers in their childre, vnto the third and fourth generation of such as do hate him.

M. Wherefore doth he make mencio of his might?

24 Son day.

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*Touching
spirituall
whoordome.*

M. How ought this to be taken, that he punisheth the transgressions of the fathers in their children?

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M. What is not this contrarie vnto

the rightuousnes of God, to punish the one for the others faute?

C. If we consider the state of man, *How God* the question is soon answered: for *punisheth* we are euerie one of vs by nature *the fa-* vnder the curse of God, so that we *thers* cannot finde faute with God whē *wic-* he leaueth vs in this state. And as he *kednes in* sheweth his fauor, towardes his ser- *the childre* uantes, when he doth blesse their posteritie, so doth he he shewe his vengeance towardes the wicked, whē he suffereth their offspring to continue in their cursed state.

M. What sayeth he more?

C. To the end he might stirre vs also with tender loue, he saith more ouer that he sheweth furth his abundant mercy vnto the thousand discent, of such as loue him and kepe his commandementes.

M. Doth he meane, that the obedience of a faithfull man, shalbe sufficient to saue his posteritie, although it be wicked?

How God sheweth mercie to a thousand generations.
C. Not so: but that he will in suche sort shew furth his goodnes toward the faithful, that for the fauour he beareth vnto them, he will also be knowen vnto their childre, not only minding to prosper them here in thinges of this worlde, but to sanctifie them also with the giftes of his Spirit, wherby they maye become obedient to his will.

Rom. 6. **M.** But this semeth not alwayes so.
C. No. for as the Lorde doth reserve this libertie to himselfe alwayes, to shewe mercie vnto the children of the wicked: so on the other part, he hath not so bownd his grace to the children of the faithful, but that he may at his pleasure reiect whome he will: yet notwithstanding he doth in such wise order these thinges, that all men may easely see, that he hath not made this louing promise in vaine.

M. Wherfore doth he rehearse here in the promise a thousand dis-

ses, wheras in the threatning he made mencion but of thre or foure?

C. To signifie, that God is alwayes more ready to vse gentlenes and fauour, then roughnes or rigor: according as he sayeth of himselfe, that he is ready to shewe mercie, and slowe vnto anger.

*Exo. 34.
Psal. 103*

M. Let vs come to the thirde commandement.

*25 Son
day.*

C. Thou shalt not take the name of the Lorde thy God in vaine.

The 3. commandement.

M. What is the vnderstanding thereof?

C. He doth not only forbid to abuse and blaspheme the blessed name of God by periurie: but forbid-
of othes.
 deth as wel al vaine, and superfluous othes.

M. May a man then sweare lawfully at any time?

A. Yea verely, when there is iust occasion: that is to say, to mainteine

THE COMMAND.

the truth, when the time shall require, and likewise to kepe brotherly charitie among vs.

M. Doth he disproue no othes but such as are made to the hinderance of Gods honor?

C. In one kinde of othe, he teacheth vs a generall rule: that we neuer vse the name of God, but in feare and humblenes, to glorifie his name: for euen as it is holie, and of most worthy price, so it behoueth vs to take diligent hede, that we do not in suche sorte name it, that either we may seeme to passe lightlie of it our selues, or giue together occasion to haue it in small reuerence.

M. How shall this be?

C. If we do nether thinke nor speak of God, nor of his workes, but with all reuerence and honor.

M. What foloweth?

C. A threatning: that he will not holde him innocent, that taketh his name in vaine.

M. S.

THE COMMAND. 146

M. Seing that God pronounceth threatningly in other places in a generalitie, that he wil punishe all transgressours: what vehemencie is there besides in these wordes?

C. He doth expressly declare hereby, in howe great estimacion he hath the honour of his name: for somuch as he sayeth euidently, that he can not abide, that any man do despise it, to the intent that we might reuerence it the more.

M. Let vs come to the fourth commandement.

C. Remembre to kepe holy the Sabbath day: six dayes shalt thou labour, & do al thy worke, but the seuenth day is the reste of the Lorde thy God: thou shalt do no worke in it, nether thou nor thy son, nor thy doghter, nether thy ser-

268 on
day. 34
The 4. co
mande-
ment.

T 2

with
what re-
uerēce we
shuld na-
me God.

uāt, nor thy handmaide, nor
thin oxe, nor asse, nether the
strāger that is within thy ga
tes: for in six dayes God ma
de heauen and earth, and all
that is in them, and the se
uenth daye he rested: wher
fore he hathe blessed the
day of reste, and hath made
it holy to himseife.

M. Dothe God cōmande to labour
six dayes, and reste the seuenth?

C. No, not precisely: but he doth gi
ue mēne leaue to trauell six dayes,
and maketh a restraint only of the
seuēth, in the which he forbiddeth
to labour.

M. Are we then bounde by Gods
commandement to refraine one
day in the weeke from al maner
labour?

C. This commandemente hath
certein speciall confide ration

it: for as touching the obseruation
of bodily rest, it belongeth to the
ceremoniall lawe, which was abo
lished at the comming of Christ.

M. Sayest thou then, that this com
mandement belongeth peculiarly
vnto the Iewes, and that God did
giue it only for the time of the ol
de Testament?

C. Yea verely, as touching the cere
monie therof.

M. Why then, is there any other
thing contained in it besides the
ceremonie?

C. There be three considerations,
why this cōmandement was giue.

M. What are they?

C. The first is: that it might be a fi
gure to represēt our spiritual rest.
The seconde, for a comely order
to be vsed in the Church. And thir
dly, for the refreshing of seruātes.

M. What is spiritual rest?

C. That we cease to do our owne
workes, that the Lorde may bring
furth his workes in vs.

*Three cōsi
deracions
for the
which the
Sabboth
day was
ordained.*

THE COMMAND.

M. How may we thus rest?

C. By mortifying our flesh and subduing the inordinat affections of our nature, to the end that Gods Spirite may beare rule in vs.

M. Are we bound to this rest but one daye in the weeke?

*The spiri-
tuall Sab-
both is con-
tinuall.*

C. Yes continually: so that when we have once begonne to entre into it, we muste go on forwarde whilst our life lasteth.

M. Why is there but one day appointed to represent vnto vs a thing that dureth our whole life?

C. It is not necessarie that the figure do resemble in all pointes the thing it is ordeined to represent: it is sufficient, if they be like in some pointes.

M. Wherefore was the seuenth day appointed rather then any other?

*The nombre of se-
uen.*

C. The nombre of seuen doth signifie perfectiō in the Scripture. wherefore the seuenth day was most meete to sette out vnto vs a thing that should still continue: moreouer it

putteth

THE COMMAND. 148

putteth vs in remembrance, that our spirituall rest is but begonne in this life, nether shall it be perfect vntill we departe this worlde.

M. What is ment by that which our Lord alledgeth here, sayig, that it behoueth vs to reſte, for ſo muche as he hath done the ſame?

C. When God had created all his workes in six dayes, he appointed the seuenth to the consideration of his workes. And to the intent we might be the more stirred thereto, he setteth furth his owne example vnto vs, because there is nothing so muche to be desired, as to become like vnto him.

M. Must we then daily meditate the workes of God: or is it inough to haue minde of them one day in the weeke?

*we are bound
vnto
praise*

C. Our duty is to be exercised dayly therein: but for our weaknes sake there is one certein day appoited.

*God continually
maillie in
his wor-
kes.*

And this is that politike ordre wherof I spake.

M. What ordre then is to be obserued that day?

C. That the people come together, and giue diligent eare to the word of God: vse common prayers: and make profession of their faith and religion.

M. What meanest thou by saying, that it was partly ordeined for the ease of seruantes?

C. That they whiche be vnder the power of others, might be releas'd some what of their labours, the whiche thing also serueth to the furtherance of the cōmon wealth: for so much, as euery mā hath iust cause to be the readier, willinglie to trauell the other six dayes, when they consider, that they may take their rest in the seuenth.

M. Let vs now see how this commandement belongeth vnto vs.

C. As touchig the ceremony therof, it is abolished: for we haue the ac-

As touching politike ordre for dayes.

Col. 2.

The ceremoniall Sabbath ys ended.

complishment therof in Christe.

M. How so?

C. For our olde man, is now crucified by the vertue of his death: and through his resurrection we are *Rom. 6.* raised again into a newnes of life.

M. What is there then in this cōmandement, that concerneth vs?

C. We are bounde to obserue the politike ordre appointed in the Church, for the hearing of Gods worde, for cōming together to make common prayers, and for the right vse of the Sacramentes.

M. And dothe the figure profit vs no more?

C. Yes verily: for it leadeth vs to the truth of that thing, wherof the Sabbath day is a figure: which is, that we being made the true members of Christ, oght to cease from our owne workes and committe our selues wholly vnto Gods gouernance.

M. Let vs come now to the seconde table.

28 Son day.

THE COMMAND.

The 5. co-
mande-
ment.

what ho-
nor is due
to our Su-
periors.

C. Honor thy Father and thy Mother.

M. What dost thou meane by this word, Honor?

C. That children vse humble obedience, towards their father and mother, bearing a reuerent minde towards them, ready to assist and aide them, and willing to do after their commandementes, according to their dutie.

M. Proceede.

C. God ioineth also a promes to this commandement, saying: That thou maist liue many yeares in the lande, whiche the Lord thy God hath giuen thee.

M. What is the meaning of this promes?

C. That God will indue them with a long life, whiche haue their father and mother in due reuerence.

M. H.

THE COMMAND. 150

M. How commeth it to passe, that God promiseth man to prolong his life (as if it were a speciall benefite) since this life present is so full of misery?

C. Thogh our life be neuer so full of wretchednes, yet it is the blessing of God vnto the faithfull: at the least for this one cause, that it is a token of his Fatherly fauor, in that he nourisheth them here and preserueth them.

A long life

M. May a man gether of the contrary parte, that he who liueth not manie yeares, is accursed of God?

C. No: but rather it commeth to passe many times, that our Lord taketh them soonest of al out of this world, whome he loueth most dearly.

M. In doing thus, it seemeth that he kepeth not alwayes promes.

Benefites

C. What promes soeuer God maketh vs, touching the benefites of this world, we ought to take it with this condicion, so farfurth as it shal-

of this

world a-

re promi-

sed with

condicion

THE COMMAND.

The 5. co-
mande-
ment.

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THE COMMAND.

be expedient for the health of our soule. For it were a contrary ordre not to haue chief regard of the soule.

M. And what is to be said of them that be disobedient vnto father and mother?

C. God will not only punishe them with euerlasting pain in the day of iudgement, but he will execute his vengeance also on their bodies here in this worlde: ether by shortning their life, ether punishing them by a shamefull death, or some other wayes.

M. Doth not God speake expressly of the land of Canaan in this promise?

C. Yes, as touching the children of Israel. but we must now take it in a more general signification, so that in somuch as the whole earth is the Lordes, we ought to acknowledge, that what countrie soeuer we do inhabite, God hath giuen vnto vs the same for a dwelling place.

M. Is there nothing elles to be vnder-

The punishment of childre whiche disobey their parentes.

*Psal. 24,
psal. 88,
psal. 115.*

THE COMMAND. 151

derstand in this commandement?

C. Thogh no mencion be made in it expressly but of the father and mother: yet we must vnderstand in the, al magistrates, and superiours: for so much, as there is one maner of consideracion of them all.

M. What is that?

C. Because God hath giuen vnto them preeminence. For there is no autoritie of parentes, of princes, or magistrates, or maisters, nether any other office or title of preeminence, but such as God hath ordeined.

Rom. 13.

M. Rehearse the sixt commandement.

29 Sunday.

C. Thou shalt do no murder.

The 6. commandement.

M. Is there nothing forbidden here but open murther?

C. Yes verelie: for considering that it is God, who giueth this in commandement: he doth not only giue vs a law to restrain our outward

dedes, but principally to bridle the affections of our minde.

M. Thy meaning is then, that there is a certein kinde of murther, lying priuelic in the heart, the which is forbidden here of God.

C. It is euen so: for hatred or rancour, and all desire to do hurt vnto our neighbour, is murther before God.

M. Is it inough then, if we beare no hatred nor malice towardes any man?

C. No: for in that, that God condemneth hatred, it is to be vnderstand also, that he requireth of vs to loue all men vnfeinedly, procuring their welth.

M. What is the seuenth commandement?

C. Thou shalt not commit adultery.

M. What is the effect of this commandement?

C. All whoordome is declared to be accursed of God, and therefore it

The 7. commandement.

All whoordome is accursed.

behoueth vs to refraine from it, except we will prouoke his wrath against vs.

M. Is there no other thing required in this commandement?

C. We must alwayes haue regarde to the lawmaker, who considereth not only the outwarde worke, but rather the affection of the heart.

M. What is here more required?

C. Forso much as our bodies, and soules are the temples of the holy Spirit: that we kepe them in all purities, and therefore we must not only be chaste as touching the carnal act, but also in hart, wordes, and behauiour, so that there must be no part in vs, defiled, or vnchaste.

M. Wo on to the eight commandement.

C. Thou shalt not steale.

M. Doth this commandement forbidde only suche robberies, as be punished by comune lawes, ether doth it reache any further?

The minde of the lawe maker is to be considered.

1. Cor. 3.
2. Cor. 6.

30. Sunday.

The 8. commandement.

of theft. **C.** This commandement reacheth vnto all vnlawfull and deceitfull occupacions, wherby we pluck vnto vs any part of our neighbours substance, whether it be by violéce, by fraude, or by any other meanes, that God hath not allowed by his worde.

M. Is it inough if a man refraineth from the dede doing, ether, is it forbidden also to desire any such thing?

*of inward
sinne.*

C. We must alwayes haue a consideration, that God was the maker of this law: who, for so much as he is a Spirite, hath not only regard to robberies that be committed in open de, but he considereth as well our secret enterprises, our deuises, our purposes, and the desires of our hearts, to come by riches through our neighbours losse.

M. What behoueth it vs then to do?

C. We are bounde to do our endeuour, that euery man may haue his due and right.

M. V

What is the ninth commandement?

C. Thou shalt beare no false witness againste thy neighbour.

The 9. commandement.

M. Doth God forbid in this commandement, open periurie before a iudge only: ether are we charged to make no lie to the disprofit of our neighbours?

C. Vnder one kinde he giueth a general doctrine: meaning that we may not speake any thing to the reproche of our neighbour falselie: and that we may in no wise backbite him or make lies of him, wherby he might susteine losse in his goods, or be hindered in his good intent.

*A general doctrine
ne to w-
ching o-
thes.*

Wherfore doth he speake especially of open perjuries.

To the intent that we might the more earnestly deteste this vice of backbiting, and lying: signifying that whosoever

V I

Of theft. C. This commandement reacheth vnto all vnlawfull and decciuable occupacions, wherby we plucke vnto vs any part of our neighbours substance, whether it be by violéce, by fraude, or by any other meanes, that God hath not allowed by his worde.

M. Is it inough if a man refraine from the dede doing, ether, is it forbidden also to desire any such thing?

Of inward theft.

C. We must alwayes haue a consideration, that God was the maker of this law: who, for so much as he is a Spirite, hath not only regard to robberies that be committed in dede, but he considereth as well our secret enterprises, our deuises, and purposes, and the desires of our minds, to come by riches through our neighbours losse.

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C. Vnder one kinde he giueth a generall doctrine: meaning that we may not speake any thing to the reproche of our neighbour falselie: and that we may in no wise backbite him or make lies of him, wherby he might susteine losse in his goodes, or be hindered in his good name. *A generall doctrine may not speake any thing to the reproche of our neighbour falselie: and that we may in no wise backbite him or make lies of him, wherby he might susteine losse in his goodes, or be hindered in his good name.*

M. Wherfore doth he speake expressly of open periuries.

C. To the intent that we might the more earnestly deteste this vice of backbiting, and lying: signifying vnto vs withal, that whosoever

V I

After cu-
stomable
scande-
ring
& lying:
there folo
weth shor-
tly epeper
inurie.

doth accustome himself to speake
sclanderously of his neighbour, or
to make any lie to his hinderance
priuely, he will not be ashamed
shortly after, to forswear himselfe
openly.

M. Be sclanderous and lying wordes
forbiddē here alone: ether be we al-
so restrained from all euil thin-
king?

C. As wel the one as the other, by
the reason which we haue already
alledged: for that that is euill in
the doing before men, is as euill
to be willed or thoght before
God.

M. Declare this in fewe wordes.

C. We are taught by this comman-
dement, not to iudge euill, or
speake any wordes that sounde
the reproche of others: but rather
to haue a good opinion of our
neighbours, and to maintein their
good fame, so farre furth as the
truth will beare vs.

That that
is ill to be
done befo-
re men, is
ill to be
thoght be-
fore God.

M.

M. Let vs come nowe to the laste
commandement. 31. Son-
day.

C. Thou shalt not desire thy
neighbours house: thou shalt
not desire thy neighbours
wife, nor his seruant,
nor his maide, nor his oxe,
nor his asse, nether any thing
that is thy neighbours. The x. co-
mande-
ment.

M. Seing the whole lawe is spiri-
tual (as thou hast said) and forso-
much as euery one of the other co-
mandementes were ordeined, as-
well to correct the rebellious affe-
ctions of the heart, as to gouerne
the outward doinges, it appeareth
that this commandement is super-
fluous.

C. In the other comādemētes God
wolde suppress our wil and affe-
ctions, but here in this, he vtterlic
inhibiteth all euill thoghtes, light
mociōs, sodēin affections, yea

though we neuer fully purpose them
nether consente willingly to do
them.

M. Sayest thou then, that the leaste
mociō or tētacion that can entre
into the thought of a faithfull man
is sinne, though he strīue against it,
and wil not by any meanes cōsent
vnto it?

C. It is certein, that all euill thogh-
tes and mocions do procede out of
our corrupt nature: wherof I con-
clude that the lustes whiche do kin-
dle or stirre vp mans heart to do
a misse, though he neuer consent to
do the thing, be neuerthelesse dire-
ctly against this commandement.

M. This is then briefly thy saying,
that as euill lustes, wherūto men cō-
sente and subiect them selues, are
reproued as sinne in the former cō-
mandementes: euen so by this com-
mandement, God requireth of vs
suche perfection, that there may
not so much as one euill mociō,
once enter into our hartes, the

Every e-
uill mociō
is a sinne.

whiche might prouoke vs to do a-
misse.

C. Ye haue said all.

M. May we not nowe make a brief
some of the whole lawe?

C. Very easly, for the whole lawe Th' effect
is comprehended in these 2. poin- of the who
tes: the one is, that we loue God with le la we.
all our harte, with all our minde, and Mat. 22.
with our whole might: The other is,
that we loue our neighbour as our sel-
fe.

M. What is included in the loue of
God?

C. To loue him as our God: that we
acknowledge and take him for our
souereine Lorde, Maister, Sauour
and Father: so that hereby our du-
tie is to loue him, to feare him, to
honor him, to put our whole trust
in him, and to obey him.

M. What dost thou meane by these
wordes: with all our harte, all our min- To loue
de, and our whole strength? God wi-

C. It is that we loue God with such thall our
a zeale and feruent affection, that hart.

there may be in vs, no desire, no will, no thought, no indeuour, contrary vnto his loue.

32. Son
day.

M. What is the meaning of the secc^d de point?

C. As we be naturally inclined to loue our selues, and as this affection doth passe al the rest: euen so our loue towardes our neighbours ought in suche sorte to beare rule in our hartes, that it shulde guide vs altogether, and shulde be a line and rule, therby to order all our thoghtes and dedes.

M. And whome meaneest thou, when thou sayest *our neighbours*.

C. I do not only signifie our kindred, frendes and such other as be of our familiar acquaintance: but such also as be strangers vnto vs, and more then that, our verie enemies.

M. How are we bounde to them?

C. There is a bonde wherby God hath tied all men together, which

is holy, and can not be broken by any mans malice.

M. Then thou wilt say, if any man hate vs, that commeth of himselfe: and yet by the very ordre which God himselfe hath appointed, he ceaseth not to continue still our neighbour, and we are bound euen so to take him.

C. So I meane.

M. Seing the law requireth such a perfect seruing of God, is not eue ry christen man bound to frame his life after the same?

C. Yes truly: but we haue in vs so much weaknes, that there is no man whiche fully doth perfourme all that the lawe requireth.

No man can vsfilk the lawe.

M. Why doth God therefore require of vs such an exquisite perfectiō, as we be not able to reache vnto?

C. God requireth nothing of vs but that which we are bound to do. But if we giue diligēce to frame our liues to this rule set furth in the law, then albeit we be farre from

attaining vnto the perfection thereof, yet the Lord wil not lay to our charge our default.

M. Speakest thou generally of all men, or of the faithful only?

C. No man is able to beginne to do the leaste pointe that the lawe requireth, vntill he be regenerate through the Spirit of God. Moreover, if it were possible to finde out any man, who were able to performe some part of that, that the law demandeth, it shuld not be enough to discharge him before God: for the Lorde pronounceth that whosoever doth not thoroughly accomplishe euerie pointe contained in the lawe, is accursed.

M. Hereof we must nedes gether, that the law hath two distinct offices, according as there be two sortes of menne.

C. What elles? for as touching them that beleue not, it serueth to no other purpose but to reprove them, and to take from them all maner

Deu. 27.
Gal. 3.
33. Son
day
Rom. 3.
To what
vse the law
we serueth
touching
the vn-
faithfull.
2. Cor. 3.

occasion to excuse them selues before God: and this is that, which S. Paule speaketh, naming it the instrument of death and damnacion. But as touching the faithful, it serueth to an other vse.

M. To what?

C. First the lawe maketh it knowne vnto them, that they cannot be iustified by their workes: and so by humbling them, it doth stirre them to search their Saluacion in Christ. Secondly, whereas it requireth more then is possible for any man to do, it warneth them to pray vnto God, that he wolde giue them strength, and also dothe put them daily in remembrance of their faults, to beate downe their pride.

Thirdly, it scrueeth them in stead of a bridle, to holde them fast in the feare of God.

M. Then albeit for the time of this transitory life, we neuer accomplishe the law, yet it is not to be thought a vaine thing, that it requireth of vs

To what
vse the law
we serue
th, as tou
ching the
faithfull

such a perfection: for thereby it set-
teth vp a marke vnto vs, to the end
that we euery one, according to
the grace wherewith God hath in-
dued vs, might continually with
so much more feruent affection,
walke towardes it, and study dayly
more and more to come vnto it.

C. So it is ment.

M. Haue we not a perfect rule of all
righteousnes set out in the law?

C. Yes so perfect, that God deman-
deth no other thing of vs, then to
follow it: and contrary wise God
disalloweth and refuseth whatsoe-
uer man taketh in hand to do besi-
des. For obedience is the only sa-
crifice, which he requireth.

M. To what purpose then doth all
those monitions, declaratiōs, ex-
hortatiōs, and cōmandementes ser-
ue, whiche the Prophetes make
and the Apostles?

C. They are nothing els, but expo-
sitions of the law, which leaden
vs to the obedience of the law rather
then

then drawe vs from it.

M. Yet it seemeth that the law doth
not set out euery mans particular
vocation.

C. Where as the law of God pres-
cribeth that we ought to render vn-
to euery man that, that is his due,
we may right well gether therof,
what euery mans duty is in his sta-
te and calling: further (as we haue
already said) the residue of the
Scripture maketh a more particu-
lar and plain declaratiō of the same:
for the selfe same thinges, which
God hath in few wordes compre-
hended in these tables of his com-
mandementes, other partes of the
Scripture do intreate here and the
re more at large.

M. Scing we haue now spoken suffi-
ciently, of the right seruing of
God (that is to say of obedience
to his will) which is the second
parte of the honor due vnto him,
let vs treat now also the third
point.

34 Son
day.

The 3.
point tou-
ching the
true hono-
ring of
God, is
calling on
him in
our neede.
read the
leaf 116.

Obedience
to the law
is Gods
only ser-
uice, and
the sacrifici-
ce that he
requireth
of vs.
1. Sam. 15
Jerem. 7.

C. We haue said here before, that the third maner of honor which he demandeth of vs, is to call vpon him, and to seke for helpe at his hand in al our nedes.

M. Dost thou meane, that we may call vpon him alone?

C. Yea, for he chalengeth this, as peculiar honor due vnto his Diuine maiestie.

M. Since it is so: after what sort is it lawfull for vs to require succour at mans hande?

C. There is great difference betwene those two thinges: for we call vpon the name of God, to protest that we looke for no helpe but at his hande, hauing our whole affiance in him, and in none elles: yet at the meane time, we seke the helpe of mé, so farre furth as God giueth vs leaue, and as he hath lent the meanes to succour vs.

M. Then to demande succour of men, is nowhit contrary to this: we are bounde to make our prayer

only vnto God for helpe, for so much as we put not our trust in the, nether seke their succour, but so farre furth, as God hath ordeined them ministers, and bestowers of his goodes to our necessitie and comfort.

Ye say well: and in very dede, what so euer benefite we receiue at any mans hande, we are bounde so to take it, as if God himselfe did deliuer it vnto vs: for the truth is that it is he, who sendeth vs all those thinges by their handes.

Is it not then our duty to giue thanks vnto men for their benefites, seing the lawe of nature so teacheth?

Yes, and it were for no more, but for that it hath pleased God to call them to such honour, as to be the dealers, and distributors of his benefites: for God in so doing, doth bind vs vnto them, and wil that we take the same thankfully at their handes.

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M. It appeareth by this, that we should not call vpon Angels or Saints departed, for helpe.

C. It is certein: for touching Saintes departed, God hath not appointed vnto them any such office, nor help vs. And as concerning his Angels, although he doth vse them ministers to serue for our health, yet is it not his will that we should call vpon them for helpe, either to be our refuge vnto them in time of nede.

M. Then whatsoeuer is not agreeable to the ordre which God hath set furth vnto vs, is repugnant to his will.

C. I meane nolesse: for if so be we are not content with that ordre which God hath by his worde set furth vnto vs, it is a mooste certein token of infidelitie. Moreover, if instead of seeking vpon God alone for helpe in all our nedes, we shall haue recourse vnto Angels or any other creatures, putting any parte of our

Nether Angels nor Saintes departed are to be called vpon for any helpe.

An euident token of infidelitie.

confidence in them: we commit therein damnable Idolatrie, by attributing vnto them, that thing whiche ought to be peculiarie reserved vnto God.

M. Let vs come now to the right manner of prayer vnto God: is it enough to pray with the tongue, either is a feruēt minde, and earnest affection of the hart also required?

C. The tongue is not alway necessarie in praying: but the vnderstanding and earnest affection are all wayes necessarily required.

M. Howe proue you that?

C. For somuch as God is a Spirit, he requireth alwayes the hart: and as at all other times, so specially in time of prayer, when we shewe our selues in his presence, and enter into communication with him: and thereupon he maketh a restraint of his promise, saying that he will be at hande, to heare only all the which we shall vpon him in truth: contrariwise he pronounceth all them accur-

35. Sunday.
Of prayer. we muste praye with an hearty affection.

Psal. 145. psal. 29. They are cursed of God that praye without hartie affection.

led which praye hypocritically
or without an earnest affection.

M. Then al suche prayers as be made
only with the mouth, be vnprofitable
and to no vse.

C. They be not, only vnprofitable
but prouoke God to displeasure.

M. What maner of affection is
required to make the prayer acceptable?

C. We must first of all haue such
feeling of our pouertie and wretchednes,
that we may perceiue our earnest
vexacion and grief of minde, through
the lothsonesse of sinne. We must
also haue a feruent desire to obtaine
grace at Gods hand, which desire
must kinde our teares, and ingender
in vs a feruent prayer.

M. Do these thinges procede of
nature, ether are they giuen vnto
vs by the speciall goodnes of God?

C. God must worke herein: for
we are of our selues dull, and without
all iust to prayer; but the Spirit

God doth stirre vp in our heartes
such sighes, as no tong is able to
expresse, and indueth our mindes
with such a zeale, and feruent affe-
ction, as God requireth in prayer.

Dothe this doctrine teache vs,
that we ought not to dispose, and
stirre vp our selues to prayer?

Nothing lesse: but rather contra-
riwise, so oft as we do feele our
selues colde, and not disposed to
prayer, we ought to make our sup-
plication vnto the Lorde, that it
wolde please him to inflame vs
with his Spirit, wherby we may be
stirred to prayer, with such affe-
ction of minde as we ought to do.

As touching the vse of the ton-
gue, thou dost not count it vtterly
vnprofitable in making of prayers.

No: for the wordes, which the
tong vttereth do many times helpe
to stirre vp, and cofirme the mind:
so that it is not so easely drawen
from God. Moreover for so much
as the tōg is created of God, to ser-

Rom. 8.
gal. 4.

The tongue
serueth to a
very good
vse in the
making
of our
prayers.

fed whiche praye hypocritically,
or without an earnest affection.

M. Then al suche prayers as be made
only with the mouth, be vnprofitable
and to no vse.

C. They be not, only vnprofitable
but prouoke God to displeasure.

M. What maner of affection is required
to make the prayer acceptable?

C. We must first of all haue such
feeling of our pouertie and wretchednes,
that we may perceiue an earnest
vexacion and grief of minde, through
the lothsonesse of sinne. we must also
haue a feruent desire to obtaine grace
at Gods hand, which desire must kindle
our hartes, and ingender in vs a feruent
prayer.

M. Do these thinges procede of our
nature, ether are they giuen vnto
vs by the speciall goodnes of God?

C. God must worke herein: for we
are of our selues dull, and without
all lust to prayer: but the Spirit

God doth stirre vp in our hartes
such sighes, as no tong is able to
expresse, and indueth our mindes
with such a zeale, and feruent affection,
as God requireth in prayer.

M. Dothe this doctrine teache vs,
that we ought not to dispose, and
stirre vp our selues to prayer?

C. Nothing lesse: but rather contrariwise,
so oft as we do feele our selues
colde, and not disposed to prayer,
we ought to make our supplication
vnto the Lorde, that it wolde please
him to inflame vs with his Spirit,
wherby we may be framed to prayer,
with such affection of minde as we
ought to do.

M. As touching the vse of the tongue,
thou dost not count it vnto
vnprofitable in making of prayers.

C. No: for the wordes, which the
tong vtereth do many times helpe,
stirre vp, and cōfirme the mind:
so that it is not so easely drawen
from God. Moreouer for so much
as the tōg is created of God, to set

Rom. 8.
gal. 4.

The con-
gue ser-
ueth to a
very good
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of our
prayers.

furth his glory, aboue al other
membres of the body: it is reason
that the tonge be employed by all
meanes to that vse: finally the ve-
ry feruent affection of the heart
doth many times through a vehe-
ment mocion, enforce the tonge
to speake, thogh a man did not
purpose so to do.

To praye
in a stran-
ge lingua-
ge is a
mocking
of God.

1. Cor. 14
36. Son-
day.

Prayer
must pro-
cede of a
sure confi-
dence in
Goddes
promes.

Rom. 10

M. Since it is as thou saist, to what
purpose is it to praye in a langu-
ge that a man dothe not vnder-
stand?

C. It is a very mocking of God, and
a superstitious hypocrisie.

M. When we make our prayers
to God, do we it at all auenture
without sure knowledge: whether
we shall obtaine any profit or no-
ether ought we to be surely persua-
ded that our prayers shalbe
heard?

C. We must haue this euermore
a sure ground in all our prayers
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not a sure trust in the mercy of
God, it is vnpossible to make our
prayer vnto him aright?

M. What saiest thou then of them
which be in doubt, whether God
will heare them or not?

C. Their prayers are vterly voyde
being God hath made no promes
to any suche prayers: for he saith
what soeuer we shall aske, if we be-
lieue, he will grant it vnto vs.

M. It remaineth to knowe by what
meanes, and in whose name we
may come by this sure confidence
to present our selues before God,
considering that we are vile sin-
ners, and faire vnworthy so to
do.

C. First of all we haue promises of
God wherupon we must stay our
minds, without hauing any re-

Matt. 12.
Mark. 11.
who soe-
uer doub-
teth whe-
ther God
heareth
his pray-
er, obtai-
neth no-
thing.
3. thinges
make vs
bold to as-
ke of God
1. His pro-
mise.
Psal. 50,
91. 145.
isa. 30. 65.
iere. 29,
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matth. 6.

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gard of our owne worthines: Secretly, (if we be the childre of God) he doth incourage vs, and push vs forward with his holy Spirite, to come to him familiarly as to our Father: and that we should not be afraid to come before his glorious maiestie, althogh we be but as poore wormes of the earth, and most wretched sinners, he hath giuen vs to vs our Lorde Jesus to be our Mediator, to the intent that we by meanes of his merites, hauing recourse vnto God, might haue an assured truste to finde grace.

M. Dost thou meane it thus, that we may not call vpon God by prayer vnlesse it be done in the name of our Sauiour Christ?

we may not pray but in the name of our Sauiour Christe. Ioh. 14

C. Yea: for we haue an expresse commandement so to do: and in so doing we haue a sure promise, that through his intercession, all our requestes shall be granted vs.

M. It is not then a foolish presumption

to present our selues boldly before God, since we haue Christe for our Aduocate, and set him before vs, to the end that God may for his sake accept both vs and our prayers.

C. No verely: for we make our prayers, as it were, by his owne mouth, forsomuch as he himselfe openeth the way for vs, and maketh our prayers to be heard, yea and intreateth also continually for vs. Rom. 8.

M. Let vs treat now of the substance of our prayers: Is it lawfull for vs to pray for all thinges that we fantasie: ether is there a certeine rule to praye? 37 Son day.

C. If we should follow our owne fantasie in making our prayers, they should be very ill framed. For we are so blinde, that we are not able to iudge what is meete to be prayed for: moreouer, all our desires are so inordinate, that it is expedient for vs to bridle them.

M. What is then to be done?

further his glory, above all other members of the body: it is reason that the tongue be employed by all means to that use: finally the very feruent affection of the heart doth many times through a vehement motion, enforce the tongue to speake, though a man did not purpose so to do.

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M. When we make our prayers to God, do we it at all auenture without sure knowledge: whether we shall obtaine any profit or whether ought we to be surely perished that our prayers shall be heard?

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C. If we shuld folow our owne fantasie in making our prayers, they shuld be very ill framed. For we are so blinde, that we are not able to iudge what is meete to be prayed for: moreouer, all our desires are so inordinate, that it is expedient for vs to bridle them.

M. What is then to be done?

C. We muste learne of God what is meete to be prayed for, seing he alone knoweth what is necessarie for vs: and that he leadeth vs, as it were, by the hande, so that we our owne selues do nothing but followe.

M. What instruction hath he giuen vs for prayer?

C. He hath taught vs sufficiently how, and wherfore to pray, throughout the whole Scripture, but to the intēto bring vs to one certein and sure marke, he hath set furth vnto vs one maner of prayer, wherin he hath briefly comprehended al suche pointes as be meete or lawfull for vs to demande.

M. Rehearse that forme of prayer.

C. It is the very same that our Lorde Iesus taught his disciples to praye: for when they asked of him how they shuld pray, he answered that they shulde say in this wise.

Mat. 6.
Luk. 11.

Our Father which art in heauen, halowed be thy name: Thy kingdome come: Thy will be done in earth as it is in heauen: Giue vs this daye our dailie breade: Forgiue vs our trespasses, as we forgiue them, that trespassse against vs: And lead vs not into tentacion, but deliuer vs from euill. For thine is the kingdome, the power, and the glory, worlde without end. So be it.

*The faith-
ful prayer
which our
Lord him-
self
taught vs*

M. For the more easie vnderstāding hereof, tell me how many articles be conteined herin?

C. Six, of whiche the 3. first do concerne the glory of God, without any cōsideration of our selues: the other 3. touche vs properly

*The diu-
sion of the
Lords
prayer.*

and concerne our wealth and profit.

M. Why then, ought we to desire any thing of God, that bringeth no manner of commoditie vnto our selues?

C. This is true, that God of his infinite goodnes doth dispose and ordre all thinges in suche sorte, that nothing can turne to the glory of his name, which is not also profitable vnto vs: so that when his name is sanctified and honored, he maketh it redounde to our sanctification: and when his kingdome commeth, we are after a sort partakers thereof: yet notwithstanding, our duty is at suche time as we aske these thinges, to haue only regarde to his honour, without any consideration to our selues, or to our owne commoditie and profit.

M. By thy saying then, though these 3. first petitions are greatly profitable to vs, yet we may not make

them for any other purpose, but only, to desire to haue God honored.

C. It is euen so: and likewise, albeit the 3. first requestes be ordeined to praye for thinges 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 end and marke wherū to all our wishinges and desires be directed.

M. Let vs come now to the exposition of it: and before that we proceede any further, wherfore is God named here *our Father*, rather then by some other name? 38. Sunday.

C. Since in time of prayer specially we ought to haue a stedfast assurance of Goddes fauour in our consciences: it pleaseth God to be called of vs by a name whiche soundeth nothing but all sweetnes, bounty, and mercifulnes, therby to driue away al doubtfulnes, and feare, and to make vs conceiue a bolde coura

In what sense we call God Father.

ge to come familiarly into his presence.

M. May we then come boldlie and familiarly vnto God, euen as a child may vnto his father?

C. Yea, and with a great deale more assured confidence to obtaine whatsoever we shall desier: for if we being euill, can not chose but giue vnto our childre bread and meat whē they aske it: how muche less can our heauēly Father refuse to giue vs such thinges as we haue need of, since he is not alonly good, but the very souerein goodnesse selfe?

M. May we not proue sufficiently by this that God is named our Father, the same thing which we affirmed touching Christe, that our prayer ought to be grounded vpon sure trust in his merites and intercession?

C. Yes certainly: for God doth knowledg vs no otherwise to his children, but only in some

as we be the membres of his Sonne Christ.

M. Wherfore dost thou not rather call God thy Father, then *our Father* as it were in common?

C. Euery faithfull man may rightly well call God, his Father particularly: but in this forme of prayer our Sauiour Christ doth teache vs to pray in common, that we might remembre therby the duty and charitie whiche we owe to our neighbours in our prayers, and to monish vs, not to care only for our selues.

why we call him our father

M. What meaneth this clause? *which art in heauen.*

C. It is as muche to say, as to name him high, mighty, and incomprehensible.

M. To what purpose serueth that?

C. That when we call vpon him by prayer, we might learne to lift vp our mindes, and to withdraw our imaginaciō frō thinking any thig of him worldly or earthly, and that we shulde not measure him

Mat. 7.

by our fleshly iudgement, and so
make him subiect to our wil or
petite, but rather that we might
with the all humblenes of minde
nor his excellent maiestie, and
so that we might have occasion
put so much the more our trust
suredly in him, considering that
he is Lorde and Maister of all.

39 Son
day.
The first
petition

M. Make an exposition of the first
petition.

C. The name of God is his honor
and renoume, wherby he is sancti-
fied and prayesed amongst men
therefore we desire that his glory
may be auanced aboue all things
and eucry where.

M. Dost thou meane that this his glory
may ether increase or diminish?

C. No verelis, in it selfe: but the
meaning herof is: that it may be
known as it ought to be, and that
all the workes whiche God doth
may appeare vnto men to be glo-
rious euen as they be in very de-
de, so that he might by all meanes

In what
sense we
wilde the
setting
furth of
Gods glo-
ry.

be magnified.
What dost thou meane in the se-
conde requeste by the kingdome of
Gods?

C. This kingdome consisteth princi-
pally in two pointes: that is to say,
first in that he gouerneth his elect
through his holy Spirit. And ag-
ain in that he destroyeth the wic-
ked, whiche wil not become sub-
iectes to his kingdome, to the end
that it may euidentlie appeare that
there is no power able to with-
stand his power.

M. What vnderstandest thou in pray-
ing that this kingdome may come?

C. That it wold please God from
day to day to increase the nōbre of
his faithfull flocke: that he wold
continually more and more bestow
the giftes of his holy Spirit a-
mong them, vntil the time come,
in whiche they shalbe fully reple-
nished: that he wolde also cause the
light of his truth more and more
to shine, and that he wold in suche

The second
petition.
God con-
sisteth.
The king-
dome of
Christe.

wise make his iustice to be knowne, that the deuill and his kinde dome of darknes may come to utter confusion, and that all wickednesse may be cleane abolished, and rooted out.

M. Is not this request perfourmed daily?

C. It is partly fulfilled: yet we desire that it may be continually increased, and aduanced, vnto such time as it shall come to full perfection, whiche thing shall be at the day of iudgement, what time God alone shall be magnified, and all creatures shall be abased and subiect vnto his maiestie, and so he shall be praised in all thinges.

M. In what sense prayest thou that Goddes will maye be done?

C. That all creatures may be subiect to him and obey him, in such sorte, that what soeuer is done, may be plesant to him.

M. Dost thou meane the, that nothing may be done contrary vnto his will?

C. Our request is not only that he would bring all thinges to passe as he hath appointed by his vnsearchable counsell: but that he wolde beate downe all rebellion, so that all willes may obey his will only.

M. In so doing, do we not vtterly refuse our owne willes?

C. Vtterly: and we pray not only that he wolde bring to nought suche desires as be against his will: but that he wolde also creat in vs newe mindes and newe heartes, that our owne will being set aparte, his Spirite may worke such a will in vs, as maybe in all pointes agreeable vnto him.

M. Wherefore puttest thou vnto it, In earth, as it is in heauen?

C. Because the Angels which be his heauenly creatures, study nothing, but to please him, without any motion to the contrary: we desire that Gods will the like may be done in the earth, and that all men may be framed into a like willing obedience.

Regeneration.

How

Gods will is done in heauen.

The perfect state of Christes kingdom.

1. Cor. 15.

40 Sunday.

The third request touching the accomplishment of Gods will.

C. O

41 Son day.

The fourth petition. what is meant by our daily breade.

God must blesse our labours.

M. Come now to the second part. what dost thou mean by the bread which thou askest?

C. That word containeth at this present time, those things wherof we have need in this present life, not only as touching meate, drinke and clothes, but also in that manner of thinges that God knoweth to be expedient for vs in this worlde, wherby we may haue the fruiçion of his benefites in quietnes.

M. Why beggest thou of God thy daylie nourishment, since he hath giuen a charge vnto al men to get their liuing with the labour of their handes?

C. Albeit we are commanded to labour for our liuing, yet all our labour, diligence, and prouision that we can make, is not able to procure vs a liuing: but the only blessing of God vpon our handes and trauel which prospereth all the thinges we go aboute in his name. Moreover this is to be considered, that it is not meate or drinke that nourisheth vs,

but he that nourisheth vs, (notwithstanding we be commanded to make prouision for those thinges) but the power of God mainteineth our life, and we vse them only as instrumentes.

Why callest thou it, our bread, since we desire that it may be giuen vs?

That commeth of the only boultifulnes of God, whose pleasure it was to name it ours, albeit it is nothing at all due vnto vs: and againe by this worde, we are put in remembrance not to desire an other mans bread, but that only which we shall come by, by honest and lawfull meanes, agreeable to Gods ordinance.

Why sayest thou, this day, and daily?

These two wordes do teache vs to be contented, and not to wilhe more, then sufficeth for our necessitie.

Seeing this is a common prayer

Deut. 8.

wherof we call it dailie bread.

belonging indifferently to all men: howe is it that the riche (who haue prouided aboundance of goodes for a long time) may make this petition for one day?

C. Al mé both rich and poore must vnderstand, that what goodes soeuer they haue, they cā nothing profit them, but so far furth as it pleaseth God to giue them the vse thereof, so that when we haue plenty yet we haue nothing, vnlesse his goodnes giue vs also the fructification and vse of the same.

42 Son M. What is contained in the fifth request?

C. That it wolde please God to giue vs our trespasses.

M. Is there any man liuing so holie, that nedeth not to make this request?

C. No surely: for our Lorde Iesus prescribed this forme of prayer for his Apostles for the behoof of the whole Church: so then who

There is none so holie that hath not neede to aske God forgiveness of his sinnes

euer wolde exempt himselfe from this, refuseth to be of the company of Christes flocke: and in very dede the Scripture doth plainly testifie, that the moste perfect man that is, if he wold alledge one point to iustifie himselfe therby before God, shulde be founde faulty in a thousand: it is meete therefore that euery man haue a recourse continually vnto Gods mercy.

M. After what sort thinkest thou that our sinnes be pardoned vs?

C. Euen as the very wordes of Christe do founde: for as much as our sinnes be as debtes, by whiche we are holden fast bound vnder the danger of euerlasting damnacion, we make supplicacion vnto God, that he wold of his mere goodnesse pardon them.

M. Thou meanest then, that we obtaine forgiveness of our sinnes by the free mercy of God only.

C. Yea: for we cā by no meanes make amendes for the leste faute that we

Job 9.

In what sort our sinnes are forgiven.

haue committed, if God did not vse his bountifull liberalitie towards vs, by for giuing them freely euery one.

M. What profit commeth to vs by that, that we are pardoned of our sinnes?

The fruit of remission of sinnes.
C. By this meanes, we are as acceptable vnto God, as if we were iust and innocent, and also our consciences be surely perswaded of his Fatherly loue towards vs, wherby we attaine to euerlasting health and felicitie.

M. When thou makest thy prayer, that he wolde pardon vs our offenses: *even as we pardon them which trespass against vs*: dost thou meane hereby that we deserue to haue our sinnes forgiuen in that, that we forgiue other men their fautes?

Our sinnes be pardoned freely.
C. No verely: for by that meanes we shulde not haue pardon of our sinnes freely, nether shulde the remission of them be sufficientlie grounded vpon the satisfaction, which

which was made in the death of Christ, as it ought to be: but in that that we forget the wronges done vnto vs, we folowe his example in gentlenes and meeknes. And nowe to declare that we are his children, he hath giuen vs this as a badge to be knowen by, and to certifie our selues that we are so. On the other part also, he doth vs to wit, that we may loke for nothing of him, but extremitie and rigor, if we be not ready to pardon, and shew fauour vnto them which be in fault towards vs.

M. Thou meanest then, that God *who* God here refuseth to take them for his *refuseth to* children, whiche cannot forget *count as* wronges committed against them: *his children.* and that they shulde not thinke them selues to be partakers of the heauenly forgiuenes.

C. Yea verely: and also to the end that all men might haue knowledg, that the selfe same measure, which they meate vnto other, shal

be payed vnto them again.

43 Son M. What is the next petition?

day.

The 6. pe
tition.

C. *Leade vs not into tentacion, but deliuer vs from euill.*

M. Makest thou but one request of this?

C. No, for the second parte doth pounde the first.

M. What is the substance of this petition?

Rom. 7.

gal. 5.

1. cor. 10.

C. We desire that God do not suffer vs to fall to wickednes, nether permit vs to be ouercomen of the deuill, not to be ledde, with the naughty lustes of our fleshe, which continually warre against vs: but that he wolde giue vnto vs power to withstand the, holding vs vp with his hand, and keping vs alwayes vnder his sauegarde, to be our protectour and guide.

M. By what meanes is this broghe to passe?

C. What time God doth guide vs by his holy Spirit, therby causeth

vs to loue goodnes, and to hate euill, to seke after rightuousnes, and to flee from sinne: for by his holy Spirit, we ouercome the deuill, sinne, and the fleshe.

M. Hath euery man nede thus to be guided?

C. Yea euery man: for the deuill watcheth continually for vs, euen as a roaring Lion, ready to deuour vs: and we on the other parte be so feble and fraile, that he wold out of hand ouercome vs, if God did not bothe strengthen vs, and giue vs the victorie.

1. pet. 5.

M. What signifieth this worde, tentacion?

C. The wilie guiles and subtill assaults of the deuill, wherwith he assaulteth vs: for asmuch as we are naturally apt to be deceiued, yea ready to deceiue our selues: and our wil is wholly bent to do euill, and no whit to do good.

what is tentacion

Gen. 6.8.

M. But wherfore requirest thou of God, that he do not lead vs into ten-

tation: since that is an office belonging peculiarly to the deuill?

C. God of his infinite mercie doth preserve his faithful, not suffering the deuill to leade them out of the way, nether permitting that sinners haue the vpper hand of them: so likewise he doth not only giue vp grace of, and withdraw his grace from such as he wil punish: but also he deliuereth them to the deuill, committing them vnto his tyranny: he striketh them with blindnes and giueth them vp into reprobate minds, that they be come vtterly seruants vnto sinne and subiect to alterations.

M. What meaneth the clause which followeth: *for vnto thee belongeth the kingdome, power and glory, worlde without end?*

C. It putteth vs again in remembrance, that our prayers be grounded vpon God, and vpon his almighty power and goodnes, and not in any thing that is in vs: since we of our

selues be vnworthy once to open our mouthes to call vpon him: again we are taught hereby to conclude all our prayers in the praising of his power and goodnes.

M. Is it not lawfull for vs to aske any other petition or thing, then is here rehearsed?

C. Albeit we are not forbidden to vse other wordes, and to frame them also after another sort, yet there can no prayer be acceptable vnto God, vnlesse it be in effect and sense framed after this, which is vnto vs (as it were) a perfect rule wherby to praye as we ought to do.

M. It seemeth nowe conuenient time to come to the fourth pointe touching the honor due vnto God.

C. We haue said already, that it consisteth in acknowledging with the heart, and in confessing with the mouth, that God is the authour of all goodnes, that thereby we may honor him.

44th on
day.

The
fourth
kinde of
honor due
to God.
reade.

M. Hath God set furth no rule to teach vs howe we shulde do this?

C. All the examples in the Scripture, of praising and thanksgiuing, ought to be as rules vnto vs.

M. Is there nothing contained in the Lordes prayer touching this matter?

C. Yes: for in that we praye that his name maye be glorified, we desire also that all his workes may be seene (according as they be in dede) excellēt and praise worthy: in such sorte, that if he punish vs, we may therby praise the vprightnes of his iudgement: if he pardō our faultes, we maye therby haue occasion to magnifie his mercy: whē he performeth his promise, we maye acknowledge him to be the infallible truth: briefly we require that there be nothing at all done wherein the brightnes of his glory be not shewed furth vnto vs: and this is to giue vnto him the laude and praise of all goodnes.

M.

M. What conclusion may we gether of al that we haue hither to spokē?

C. We may well cōclude of this, the saying of Christ, that this is life euerlasting, to knowe the verie liuing God, and him whome he hath sent our Sauour Christe: to know him (I say) to the end to redre due honor vnto hī, that therby he may become vnto vs, not only a Lord & Maister, but also a Father and Sauiour: wherby also we on the other parte may be his seruantes, his children, and a people wholly consecrated to his glory.

Ioh. 17.

what euer lasting life is.

Mat. 1.

M. What is the meanes to come by a state so excellent?

45 Son day.

C. He hath for the same purpose left with vs his holy worde, which is vnto vs (as it were) an entree into the kingdome of heauen.

Euerlasting life is offered

M. Where shall we seke for this his worde?

and presented vnto vs by

C. It is contained in the holy Scripture.

Gods worde.

M. How must we vse this worde, to haue this profit by it?

de.

C. We must receiue it, being perfectly persuaded therof in our conscience, as of an vndoubted truth sent downe from heauen, submitting our selues vnto it with due obedience, louing it hartely with feruent and vnfeined affection, hauing it so printed in our hartes that we may folowe it and conforme our liues wholly vnto it.

M. Do all these thinges lie in our power?

C. No, not one of them all: but God worketh the in our heartes, in this wise by his holy Spirit.

M. Is it not required of our part that we take pain, and do our diligence both to heare and to reade this doctrine, which is set furth vnto vs?

C. Yes doubtles: and first it is requisite, that euery man priuatly in his own house giue himself to the study of this word, but principally euery man is bound to haunt daily al sermons made in the Congregation of Christ, where this word

is expounded.

M. Thinkest thou then that it is not enough that euery man do giue diligence to reade Gods word in his owne house, vnlesse they come also together to heare it preached openly?

C. I think it necessarie if God of his goodnes do prouide suche meanes that we may heare it openly.

M. What is the reason?

C. Because our Sauour hath set and established this ordre in his Church, not to the end that 2. or 3. only should obserue it, but as a generall ordre for all men: and he hath likewise declared that this is the only way to build his Church and to preferue the same: let vs therefore euery one be content to haue recourse to this rule, and not become wisser, then our Maister.

M. Is it then a thing necessary to haue Pastors and Ministers in the Churches?

C. Yea very necessary: and at their mouthes men are bound to receiue

Eph. 4.

Pastors or Ministers in the church are necessary.

we must giue diligence to labour to learne gods word

Mat. 10.
luk 10.

the word of the Lorde with all humble obedience: so that whosoever doth set light of them, and regard not to heare their sayinges, they contemne also Iesus Christ, and divide them selues from the fellowship of his flocke.

M. Is it sufficient that we haue bene once instructed by their meanes: ther elles must we heare their doctrine continually?

C. It is nothing if a mā beginne well vnlesse he cōtinue stil in the same: for we must kepe vs in Christs schoole, and continue stil his scholars vnto the end: and for that cause he hath ordeined Ministers in the Church to teach vs continually in his name.

46 Son day.

M. Is there no other meane besides his word, wherby God sheweth himselfe vnto vs?

C. God hath ioined the Sacramēts with the preaching of his worde.

Of Sacra mentes.

M. What is a Sacrament?

C. A Sacrament is an outward token

of Gods fauor, which by a visible signe doth represent vnto vs spiri tuall thinges, to the end that Gods promises might take the more dee pe root in our heartes: and that we might so muche the more surely giue credite vnto them.

M. What is this possible, that a visi ble and a material signe shuld haue such vertue to certify our cōsciēce?

C. No, not of it selfe, but God hath ordeined it for such an end.

M. Since it is the propre office of Goddes holy Spirit, to seale and printe the promises of God in our heartes, how canst thou attribute or giue this propertie vnto the Sa cramentes?

C. There is a great difference betwene the one and the other: for Goddes Spirit is he alone, who in very dede is able to touch and mo ue our heartes, to illuminate our mindes, and to assure our consciences: in suche forte that all these ought to be accounted his only

workes, so that the whole praised glory herof ought to be giuen vnto him only: yet notwithstanding it hath pleased our Lord to vse his Sacramentes as seconde instrumentes therof, according as it seeme good vnto him, without diminishing any point of the vertue of his Spirit.

M. Thou meanest the, that the efficacy of the Sacramentes doth not consist in the visible signe, but wholly in the working of the Spirit of God.

C. I meane euen so: according as it is Gods pleasure to worke by meanes by him ordeined, without any derogacion therby to his glorious power.

M. What moued God to institute such instrumentes or meanes?

C. He ordeined them to helpe and comfort our weaknes: for if we were of a spiritual nature, as the Angelles are: then we were apt to consider both God and his manifest

The sacramentes were ordeined to helpe our infirmitie.

graces, after a spirituall maner also: but forsomuch as we are clogged, with earthly bodies, it was needfull for vs, that God did institute sensible signes, to represente vnto vs spirituall and heauenly thinges: for other wise we could not comprehend them. Moreover it is necessary for vs, that all our senses be exercised in his holy promises, that we might be the better stablished in the same.

M. Since God hath ordeined his Sacramentes for our necessitie: it were a point of arrogancie and presumption to thinketh that they might be as well left of, as vsed.

C. Ye say truth: so that whosoever doth willingly forbear the vse of them, esteeming them as thinges more then nedeth, he dishonoreth Iesus Christ, he refuseth his grace and doth quenche his holy Spirit.

But what assurance of Gods grace be the Sacramentes able to giue, seeing both the Godly and wicked

47 Sunday.

The Sacramentes are necessary.

do receiue them?

C. Albeit the infideles and wicked do make the grace (which is presented vnto them by the Sacramentes) of none effect: yet it foloweth not that their office and propriety is such.

M. How, and when is it, that the Sacramentes haue their effect?

when the Sacramentes take their effect.
C. When a man receiueth them in faith, seeking only in them Christ and his grace.

M. What meanest thou by saying that we may seeke nothing els but Christ in them?

Howe Christe ought to be sought in his Sacramentes.
C. I signifie therby, that we may not occupie our mindes in considering the outward signes as though we wold seeke our Saluaciō in them: neither may we imagine that there is any peculiar vertue inclosed in them: but contrariwise we do take the signe for an ayde to lead us straight to Christ and to seeke him Saluation and all our felicity.

M. If faith then be required in the ministraciō of them, how are they

giuen vnto vs to strengthen vs in the faith, and to assure vs of Gods promises?

C. It is not inough that faith be once begonne in vs for a time, but it must still be nourished, and maintained, so that it may grow daily, and be increased in vs. For the nourishment, strength and increase therof, God hath giuen vs the Sacramentes, the which thing S. Paule declareth: saying, that the vse of them is to seale the promises of God in our hartes.

The Sacramentes be meannes to nourish our faith.

Rom. 4.

M. But is not this a token of infidelitie, when we do not beleue the promises of God, vnlesse they be confirmed vnto vs by some visible signe, as an aide ioyned vnto them?

C. It is a tokē of a weake faith, and yet the faith of all the childre of God is such, and not withstanding they cease not therefore to be faithfull, albeit they haue not as yet attained vnto the perfectiō therof. For so long as we liue in this world, they abideth continually certein reñates

*Gods children are not fully perfect in this li-
fe.*

of vnbelefe in our fleshe: and therefore we must endeavour by all meanes continually to profit and increase in faith.

48 Son day.

How many Sacramentes there be.

M. How many Sacramentes be there in the Church of Christe?

C. There be but. 2. which be common vnto all menne, and which Christ himselfe ordeined for the faithfull.

M. What be they?

C. Baptisme, and the holy Supper.

M. In what pointes do they agree, and wherin differ they, the one from the other?

Of Baptisme.

C. Baptisme is vnto vs an entree into the Church: for it witnesseth vnto vs, that wheras we were before strangers frō God, he doth now receiue vs into his family. The Supper of the Lord is a testimonie vnto vs, that God will nourish and refresh vs with food: euen as a good maister of a house studieth to sustein and feode such as be of his housholde.

M. T

M. To the end that we may vnderstand them both somuch the better, let vs consider them a part one after another: firste what is the signification of Baptisme?

The signification of baptisme.

C. It standeth in. 2. pointes: first our Lord representeth vnto vs herein, the remission of our sinnes: secondly our regeneration.

Ephs. 5, rom. 6.

M. What similitude hath water with those thinges, that it may represent them?

49 Son day.

C. Firste the remission of sinnes is a maner of washing, wherby our soules are clenched from their filthines: euen as the filthe of our body, is washed awaye with water.

The myste ry of the water in baptisme.

M. What saist thou of regeneration?

C. Because the beginning of our regeneration standeth in the mortification of our nature, and the end that we become newe creatures through the Spirit of God: therefore the water is powred vpon the head, to signifie that we are dead or

wherfore the water is powred on the head.

buried:and that in such sorte, that our rising againe into a new life, is therewithall figured, in that, that the powring of the water is but a thing of a very short continuance, and not ordeined that we shulde be drowned hereby.

*The wa-
ter doth
not
sterse vs,
but the
blood of
Christ on-
ly.*

*1. Ioh. 1.
2. peter 1.*

*The wa-
ter is not
a bare si-
gne.*

*The pro-
mes is ioy-
ned to it.*

M. Thou meanest not that the wa-
ter is the washing of our soules.

C. No: for that belōgeth to the blo-
od of our Saviour Christ alone,
which was shed that all our fil-
the might be wiped away, and that
we might be counted pure and wi-
thout spotte euen before God: the
whiche thinge then taketh effect
in vs, what time our consciences
be sprinkled therewith by Goddes
holy Spirite: but the Sacrament
doth testifie and declare it vnto vs.

M. Meanest thou thē that the water
standeth in no other stead vnto vs
but as a figure?

C. It is such a figure as hath the ve-
ritie ioyned vnto it: for God ke-
peth his promes and deceiueth no

man:wherfore it is certein that re-
mission of sinnes, and newnes of li-
fe is offered vnto vs in Baptisme,
and that we receiue the same there.

M. Is this grace receiued indifferent-
ly of all men?

C. No: for diuers through their wic-
kednes, cause it to stande them in
no steade: neuertheles the Sacra-
ment loseth not his propertie, al-
beit that none feele the comfort
therof, but only the faithfull.

M. What thing is that, wherby our
regeneracion is wrought in vs?

C. By the death and resurrection of
our Saviour Christe: for his death
standeth in this stead vnto vs, that
by it our olde Adam is crucified,
and our sinfull nature is (as it we-
re) buried, so that it beareth no
more rule in vs. Astouching the
newnes of life which is to be obe-
diēt to Gods will, that we obtaine
by his resurrection.

*wherby
we are re-
newed in
Spirit.*

M. How do we obtaine this grace in
Baptisme?

C. Because we are there clothed with Christ and indued with his holy Spirit, if so be that we make not our selues vnworthy of his promises, which be there given vnto vs.

M. As touching our parte, what is the right vse of Baptisme?

C. The right vse therof standeth in faith and repentance: that is, in that we be sure that we haue our consciences clenfed in the blood of Christ. And in that we both feel in our selues, and make it knowen to others by our workes, that his Spirit abydeth in vs, to mortifie our affectiōs, and so to make vs ready to do the will of God.

50 Son M. Seing al this is required in the right vsing of Baptisme, how is it that litle children be baptised?

C. I did not meane that faith and repentance ought alwayes to go before the ministracion of this Sacrament, for that is only requisite in them that be of age, and discretion: so that it is sufficient, if the litle children

wherin
the right
vsing of
Baptisme
standeth.

The Bap-
tisme of
infantes.

children shew furth the fruites of Baptisme, when they are comen to sufficient age to knowe it.

M. How wilt thou proue, that there is no inconuenience in this doing?

C. For in like maner circumcision *Deut. 10.* was a Sacrament of repentance, as *30. ier. 4.* Moses and the Prophetes do wit- *rom. 4.* nes: and also a Sacrament of faith, (as saint Paule teacheth) and yet God did not debarre litle childre from the receiuing of the same.

M. No: but art thou able to proue sufficiently, that there is as good reason they shulde be receiued to Baptisme, as that the other shulde be circumcised?

C. Yea, for the same promises which *The pro-* God did make in time past to his *mises whi* people of Israel, are now extēded *che were* vnto all coastes of the worlde. *made to*

M. And foloweth it therefore, that *the Iewes* we muste vse also the signe? *only, are*

C. Yea, if we will cōsider the thing *now offe-* effectually. For Christ hath not *red to all* made vs partakers of that grace, *men.*

which belonged in time pafte to the children of Israel, to the intent he wolde in vs diminifhe or obfcure it: but rather to fhew furth his goodnes more euidently, and in greater aboundance.

M. Dost thou count then, that if we did deny Baptifme to litle children, the grace of God fhulde be diminished by the comming of Chrift?

C. Yea furely: for we fhulde be by that meanes deftitute of the exprefle figne of Gods bountifull mercie towards our children, the which thing, they that were vnder the lawe had: and in very dede this thing ferueth highly to our comfort, and to the ftablifhing of the promes, which hath bene made vnto vs fro the beginning.

M. Thy minde is then, that forasmuch as it pleased God in olde time to declare himfelfe to be the Saviour, yea of litle childre, and that be thoght it also good to feale his

faorable promife in their bodies by an outwarde Sacrament: that therefore it is very good reason, that there be no leffe tokens of affurance after Chriftes comming, fince the felf fame promes continueth ftill, and is more openly vttered, as wel by worde as dede.

C. Yea: and morcouer it femeth a thing worthy of notable reprehention, if menne wolde do fo much wrong vnto children, as to denie them the figne, which is a thing of leffe price, fince the vertue and fubftance of Baptifme belongeth vnto them, which is of much higher eftimacion.

M. For what confideration, ought we to baptife litle children?

C. In token that they are inheritours of the bleffing of God, which is promifed to the fede of children the faithfull: that when they come to age, they fhulde be instructed *To what purpose* what the meaning of Baptifme is, *are baptis fed.* to profite them felues therby.

31. Son M. Let vs now speak of the Supper
day and firſte what is the ſignification
of the Lorde Supper. therof?

C. Our Lorde did ordein it to prouide
des Supper. vs in aſſurance, that by the diſtribution
of his body and blood, our ſoules are nourished
in the hope of life euerlaſting.

M. Why is it that our Lorde repreſenteth
vnto vs his bodie by the bread, and his blood
by the wine?

C. To ſignifie vnto vs, that what
Chriſtoffe reth to vs his body by the bread, and his blood by the wine.
propertie the bread hath towards our bodies,
that is, to feed and ſuſtein them in this
transitorie life, the ſelfe ſame propertie alſo
his body hath touching our ſoules, that is,
to nourish them ſpiritually. And in like
maner as the wine doth ſtrengthen, comfort,
and reioiſe man: euen ſo his blood, is our
ful ioye, our comfort, and ſpiritual ſtrength.

M. Doſt thou meane, that we muſt
be in dede partakers of the body and blood
of the Lorde?

C. I meane ſo: for ſince the whole
The onely ſtay of our truſte.
truſt and aſſurance of our Saluation doth
conſiſt in the obedience, which he hath
performed vnto God his Father: (in that
that God doth accept, and take it as if it
were ours) we muſt firſte poſſeſſe him,
ſeing that his benefites do not belong
vnto vs, vntill he haue firſte giuen
himſelfe vnto vs.

M. Why did not Chriſt giue himſelfe
vnto vs what time he gaue himſelfe to be
crucified, that therby we might be brought
into the fauour of God his Father, and be
deliuered from damnacion?

C. Yes, but that doth not ſuffice, vnleſſe
we do receiue him withal, in ſuch ſort as
we may feel in our conſciences the fruit
and efficacy of his death and paſſion.

M. Is not faith the ready meanes to
receiue Chriſt by?

C. No doubt: and not only in that
we beleue that he died and roſe againe
to deliuer vs from euerlaſting

After what ſort we receiue Chriſt.

death, and to procure vs also eu-
lasting life : but also by that
dwelleth in vs , and is ioined with
vs as the head with his members
to the end to make vs partakers
all his graces by the force of this
ioining together.

52 Son
day.

M. Haue we Christe ioined vnto vs
by no other meanes then by this
Supper?

1. Cor. 1.

C. Yes : for we receiue Christ with
the fruicion of his benedictes, by the
preachig of the Gospel, (as S. Pa-
le witnesseth) in that that our Lord
Iesu doth promise vs therein, that
we are bone of his bones, and flesh
of his flesh: and again, that he is the
bread of life, which came down
from heauē to nourish our soules
and in an other place, that we are
one with him, euen as he himself
one with his Father, and such like.

Eph. 5.

1ohn. 6.

1oh. 17.

M. What is there more to be had in
the Sacrament? or to what vse doth
it serue vs besides?

C. This is the difference, that this

our ioining together is more eni-
dently, and plentiuoullie set furth
vnto vs: for albeit that our Sauiour
Christ be in very dede exhibited
vnto vs , bothe by Baptisme, and by
the preaching of his word, yet that
is but in a part, as it were, and not
fully.

M. What is it then brieflie, that we
haue by this signe of bread?

C. That the bodie of our Lord Ie-
sus, for so much as it was once offe-
red vp for vs in sacrifice, to bring
vs in to Gods fauour, is now giuen
vnto vs, to assure vs that we are par-
takers of this reconciliation.

*what doth
the signe
of bread
teache vs.*

M. And what haue we by the signe
of wine?

C. It assureth vs, that as our Lord Ie-
sus did shed his blood once on the
crosse for a full price and satisfac-
tion of al our sinnes : euen so he
now giueth it vnto our soule to
drinke, wherby we shuld not dou-
bte to receiue the fruit and benefi-
te therof.

*what is si-
gnified to
vs by the
wine.*

M. By these thy answers, I gather that the Lordes Supper doth direct vs to the death and passion of our Sauour Christe, to the intent we may be partakers of the vertue therof.

C. It doth so: for euen then, the only and euerlasting sacrifice was offered vp for our redēpcion. Wherefore there remaineth nowe nothing elles, but that we shuld haue the fruites therof.

M. The Supper then, was it not ordeined to offer vp the body and blood of our Sauour to God his Father?

C. No, for there is none but he alone, vnto whom that office belongeth, for somuch as he is the euerlasting Sacrificer: but the charge that he hath giuen vnto vs, is, that we do receiue his body, and not offer it.

M. Wherefore be there .2. signes instituted?

C. Our Lorde did that to helpe our infirmities

infirmities: signifying that he is as wel the drink as the meat of our soule: to the end we might be content to seke our nourishment fully and wholly in him, and nowhere elles.

*The order
ning of 2.
signes was
for our
weaknes.*

M. Doth the secōd signe (which is) the cup, belong indifferently vnto al men?

C. Yea, and that by the commandement of our Sauour Christ, contrary wherunto we may in no wise do.

M. Receiue we in the Supper only the tokens of the thinges afore rehearsed? ether are they effectually in dede there giuen vnto vs?

C. Forsomuch as our Sauour Christ is the truth it selfe, it is most certain, that the promises whiche he made at his Supper, be there in dede accomplished, and that which is figured by the signes, is truly performed: so then according as he there made promes, and as the signes do represent, there is no doubt

The Lordes Supper is not a sacrifice propitiatorie. Christ alone is the euerlasting bishop. Hebr. 5. Mat. 26.

53. Son day.

but he maketh vs partakers of his verie substance, to make vs also to growe in to one life with him.

M. How may this be done, seing the body of our Sauour. Christ is in heauen, and we are here as pilgrimes on the earth?

C. Verely it commeth to passe by the wonderous and vnsearchable working of his Spirite, who ioi- neth easely together thinges being farre a sundre in place.

M. Then his body is not presently included in the bread; nether his blood conteined within the cup.

C. No, but cleane contrary wise: if we wil haue the substance of the Sa- crament, we must lift vp our hear- tes into heauen, where our Sauour Christ is in the glory of his father, from whence we haue sure hope, that he wil come for our redem- pcion: and therefore we may not se- arch him in these corruptible ele- mentes.

M. So then thy iudgement is, that there be two thinges in this Sa-

How we receive Christ in the Supper.

what is to be done if we wil receive the substance of the Sa- crament.

crament: the substance of bread and wine, which we see with the eye, touche with our hand, and taste with our mouthe: and also Christ, by whome our soules are inwar- die nourished.

C. You say truth: and in such sort Pledges of that we haue therewith also a sure our resur- token, and (as it were) a pledge of rection. the rising again of our bodies, in so much as they are already made partakers of the signe of life.

M. How ought this Sacrament to be vfed? 54 Son day.

C. S. Paule teacheth the right maner of the vsing therof: which is, that euery man examine himselfe befo- re that he come vnto it. 1. Cor. II.

M. Wherin ought a man to examine himselfe?

C. He muste consider whether he be a true membre of Christ.

M. Wherby may a man haue sure knowledge therof? The sure token of a

C. If he haue true faith and repentā- ce, and do loue his neighbor with an true Chri- stian.

vnfeined loue, not keping in his heart any rancour, hatred, or debate.

M. But is it requisite to haue a perfect faith and perfect loue?

C. We must nedes haue both, soūd, right, and not counterfaited: but to speake of such a perfection, as vnto which nothing can be added, it can not be founde in man: also this Supper had bene a thing ordeined in vaine, if none were mete to come to it, vnlesse he were thoroughly perfect.

M. By this saying, our imperfection doth no whit hinder vs from coming therunto.

C. Rather contrariwise, it shulde stand vs in no stead, if we were vnperfect, for it is as an help and succour, against our infirmitie.

M. Do these two Sacramentes serue to no other end, but to support and beare vp our imperfection?

C. Yes, they are also signes and badges of our profession: that is to say, by them we protest openly, th

we are the people of God, and make open profession of our christen religion.

M. What shall we then iudge of him that refuseth to vse them?

C. We ought not to count him a christen man: for in so doing he refuseth to confesse himselfe to be a christiā, and what is that els, but as it were couertly to refuse Christe?

M. Is it inough to receiue thē both, once only in our life time?

C. Baptisme was ordeined to be receiued but once. wherfore it is not lawfull to be baptised again: but it is other wise to be thoght of the Supper.

How it is that we receiue the Supper of times

M. What is the reason therof?

C. By Baptisme God doth bring, and receiue vs into his Church: and whē he hath once receiued vs he declareth also to vs by the Supper, that he will feed vs cōtinually.

though we may be but once bap- tised.

M. To whome belongeth the ministracion of Baptisme, and of the Lordes Supper?

55. Son day.

To whom the ministracion of the Sacramentes do belong. C. Vnto them, who haue the charge to preach openly in the Church: for the preaching of Gods word, and the ministracion of the Sacramentes be thinges ioynly belonging to one kinde of office.

M. Is there not a profe to be broght for this, out of the Scripture?

Mat. 28. C. Our Lord giueth special charge to his Apostles, as well to baptise as to preach: and as touching the Supper, he giueth them iniunction to folowe his exāple: nowe he did the part of a Minister, in that he gaue it to others.

M. The Pastors, who be the Ministers of the Sacramentes, ought they to receiue indifferently euery person that commeth?

who ought to be shut out frō the Supper. C. As touching Baptisme, forasmuch as there be none in our time baptised but litle children, there ought to be no choise vsed: but as concerning the Supper, the Minister muste refuse to giue it to them that be vtterly vnworthy.

M. What

M. Wherefore?

C. Because that otherwise the Supper of the Lorde shulde be defiled and dishonored.

M. But yet our Lord admitted Iudas to the holy Supper, notwithstanding his wickednes.

C. Yea, for his wickednes was hither to hid. and albeit our Lorde knewe it right well, yet was it not notorious and knowen vnto men.

wherefore Iudas was admitted to the Supper.

M. What way is to be vsed then towards the hypocrites?

C. The Minister ought not to exclude and shut them out as vnworthy, but he must tary vntill it shal please God to make their close wickednesse knowen.

M. What if he himselfe knowe, or if he be priuely aduertised of any suche?

C. That is not a sufficient cause for him to denie them the Supper, vnlesse he haue the thing tried by sufficient proof: and therewith the iudgement of the Church.

M. It is then meete to haue a politike order touching this matter.

C. What els? if the Cōgregacion be wel ordered: There muste be certein appointed to watch, and take diligent heede for such open crimes as may be committed: and they hauing authoritie, ought in the name of the whole Church, to inhibit such as be by no meanes mete, nether can be partakers therof without the dishonor of God, and the offense of the faithfull.

The end of the instruction of children in the faith.

THE MANNER TO examine children before they be admitted to the Supper of the Lord.

First the Minister asketh.

IN whom dost thou beleue?

The childe answereth.

I beleue in God the Father, and in Iesus Christ his Sonne, and in the holy Ghost: and loke to be saued by none other meanes.

M. The Father, the Sonne, and the holy Ghost, be they any more then one God?

C. No, although they be distinct in persone.

M. What is the effect of thy faith?

C. That God the Father of our Lord Iesus Christ, (and so by him of vs all) is the beginning and principall cause of all thinges: the which he gouerneth in such sorte, that nothing can be done without his ordinance, and prouidēce. Next, that

Jesus Christ his Sonne, came downe into this world, and accomplished all thinges, which were necessary for our Saluation. And ascended into heauē, where he sitteth at the right hād of the Father, that is, that he hath al power in heauen ād in earth. And shal come againe frō thence to iudge the whole world. Furdermore that the holy Ghost is very God, because he is the vertue and power of God, and printeth in our hartes the promises made vnto vs in Iesus Christ. And finally that the Church is sanctified, ād deliuered from their sinnes through the mercies of God, and shal after this life rise againe to life euerlasting.

M. Must we serue God according as he hath commanded, or elles as men traditions teache vs?

C. We must serue him as he hath taught vs by his word and commādemētes, and not according to the commandementes of men.

M. Canst thou kepe Gods commandeme

dementes of thy selfe?

C. No verely.

M. Who then doth kepe and fulfill them in thee?

C. The holy Ghost.

M. When God then giueth thee his holy Ghost, canst thou perfectlie obserue them?

C. No, not so.

M. Why? God doth curse and reiect al such as do not in euey point fulfill his commandementes.

C. It is true.

M. By what meanes then, shalt thou be saued, and deliuered frome the curse of God?

C. By the death and passion of our Lord Iesus Christ.

M. How so?

C. For because that by his death, he hath restored vs to life, and reconciled vs to God his Father.

M. To whome dost thou make thy prayers?

C. I pray to God in the name of our Lord Iesus Christ our Aduocat ād

Mediator, referrig all my prayers to that scope, which Christ our Saviour, hath left vs as a moſte ſufficiēt and absolute rule.

M. How many Sacramentes are there in Chriſtes Church?

C. Two, Baptiſme, and the Lordes Supper.

M. What is ment by Baptiſme?

C. Firſt it ſignifieth that we haue forgiuenes of our ſinnes by the blood of Chriſt. Secōdly it ſetteth before our eyes our regeneration or newe ſpirituall birth.

M. What ſignifieth the Supper of the Lord?

C. That by the ſpirituall eating and drinking of the body and blood of our Lord Ieſus Chriſt, our ſoules are nourished vnto life euerlaſting.

M. What do the bread and wine reſent, in the Lordes Supper?

C. That as our bodies are nourished therewith: ſo our ſoules are ſuſtained, and nourished with the ver-

tue

tue of Chriſtes body and blood: not that they are incloſed in the bread and wine, but we muſte ſeeke Chriſt in heauen in the glorie of God his Father.

M. By what meanes may we attein vnto him there?

C. By faith, which Gods Spirit workeſt in our hartes, aſſuring vs of Gods promiſes made to vs in his holy Goſpell.

The end.

A F O R M E O F
 prayers to be vsed in priua-
 te houses euery morning,
 and euening.

Morning prayer.

A Lmighty God, and most mer-
 cifull Father, we do not ¹ prefer
 our selues here before thy Maiestie,
 trusting in our owne merites or wor-
 thines, but in thy manifold mercies,
 which hast promised to heare our
 prayers and ² grant our requestes,
 which we shall make to thee in the
 Name of thy beloued Sonne Iesus
 Christ our Lord who hath also com-
 manded vs to assemble our selues to-
 gether in his ³ Name, with ful assurá-
 ce that he will not only be among-
 est vs, but also be our ⁴ Mediator, and
 Aduocate towards thy Maiestie, that
 we may ⁵ obtaine all thinges whiche
 shall seme expedient, to thy blessed
 will, for our necessities. Therefore we
 besee

¹
 Dan. 9. c.

²
 1. Ioh. 1. c.

³
 Mat. 18. c.

⁴
 2. Tim. 2. b.

⁵
 1. Ioh. 3. d.

M O R N I N G P R A Y E R. 192

beseeche thee, most mercifull Father,
 to turne thy louing countenance to-
 wardes vs, and ¹ impute not vnto vs,
 our manifold sinnes, and offenses,
 wherby we iustely deserue thy wrath
 and sharpe punishment: but rather re-
 ceive vs to thy mercie for Iesus Chri-
 stes sake, accepting his death and pas-
 sion as a iuste ² recompense, for all
 our offenses, in whom only, thou art
 pleased, and through whome thou
 canst not be offended with vs. And
 seing that of thy great mercies, we
 haue quietly passed this night, grant
 (O heauenly Father,) that we may
 bestowe this day wholly in thy ser-
 uice, so that all our ³ thoghtes, wor-
 des, and dedes, may redounde to
 the glorie of thy Name, and good
 ensample to all men: who seing
 our good workes, may glorifie the
 our heauenly Father. And forasmuch
 as of thy mere fauor, and loue, thou
 haste not only created vs to thine
 owne ⁴ similitude, and likenes, but

¹
 Psal. 31. a.

²
 1. Ioh. 3. a.

³
 Col. 3. c.

⁴
 Gen. 1. d.

also hast chosen vs to be heires with
thy deare Sonne Iesus Christ, of
that immortall kingdome whiche
thou preparedst for vs before the be-
ginning of the world: we beseeche
thee to increase our faith and know-
ledge, and to lighten our hartes with
thy holy Spirite, that we may in the
meane time, liue in Godly conuersa-
tion and integritie of life: knowing
that idolaters, adulterers, couetous
men, contentious persons, drunkar-
des, glottons, and suche like, shall not
inherit the kingdome of God.

(.) And because thou hast com-
manded vs to pray one for an other,
we do not onlie make request (O
Lord) for our selues and them that
thou hast already called to the true
vnderstanding of thy heauenly will,
but for all people and nations of
the world, who as they knowe by thy
wonderfull workes, that thou art God
ouer all: so they may be instructed
by thy holy Spirit, to beleue in thee
their only Saviour and Redemer.

But

but forasmuch as they cannot bele-
ue except they heare, nor can not hea-
re, but by preaching, and none can
preach except they be sent: therefore,
O Lord, raise vp faithfull distributors
of thy mysteries, who setting a parte
all worldly respectes, may both in
their life and doctrine, only seke thy
glorie. Contrarily confounde Satan,
Antichrist, with al hirelinges and pa-
pistes, whom thou hast already cast
of into a reprobate sense, that they
may not by sectes, schismes, heresies,
and errors, disquiet thy litle flocke.
And because, O Lord, we be fallē into
the latter dayes, and dangerous ti-
mes, wherein ignorance hath gottē the
upper hand, and Satan with his mini-
sters seeke by all meanes to quenche
the light of thy Gospell, we beseeche
thee to mainteine thy cause against
those rauening wolues, and stren-
gthen all thy seruantes, whome they
keepe in prison and bondage. Let not
thy longe suffering be an occasion e-
uer so increase their tyrannie, or to

Bb 1

Luk. 17. 2.

Gal. 5. d.

Actes 10. 4.
1. Tim. 2. 2.

Rom. 10. d.

Rom. 16. e.

1. Tim. 3. a.

Mat. 7. c.

discourage thy children, nether yet let our sinnes and wickednes be a hinderance to thy mercies, but with speede (ō Lord) consider these great miseries: and chiefly, the afflictions of our miserable Countrie, which once flourished through thy mercies, and now for contēpt of thy worde is¹ plagued according to thy iudgemēt. Alas Lord, maist thou not be intreated? shall we thus be left in despaire? shall all the world laughe at our shame for² euer? truth it is, Lord, that we were more then sufficiētly warned of this thy vengeance to come, both by thy word, and examples of others. For thy people Israel many times by their³ sinnes prouoked thine anger, and thou punishedst them, by thy iuste iudgement: yet thogh their sinnes were neuer so greuous, if they once returned frome their iniquitie, thou receiuedst them to⁴ mercie. We therefore, most wretched sinners, bewaile our manifolde sinnes, and earnestly repent vs for our former wickednes
and

¹ Amos. 8.
Matt. 11. c.

² Psal. 77. b.

³ Exod. 32. a.

⁴ Isa. 37. a.

and vngodly behauour towardes thee: and wheras we can not of our selues purchase thy pardon, yet we humbly beseeche thee, for Iesus Christes sake, to shewe thy mercies vpon vs, and receiue vs againe to thy fauour. Grant vs, deare Father, these our requestes, and all other thinges necessarie for vs and thy whole Church, according to thy promes in Iesus Christ our Lorde: In whose Name we beseeche thee, as he hath taught vs: saying, Our Father. &c.

¹ Rom. 7. d.
² 2 cor. 3.
luk. 17. c.

A prayer to be saide before meales.

ALl thinges depend vpon thy prouidence (ō Lord) to receiue at thy handes, due sustenance in time conuenient. Thou giuest to the, and they gether it, thou openest thy hād, and they are satisfied with all good thinges.

Psal. 104.

O heauenly Father, which art the fountein and full treasure of all goodnes, we beseeche thee to shewe thy

mercies vpon vs thy children, and
 sanctifie these giftes which we re-
 ceyue of thy mercifull liberalitie,
 granting vs grace to vse them,² so-
 berlie and purely according to thy
 blessed will: so that hereby we may
 acknowledge thee to be the Author
 and Giuer of all good thinges, and
 aboue all, that we may remembre conti-
 nually, to seeke the³ spirituall food
 of thy worde, wherwith our soules
 may be nourished euerlastingly,
 through our Sauour Christ, who is
 the true⁴ bread of life, which came
 downe frome heauen, of whom, who
 so euer eateth, shall liue for euer, and
 reigne with him in glorie, worlde
 without end. So be it.

A Thankes giuing after
 meales.

Let all natiōs magnifie the Lord,
 let all people reioyce, in pray-
 sing and extolling his great mercies.
 For his Fatherly kindnes is plentifully
 shewed furth vpon vs, and the truth
 of

of his promes, indureth for euer.

We render¹ thankes vnto thee (ō
 Lord God) for the manifolde bene-
 fites, which we continually receiue at
 thy bountifull hande, not only for
 that it hath pleased thee to feed vs in
 this present life giuing vnto vs all
 thinges necessarie for the same: but
 especially because thou hast of thy
 free mercies² facioned vs a newe, in-
 to an assured hope of a farre better li-
 fe, the which thou hast³ declared vn-
 to vs by thy holy Gospell. Therefore
 we humbly beseeche thee (ō heauenly
 Father) that thou wilt not suffer our
 affections to be so⁴ intangled or roo-
 ted in these earthly and corruptible
 thinges, but that we may alwayes ha-
 ue our mindes directed to thee on
⁵ high, continually watching for the
⁶ comming of our Lord and Sauour
 Christ⁷ what time 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.

Bb. 3

¹ Tim. 4. b.

² Tit. 2. c.

³ Joh. 6. c. d.

⁴ Joh. 6. e.

Psalm 117.

¹ Col. 3. c.

² Rom. 8. c.
³ Tit. 3. b.

³ 2. Tim. 1. b.

⁴ 1. Joh. 2. e.

⁵ 1. Tim. 2. b.

⁶ 1. Cor. 1. b.

⁷ Rom. 8. d.

An other thankeſgiuing
before meate.

ETernal and euerliuing God, Fa-
ther of our Lord Ieſus Chriſte,
who, of thy moſte ſingular loue, whi-
che thou beareſt to mankinde, haſt ap-
pointed to his ſuſtenāce, not only the
fruites of the earth, but alſo the foules
of the aire, the beaſtes of the earth, and
fiſhes of the ſea, and haſt commanded
thy benefites to be receiued, as from
thy handes with thankeſgiuing, aſſu-
ring thy childré, by the mouth of thy
Apoſtle, that to the cleane al thinges
are cleane, as the creatures, which be
ſanctified by thy word, and by prayer:
grante vnto vs ſo moderatlie to vſe
theſe thy giſtes preſent, that the bo-
dies being refreshed, the ſoules may
be more able to procede in all good
workes, to the praiſe of thy holy Na-
me, through Ieſus Chriſt our Lord.
So be it. Our Father, which, &c.

AA

Tit. 1.

An other.

The eyes of al thiges do look vp and
trust in thee, o Lord, thou giueſt
thē meate in due ſeaſon, thou openeſt
thy hand, and filleſt with thy bleſſing
euery liuing creature: good Lorde,
bleſſe vs and the giſtes which we re-
ceiue of thy large liberalitie, through
Ieſus Chriſt our Lord. So be it.
Our Father, &c.

An other thankeſgiuing
after meate.

GLory, praiſe, and honor be vnto
thee, moſte merciful and omni-
potent Father, who, of thine infi-
nite goodnes, haſt created man to
thine own image and ſimilitude, who
alſo haſt fedde, and dailie feedeſt of
thy moſte bountiful hand, all liuing
creatures: grant vnto vs, that as thou
haſt nourished theſe our mortall bo-
dies with corporall foode, ſo thou
woldeſt replenishe our ſoules with
the perfect knowledge of the liuelie

Bb 4

worde of thy beloued Sonne Iesus, to whom be praise, glory, and honor for euer. So be it.

God saue the Church vniuersal: God comfort them, that be comfort lesse: Lord increase our faith: O Lord for Christ thy Sonnes sake, be mercifull to the common wealthes, where thy Gospel is truly preached, and harbour granted to the afflicted members of Christes body: and illuminate, according to thy good pleasure, all nations with the brightnes of thy worde. So be it.

An other.

THe God of glory and peace, who hath created, redemed, and presently fedde vs, be blessed for euer and euer. So be it.

The God of all power, who hath called from death, that great Pastor of the shepe, our Lord Iesus, comfort and defend the flocke, which he hath redemed by the blood of the eternal Testament: increase the nombre of true

true Preaching: Mitigate the rage of obstinate tyrants: mitigate and lighten the hartes of the ignorant: relieue the paines of such as be afflicted, but especiallic of those that suffre for the testimonie of his truthe: and finallic, confounde Satan, by the power of our Lord Iesus Christ.

So be it.

Euening prayers.

O Lord God, Father euerlasting and full of pitie, we acknowledge and confesse, that we be not wor-
Lu 15. d. 18
 thie to lift vp our eyes to heaven, muche lesse to present our selues before thy Maiestie with confidence that thou wilt heare our prayers: and grant our requestes, if we consider our own deseruinges: for our consciences do accuse vs, and our sinnes witnesse against vs, and we knowe that thou art an vpright iudge, which dost not iustitie the sinners and wicked men, but punishest the fautes of all such as transgresse thy commandements.
Exo. 2. 2.

EVENING PRAYER.

Yet moſte mercifull Father, ſince it hath pleaſed thee to¹ commande vs to call on thee in all our troubles and aduerſities, promiſing euē the to helpe vs, when we ſele our ſelues, as it were, ſwallowed vp of death and² deſperation, we vtterly renounce all worldly cōfidence, and flee to thy ſouerein bountie, as our only ſtay and refuge: beſeching thee not to call to³ remembrance our manifold ſinnes, and wickednes, wherby we continually prouoke thy wrath and indignatiō againſt vs: nether our negligence and vnkindnes, which haue neither worthely eſtimated, nor in our liues ſufficiently expreſſed, the ſwete comfort of thy Goſpell reueled vnto vs: but rather to accept the obediēce and death of thy Sonne Ieſus Chriſt, who by offering vp his bodie, in⁴ ſacrifice once for all, hath made a ſufficient recompence for all our ſinnes. Haue mercie therefore vpon vs, o Lord, and forgive vs our⁵ offenses. Teache vs by thy holie Spirit, that we may right-

¹ Mal. 50. c.

² Pſal. 18. a.

³ Pſal. 79. b.

⁴ Heb. 9. 10.

⁵ Pſal. 12. d.

EVENING PRAYER 198

lie wey them, and earnestly repent for the ſame. And ſo muche the rather, o Lord, becauſe that the¹ reprobate, and ſuch as thou haſt forſaken can not praife thee, nor call vpon thy Name, but the² repenting harte, the ſorrowfull minde, the conſcience oppreſſed, hungriſg, and thirſting for thy grace, ſhall euer ſet furth thy praife and glorie. And albeit we be but⁴ wormes and duſt: yet thou art our Creator, and we be the worke of thy handes, yea thou art our⁵ Father and we thy children: thou art our Shepherd and we thy flocke: thou art our Redemer and we the people who thou haſt bought: thou art our God and we thine inheritance. ⁶ Correct vs not therefore in thine anger, o Lord, nether according to our deſertes puniſh vs, but mercifully chaſtice vs with a Fatherly affection, that all the world may knowe, that at what⁷ time ſo euer a ſinner doth repent him of his ſinne frome the bot

¹ Pſal. 58. a.

² Pſal. 5. e.

³ Pſal. 107. b.

⁴ Pſal. 22. a.

⁵ 2. Cor. 6. b.

⁶ Iere. 10. b.

⁷ Pſal. 6. a.

⁷ Ezech. 18. d.

This mar
ke do
recteth
vs to that
part of
the mor-
ning pray
er that is
forth in
script of
the
Gospell,
which at
so may be
said here
at time
serueth.
1 Luk. 12. 9.
2 Mat. 6. 6.
3 Luk 21. 6.

tom of his hart, thou wilt put away
his wickednes out of thy remembra-
ce, as thou haste promised by thy ho-
ly Prophet.
(.) Finally, forasmuch as it hath
pleased thee to make the night for
man to rest in, as thou hast ordeined
him the day to trauell, grant, o deare
Father, that we may so take our bo-
dily rest, that our soules may cōtinu-
ally watche for the time that our
Lord Iesus Christe shall appeare for
our deliuerance out of this mortall
life, and in the meane season that we,
not ouercomen by any fantasies,
dreames, or other temptations, may
fully set our mindes vpon thee, loue
thee, feare thee, and rest in thee: fur-
thermore, that our slepe be not ex-
cessiue or ouermuch after the insa-
ciable desires of our fleshe: but only
sufficient to content our weake natu-
re, that we may be better disposed to
liue in all Godly conuersation to the
glory of thy holy Name, and profit
of our bretheren. So be it.

A PRAY-

A PRAYER MADE
at the first assemblie of the
Churche, when the confes-
sion of our faith, and who-
le orders were there red,
and approued.

Lord God almightie, and Fa-
ther mooste mercifull, there is
none likethee in heauen nor in ear-
th: which workest all thinges for
the glorie of thy Name, and the com-
fort of thine elect. Thou diddest on-
ce make mā ruler ouer all thy creatu-
res, and placed him in the garden
of all pleasures: but how soon (alas)
did he in his felicitie forget thy
goodnes? Thy people Israel also in
their wealth did euermore runne
astray, abusing thy manifold mercies
like as all fleshe continually rageth,
when it hath gotten libertie, and ex-
ternall prosperitie. But such is thy
wisdome adioyned to thy mercies,
(deare Father) that thou seekest all
meanes possible, to bring thy chil-

1. King. 8. 6.

2 Gen. 3. d. 2. b.

3 Gen. 3. d.

4 Exod. 23. 2.

5 Ezech. 28. 9.

1
Heb. 12. 11.
Prou. 7. 2.

drawn to the sure sense, and lively feeling of thy Fatherly fauor. And therefore when prosperitie will not serue, then sendest thou aduersitie, graciously correcting all thy children, whom thou receiuest into thy howshold. Wherefore we wretched and miserable sinners, render vnto thee moſte humble and hartie thankes, that it hath pleased thee to call vs home to thy folde by thy Fatherly correction at this present, whereas in our prosperitie and libertie we did neglect thy graces offered vnto vs. For the which negligence and many other greuous sinnes, wherof we now accuse our selues before thee, thou mightest moſte iuſtly haue giuen vs vp to reprobate mindes, and induration of our hartes, as thou haſt done others. But ſuch is thy goodnes, O Lord, that thou ſeemeſt to forget all our offenses, and haſt called vs of thy good pleasure, from al Idolatries, into this Citie moſte chriſtianlie reformed, to professe thy Name, and to suffer ſome croſſe

2
Rom. 1. 1. d.

3
1Sa. 47. d.

4
Mat. 5. 2.

ſe amongest thy people for thy Truth and Gospels ſake: and ſo to be thy witnesses with thy Prophetes and Apostles, yea with thy dearly beloved Sonne Iesus Chriſt our head, to whom thou doſt beginne here to fauor vs like, that in his glorie we may also be like him when he ſhal appeare. O Lord God what are we, vpon whom thou ſhouldeſt ſhewe this great mercie? O moſt louing Lord, forgiue vs our vnthankfulnes, and all our sinnes, for Iesus Chriſtes ſake. O heauenly Father, increaſe thy holy Spirit in vs, to teach our hartes to crie & *Abba*, deare Father, to assure vs of our eternal election in Chriſt, to reuel thy will more and more towardes vs, to confirme vs ſo in thy Truth, that we may liue and die therein: and that by the power of the ſame Spirit, we may boldly giue an accountes of our faith to all men with humblenes and mekenes: that where as they backbite and ſclander vs as euill doers, they may be aſhamed and once

1
Luk. 24. 28.
ad. 1. 2.

2
1. Ioh. 3. 2.

3
Pſal. 8. 2.

4
Gal. 4. 2.

5
1. Peter. 5. 6.

stoppe their mouthes; seeing our good
conuerſation in Chriſt Ieſu; for who
ſe ſake we beſeeche thee, O Lord God,
to guide, gouerne, and proſper this
our entrepriſe in aſſembling our bre
therento praife thy holie Name. And
not only to be here preſent with vs thy
children according to thy promes:
but alſo mercifullie to aſſiſt thy like
perſecuted people, our bretheren, ga
thered in all other places, that they
and we, conſenting together in one
Spirit and truthe, may (all worldly
reſpectes ſet a part) ſeeke thy only ho
nor, and glorie, in all our, and their
aſſemblies.

So be it.

A COMPLAINT
of the tyranny vſed againſt
the Saintes of God, a con
feſſion of our ſinnes, and a
prayer for the deliuerance
and preferuation of the
Church, and confuſion of
the ennemies.

ETernal and euerliuing God,
Father of our Lord Ieſus Chriſt,
who haſt commanded vs to pray and
promiſed to heare vs euen when we
do cal from the pitte of deſperation:
the miſeries of theſe our moſt wicked
dayes compell vs to powre furthe be
fore thee the cōplaintes of our wret
ched hartes oppreſſed with ſorowe.
Our eyes do beholde, and our eares
do heare the calamities and oppreſſiō
which no tonge can expreſſe, nether
yet (alas) do our dull hartes righ
tuouſlic cōſider the ſame. For the hea
then are entred into thy inheritance, *Pſal 7*

C c r

they haue polluted thy Sanctuarie, prophaned and abolished thy blessed institutions, most cruellie murdered and daylie do murther, thy deare children. Thou hast exalted the arme and force of our ennemies, thou hast exposed vs to a pray, to ignominie and shame before such as persecute thy truthe. Their wayes do prosper, they glorie in mischief, and speake proudlie against the honour of thy Name.

Thou goest not furth as Capitain before our hostes. The edge of our sworde, whiche somtimes was most sharp, is nowe blunt, and doth returne without victorie in battell.

It appeareth to our ennemies (ò Lord) that thou hast broken that league, which of mercie and goodnes, thou hast made with thy Church. For the libertie which they haue to kill thy children like shepe, and to shed their blood, no man resisting, doth

doth so blind and puffed them with pride, that they ashamenot to affirme, that thou regardest not our intreating. Thy long suffering and patience maketh them bolde from crueltie to procede to the blasphemie of thy Name.

And in this mean season, (alas,) we do not consider the heuines of our sinnes, which long haue deserued at thy handes not onlie these temporall plagues, but also the tormétes prepared for the inobedient. For we, knowing thy blessed will, haue not applied our diligence to obey the same, but haue followed, for the most part, the vaine conuersation of the blinde world: and therefore in very iustice, hast thou visited our vnthankfulness. But (ò Lord) if thou shalt obserue and kepe in minde for euer the iniquities of thy children, then shall no flesh abide nor be saued in thy presence. And therefore, couicted in our own conscience, that most iustlie we suffer, as punished by thy hand, do neuer

the lesse call for mercie, according to thy promes. And first we desire to be corrected with the rodde of thy children, by the which, we may be broght to a perfect hatred of sinne and of our selues: and therefore, that it wolde please the, for Christ Iesus thy Sonnes sake, to shewe to vs and thy whole Church vniuersally persecuted, the same fauour and grace, that sometimes thou diddest, when the chief membres of the same, for anguise and feare, were compelled to cry: why haue nations raged? why hath the people made vp roares? and why haue Princes and Kinges coniured against thine anointed Christ Iesus? Then diddest thou wonderfully assist and preserue thy small and dispersed flocke: then diddest thou burst vp the barres and gates of iron: then diddest thou shake the foundations of strong prisons: then diddest thou plague the cruell persecuters: and then gauest thou some tranquillitie and rest after those raging stormes and cruel afflictions.

Psal. 2.
act. 4.

O

O Lord, thou remainest one for euer. we haue offended, and are vnworthy of any deliuerance: but worthy art thou to be a true and constant God, and worthy is thy deare Sonne Christ Iesus, that thou shuldest glorifie his Name, and reuenge the blasphemie spoken against the truthe of his Gospell, which is by our aduersaries damned, as a doctrine deceiuable and false: yea the blood of thy Sonne is trodden vnder feet, in that the blood of his membres is shed for witnessing of thy truth. And therefore, O Lord, beholde not the vnworthines of vs that call for the redresse of these enormities, nether let our imperfectiōs stoppe thy mercies from vs, but beholde the face of thine anointed Christ Iesus, and let the equitie of our cause preuaile in thy presēce. Let the blood of thy Saintes, which is shed, be openly reuēged in the eyes of thy Church that mortal men may knowe the vanitie of their counsels, and that thy children may haue a tast of thine eternall

Cc 3

goodnes. And seing that frō that mā
of sinne, that romane Antichrist, the
chief aduersarie to thy deare Sonne,
doth al iniquitie spring, and mischief
proceede, let it please thy Fatherlie mer
cy, more and more to reuele his deceit
and tyrannie to the worlde: open the
eyes of Princes and Magistrates, that
clearlie they may see how shamefully
they haue bene and are abused by his
deceiuable wayes, howe by him they
are compelled most cruellie, to shed
the blood of thy Saintes, and by vio
lence refuse thy newe and eternal Te
stament: that they in deepe considera
tion of their greuous offenses, may
vnfeinedlie lament their horrible de
fection from Christ Iesus thy Sonne,
from hence furth studying to promo
te his glorie in the Dominions com
mitted to their charges, that so yet on
ce againe may the glory of thy Gos
pel appeare to the worlde. And seing
also that the chief strength of that o
dious beast consisteth in dissension of
Princes, let it please thee, ô Father, whi
che hast claimed to thy selfe to be cal

led the God of peace, to vnite and knit
in perfect loue, the hartes of al those,
that looke for the life euerlasting. Let
no craft of Satā moue them to warre
one against another, nether yet to
mainteine by their force and strength
that kingdome of darknes, but rather
that Godly they may cōspire (illumi
nated by thy words) to root out frō
amongest them, all superstition with
the maintainers of the same.

These thy graces, ô Lord, we vnfei
nedlie desire, to be powred furth vpon
al realmes and nations, but principally
according to that dutie, which thou
requirest of vs, we most earnestlie re
quire, that the hartes of the inhabitā
tes of England and Scotlād, whō the
malice and craft of Satan and of his
suppostes, of many yeares haue disse
uered, may be firmelie vnited and God
be knit together in the vnitie of thy
word: open their eyes, that clearly they
may beholde the bondage and misfe
rite, which is purposed against them
both: and giue vnto the wisdom to

avoid the same in such sort, that in
their Godly accorde, thy Name may
be glorified and thy dispersed flocke
comforted and relieved.

The common wealthes, o Lord,
where thy Gospel is truly preached,
and harbour granted to the afflicted
membres of Christes bodie, we com-
mend to thy protection and mercy. Be
thou vnto them, a defense and buckler:
be a watchman to their walles, and a
perpetuall sauegard to their Cities,
that the crafty assaultes of their enne-
mies repulsed by thy power, thy Gos-
pel may haue free passage from one na-
tion to an other: and let all Preachers
and Ministers of the same, haue the
giftes of thy holy Spirit in such abun-
dance, as thy Godly wisdom shal know
we to be expedient, for the perfect in-
struction of that flocke, which thou
hast redeemed with the precio^s blood
of thy only welbeloued Sonne Iesus
Christ: purge their hartes from al kin-
de of superstition, from ambition and
vaine glory, by which Satan continual-
ly

ly laboureth to stirre vp vngodly con-
tention: and let them so consent in the
vnitie of thy truth, that nether the
estimacion, which they haue of men,
nether the vaine opinions, whiche
they haue conceiued by their writin-
ges, preuaile in them against the clea-
re vnderstanding of thy blessed word.

And nowe last, o Lord, we most
humbly beseeche thee, according to that
prayer of thy deare Sonne our Lorde *Ioh. 17.*
Iesus, so to sanctifie and confirme vs
in thy eternal veritie, that nether the
loue of life temporall, nether yet the
feare of tormentes and corporal death,
cause vs to denie the same, when the
confession of our faith shalbe requi-
red of vs. but so assist vs with the po-
wer of thy holy Spirit, that not only
boldlie we may confesse thee, o Father
of mercies, to be the true God alone,
and whome thou hast send, our Lorde *Ioh. 17.*
Iesus, to be the only Saviour of
the worlde: but also that constantlie
we may withstand all doctrine repu-
gning to thy eternal truth, reueled to
vs in thy most blessed worde.

Remove fro our hartes the blinde lo-
ue of our selues, ad so rule thou al the
actions of our life, that in vs thy go-
dlic Name may be glorified, thy
Church edified, and Satan finally con-
founded by the power and meanes of
our Lorde Iesus Christ, to whō with
thee, and the holy Spirit, be all praise
and glory before thy Congregatiōs,
nowe and euer. So be it.

Arise, o Lord, and let thine
ennemies be ashamed: let them flee
frome thy presence, that hate thy god-
ly Name: let the grones of thy pri-
soners entre in before thee: and pre-
serue by thy power, such as be apoin-
ted to death: let not thine ennemies
thus triumphe to the end, but let the
vnderstand, that against thee they
fight: preserue and defend the vine,
which thy right hand hath planted:
and let al nations see the glorie of thi
ne anointed.

Hasten Lord, and tary not.

A

*A GODLY PRAYER TO
be said at all times.*

Honor ad praise be giue to thee,
O Lord God almightie, moſte
deare Father of heauen, for all thy
mercies and louing kindnes shewed
vnto vs, in that it hath pleased thy
gracious goodnes freely and of thi-
ne owne accorde, to elect and chose
vs to Saluacion before the begin-
ning of the world: and euen like con-
tinuall thanks be giuen to thee for
creating vs after thine own image,
for redeming vs with the precious
blood of thy deare Sonne, when we
were vtterlie lo^u, for sanctifying vs
with thy holy Spirit in the reuelaci-
on ad knoweldge of thy holy worde,
for helping and succouring vs, in
all our nedes and necessities, for sa-
uing vs from all dangers of bodie
and soule, for cōforting vs so Father-
ly in all our tribulaciōs and persecu-
cions, for sparing vs so lōg ad giuing

vs to large a time of repēſe. Theſe
benefites, O moſte mercifull Father,
like as we knowlege to haue recei-
ued the of thy only goodnes, euen ſo
we beſeeche thee, for thy deare Sonne
Ieſus Chriſtes ſake to grante vs al-
waies thy holy Spirite, wherby we
may continually growe in thankful-
nes towardes thee, to be led into all
truth, and comforted in all our ad-
uerſities. O Lord, ſtrengthen our faith,
kindle it more in feruentnes and loue
towardes thee and our neighbours
for thy ſake. Suffer vs not moſt dea-
re Father, to receiue thy word any
more in vaine, but grant vs alwayes
the aſſiſtance of thy grace and holy
Spirite, that in hart, worde, and dede,
we may ſanctifie and do worſhip to
thy Name. Helpe to amplifie and in-
crease thy kingdome, and what ſoe-
uer thou ſendeſt, we may be hattely
well content with thy good pleaſu-
re and will: let vs not lacke the thing,
O Father, without the which we can
not ſerue thee, but bleſſe thou ſo all
the

the workes of our handes, that we
may haue ſufficient, and not to be
chargeable, but rather helpfull vn-
to others: be mercifull (O Lord) to
our offenses, and ſeing our debte is
great, which thou haſt forgiuen vs in
Ieſus Chriſt, make vs to loue thee and
our neighbours ſo much the more.
Be thou our Father, our Capitain and
Defender: in all tentations holde
thou vs by thy mercifull hande, that
we may be deliuered from all incon-
ueniēces, and end our liues in the ſan-
ctifying and honor of thy holy Na-
me, through Ieſu Chriſt our Lord,
and only Sauour. So be it. Let thy
mightie hande and out ſtreched arme,
O Lord, be ſtill our deſe, thy mer-
cy and louing kindnes in Ieſu Chriſt
thy deare Sonne our ſaluacion, thy
true and holy worde our inſtruccion,
thy grace and holy Spirite our com-
fort and conſolation, vnto the end
and in the end. So be it.

O Lord, increaſe our faith.

of MATTHEW. XV.

They teach me in vaine, teaching doctrine, which is mens traditions.

Mistakes committed in the printing.

In the Preface

Leaf 7. a. lin. 11. read, *Alexandrie.*

In the Psalmes

le. 55. b. verse 14. me this. le. 56. b. ver. 28. thy place. le. 69. a. ver. 9. their. le. 78. ver. 14. we be but.

In the Catechisme

le. 127. b. lin. 5. wherof. lin. 19. fight.