A GUIDE TO GODLINESSE
divided into three speciall
branches namelie,

Confession, Petition, Thanks
giving, and their severall
blossomes.

A Christian treatise, and no lesse sweet
and comfortable, than necessarie
and profitable to bee read, both for
common and private
use, &c.

BY ABRAHAM FLEMING,

I. Timoth. 4.8.
Godlines is profitable vnto all things,
which hath the promise of the life
present, and that which is to come.

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A Preface to the true Christian Reader

Mong all the meanes which God hath ordained to bring man to the estate of blessednesse, I find praiere to be pretious, profitable, and necessarie. Pretious, because it is the incense which wee are commanded to burne vnto the Lord in the sanctuary of our hearts: pretious I saie, because thereby wee obtaine at the handes of God, whatsoever tendeth to the good estate of the soule: and yet once againe pretious, because the Lord God, at the ascending thereof vp to heauen, stretcheth forth his bountifull hand, and largely bestoweth vpon vs whatsoever is beneficiall for our mortall bodies.

Profitable, because it procureth vnto vs the ministration of all manner commodities behooueful for this life. For it is the onlie instrument, which wee are commaunded by Christ in the Gospell to vse, if wee stande in neede of any thing: either temporall or spirituall, during our pilgrimage in this life, as the verie wordes of our sauiour seeme to import in this sense, saying: Whatsoeuer ye aske of ye Father in my name, it shal be giuen you. Againe, Aske, and ye shall haue: as if he said, If ye aske not, yee are wrothie to want, because you neglect the vse of the precept.

Nowe, who is so ignorant, but knoweth, that the asking, which Christ meaneth, is paraier? For to aske of God, is not to aske after the maner of men with a kind of carnall and corruptible affection, the ende whereof is to staie the force of con-
cupiscence, or desire, and the obtaining of that which is required: but it is an inward, secret, heauenlie and spirituall motion of the minde lifted vppe aloft with the wings of faith, and presenting it selfe before the throne of his diuine Maiestie, there attending vppon the will of his good pleasure.

Necessarie also, because we maie not, neither can bee without it, vnlesse wee meane to leade a defec- tive life, euen a life full of wantes and imperfections. For if there had not bee a necessitie in prayer. Christ would not haue charged vs therewith, by a speciall comman-dement, not so seldom as a hun-dred times recited. Being therefore pretious, profitable, and necessarie it is our partes to vse it, to frequente it, and to make it our dailie exercise, knowing that to praie often is of- ten to receiue: and by often receiu-ing wee wax rich to God warde, and by waxing rich in that respecte we become happie & blessed. Nowe to attaine vnto these ioyes, though thou hast (gentle Reader) not so fewe as a thousand helpes, and fur- therances, yet thinke not scorne, I beseech thee, in the bowels of Christ to vse this my guide to god-linesse, though it be ministered vnto thee by a poore earthen vessell, wherein I haue obserued this course, diuiding it into three branches: the first, confession: the second, Petiti-on: and the third, Thankesgiuing, each following other in the sequence or- derlie, as by prove in perusing shall appeare. Esteeme my trauell accor-dingly as it is meant, praying the Lord to increase my knowledge in the mysteries of his truth, and I will beseech his goodnes to kindle a keepe quicke thy godly zeale and loue the same.

Abraham Fleming.
The first Branch of Confession.

The first Blossome containing

1 A generall invocation vppon GOD with a common confession of our owne vilenesse. 2 Our cursed estate, not withstanding Gods grace offered by the Gospell. 3 The peruersenesse and crookednesse of our nature, with our corruption farre exceeding all other. 4 The small regard that wee have of the Gospell, with our ignorance of Gods truth, and his true service. 5 The knowledge of God joyned with hypocrisie, is detestable, and what insueth our unfruitfull profession. 6 A confession of our defections in godlie zeale and discipline. 7 How wee are affected to the Lawe and the Gospell. 8 The treasure of the truth maketh our guilt the greater. 9 The little effect that Gods great liberalities hath among vs wretches vngratious.

1. Lord, which arte glorious in power and holines, we being but dust and ashes, with the casting of our selues downe at the feet of thy high Maiestie: confesse that we are by nature nothing else, but a lumpe of wickednesse, whose naturall propertie is to growe in sinne, as wee growe in yeares, and to waxe strong in wickednesse, as the powers of our mindes and bodies receiue strength.

2 There is in vs, no holesome nor sound knowledge how to obeay thee: there is no maner of good will or affection to please thee: finally, there dwelleth no good thing in our flesh. And although our cursed e-state doth herein greatlie appeare, yet our sinne is made out of measure sinfull, through the exceeding grace which thou offereth by the Gospell of thy deere sonne: whereby wee are so farre from profiting that of our selues we shoulde waxe worse and worse.

3 For the more light of know-
ledge is shewed, the blinder would
we remaine: the greater obedience
is taught, the forwarder and stub-
borner would we become: if thou,
by the mightie working of thy ho-
ly spirit, shouldest not cause it to
bee fruitfull. And although wee
haue this naturall corruption
common with the whole rotten
race of Adam: yet we confesse, that
in vs it hath budded, and shot forth
so much more than in others, as
we haue had no meanes to kill it,
and to cause it to wither, than o-
thers haue had.

4 Where first of all
the gratious
offer of the treasure of thy holie
Gospell vnto vs, maketh vs guil-
tie manie waies. For where pas-
sing by manie other nations, thou
hast trusted our nation withall: yet
witha number of vs, it hath found
a smal intertainement and felt as
great resistance, as amongst them,
at whose gates it neuer knocked.
For a great portion of the lande
partlie neuer yeelding themselues
to the obedience thereof, and part-
lie fallinge from it, after they had
once yeelded, stand proudly as it
were at the staves ende with thee:
The rest, which make profession of
their submission vnto it, doo it not
accordingly. For first, there bee
heapes of our people, which either
through a deepe rooted affection,
and loue to Popish Religion, or
through a wicked opinion which
they nourish of embracing the
truth set forth, are so nousled, blin-
ded, and misled, as that they still
abide in an vtter ignorance of the
truth it selfe, in such sort, that al-
though there bee no want of prea-
ching, yet there are as rawe in the
knowledge of the true seruice of
thee, as they were expert before in
the seruice of the divell.

5 And where knowledge is to
anie such sufficiencie as is requi-
site for the inheritors of the king-
dome of heauen: there is it (for a
great part) ioyned with such hy-
pocrisie, as maketh them more de-
testable before thee (which sear-
chest the verie reines) than if
they had still continued in their ig-
norance. Now, for the remnant of
vs which through grace haue true-
lie, and faithfullie beleued, it is
with so great weaknesse of faith,
and so small reformation of man-
ers, that our glorious prefession
of the Gospell, supported and borne
out with so small shewe of good
fruits, which the excellencie ther
of doth require, maketh not onelie
the enemies to condemne vs, but
our selues to suspect one another,
whether we belong vnto thee or no.

6 Wherein O Lord, we acknow-
ledge that to be our great and hor-
rible sinne, that beeing put in trust
with this vspeakeable treasure
of thy holy Gospell, and preferred
before our neighbors, professors a-
bout vs: yet wee are in thankefull
obedience vnto thee, behind them
all: first in knowledge, last in zeale:
before them in the doctrine of thy
holy Gospell, behind them in the
discipline of the same.

7 The yoke of the slaverie of
our bodies with their popish reli-
gion laide vppon vs, wee willinglie
shake off: but the holie hands of thy
lawe whereby our riotous life and
affections shoulde bee brought into
bondage, wee doo hardlie and hea-
uilie admit. The Gospel. which
broughta freer vse of our lawfull
honours, pleasures, and commodi-
ties, was welcome vnto vs: but
the same Gos
pell, which restrai-
neth the vnlawfull licentiousnesse
of our ambition, in temperancie
and couetuousnes, is not so. Final-
lie, so much of the Gospell, as dooth
more neerlie respecte our saluati-
on, wee seeme to haue some care to
retain: but so much of
it as dooth
more directlie respecte thy glorie,
and the profit one of another, wee
make small account of.

8 And seeing the naked treasure
of thy holie Gospell had been a rich
reward of a most seruiceable subie-
cction: it comming vnto vs not a-
lone, but accompanied with so
long a piece, with so great a
welth, so plentifull aboundance of
all thinges, as this land hath neuer
or seldom vsed, other larges
towards vs, we haue beene so vn-
gratious towards thee againe.

9 Heere therfore is another staire,
whereby our simme climeth higher.
For that wee in the commodities
of this life, surmounting our aun-
cestours of the same profession of
the Gospell, in the time of King
Henrie the eight of most famous
memorie, and King Edward the
sixt: are for the fru tes that such a
liberalitie asketh at our handes, a
great deale woore then they: and
going beyond other landes in these
outwarde blessinges are outrunne
of them, euen in the very outwarde
testimonies and tokens of our obe-
dience towards thee.

The second Blossome,
containing

1 A confession of particular sinnes in
seueral estates, and first against Go-
vernours. 2 Against Judges, and their
indirecte proceedings. 3 A-
gainst ministers. 4 Their inordinate
affections. 5 Their omperfections,
wants and informities. 6 Against
the people, and their lacke of loue to
the truth. 7 Our securitie and want
of grace. 8 the aggrauating of our
sinnes and making of them more huge
and heinous. 9 The burthen which
Gods Lawe laieth vppon our shoul-
ders. 10 Our unworthiness of anie
benefit or good blessing, either tempo-
rall or eternall.

1. Ver and besides this
huge heape, and (as it
were) reeke of our ge-
erall and common
sinnes, wee haue to confesse (at the
barre of thy judgement seate) the
particular sinnes that wee haue
cocked vp in our seueral estates.
For our gouernours, O Lord, for
the most part, being more mindfull
of the fulfilling of their affections
than eyther of thy glorie, or of their
good estate which are committed
vnto them, haue not held so steadie
a hand as they ought to haue done,
either for the stabilising of the
lawes, by which (vnder thee) they
should haue ruled vs, and wee by
them should haue beeene gouerned
of thee, or for the thorough executi-
on of so manie, and so farre foorth
as they haue beene well established.

2 Our iudges and other mini-
sters of justice likewise, haue ey-
ther ignorantly, or corruptly, de-
clined from righteous judgement:
or giuing sentence for the truth,
they haue done it (duerse of them)
with no conscience of thy true feare
or loue of truth, but for respect ei-
ther certaine glorie, or of persons.

3 The Ministers which should
haue beene lights vnto all estates,
haue for the most part, no light in
themselues: and their estates, in
whose good constitution and sound
health, the rest should haue recoue-
red their health, is of all other the
whole number bee surveied, scarce
the hundred will bee found to bee
in the lot of a faithfull ministerie.

4 For ah, alas: howe manie are there,
which occupying the place of
Ambassadours, either for want
of abilitie, or for that they loue ease
and sleepe carrie no tollerable am-
bassage at all? How manie which
carrying the light of the Gospell in
their mouthes, carrie also in their
handes, the filthie water of ambiti-
on and couetous, wherewith to
quench it?

5 And those which by thy grace,
are for their might and wil in sme
good measure justifiable, notwith-
standing, for the most part, beare
it with such infirmities; [missing word]
slippes as well in a sound and sub-
stantiall maner of teaching, as al-
so in an euen life answering there-
vnto, that if thy blessing were not
mervellous vppon their labours,
wee should not neede to feare the
quenching of this fire of the holie
Gospell, kindled among vs by the
enemies: as that which hauing so
final attendanc
e of blowing, would
die of it selfe.

6. Finallie, the people beare so
small loue vnto their gouernours
of all sortes, in loue so small reue-
rence, and in them both so litle
willing obedience, that it maie bee
(not vneasilie seene) that all the
partes of the Church and Common
wealth haue conspired to pro-
uoke the Lord God agaynst them.
These our great and ouergrowne
sinnes, albeit they are gotten a-
boue our heades, yet rest. They not
heere. For where thou hast by thy
holy servauntes, the Ministers of
thy blessed worde, sharply chidden
vs, and in a seuer enounscing of
thy judgementes due vnto them,
fearfully threatened vs for them:
yet haue wee not trembled at thy
voice, at which the Mountaines
do melt, and the rockes doe rent a-
sunder.

7 A strange thing, that the Lion
shoulde roare, and the weake Lambs
should not be afraid: that the Lord
of hoastes should proclaime warre
agaynst vs, and wee shoulde not
goe foorth and meete his, for in-
treatie of peace. Nay, his wrath
(as hath bee shewd) hath beeene
and yet is kindled among vs: and
yet as senselesse men, and as dead
flesh, wee are not mooued: we are
pricked, and we feele it not. We are
wounded, and wee doo not so much
as aske, who hath stricken vs.
The tempest that is comming to-
ward vs, threatneth our vttter
drowning: and yet as a drunken
man, wee lie sleeping in the verie
top of the mast.

8 Whereby it is euident agaynst
our selues, that vnto the multitude
of our sinnes, wee haue added ano-
ther degree of wickednesse, which
is the continuance in them: vnto
our disobedience, wee haue joine
stubbornes and the viles and bot-
ches of our rebellion beeing ouglie
in thy sight, doe through the putri-
faction, and festrednes of them cast
out such a stinke, as the earth
which wee tread vpon, the waters
which wee drinke, and the aire
which wee breath, are tainted and
poisoned with the infection of
them

9 Yea Lord, taught by the won-
derfull iustice of thy righteous
lawe, wee charge vpon our heades
all the snares of our fathers and
grandfatehrs to the vtermost of
our generations which are past:
as those whereunto wee are iuster
inheritours, than vnto anie landes
or goods that they haue lefte vs:
whereby it falleth out against vs,
that our sinnes touch the clowdes, yea, breake into the heauens of thy Maiesties owne residence: whose measure beeing alreadie (as it see-meth) filled, there remaineth nothing, but that it should bee turned vpon our heads.

10 Wherevpon we make against our selues another confession, that wee are vnworthy of all the benefits of this life, or of the life to come: both those which wee either haue, or yet hope to enioie, from the greatest to the smallest, from the kingdome of heauen, to one onelie drop of water: that which either haue heretofore seazed, or bee yet possessed of vs. Yea, if thou shouldest ransacke all the hid and secret treasures of thy fearefull iudge-mentes which in thy lawe thou threatenest against the breakers thereof, not onelie to the rasing and weeping of vs from the throwing of vs headlong into the bottomelesse pit of hell: yet would wee therein also acknowledge thy righteous judgements. For to vs belongeth shame and confusion offaces, but vnto thee glory and righteousnes.

The third Blossome containing

1 An appeale to Gods promises in Christ, for the remission of our sinnes.
2 The bloud of the Lambe washeth vs whole white. 3 A prayer in the behalfe of the dispersed Church, against Papistes and Heretickes: and for Godlie unitie. 4 Gods blessinge maketh our lande fruitfull: and that wee are the Lords sheepe, our vnwor-thinesse notwithstanding. 5 A request for the continuance of his loue and mercie. 6 To what end it is to be desired.

1. Of this, both guilt of sinne, and desert of punishment notwithstanding(O Father of merces, and God of all comfort), wee trusting vnto the promises which thou hast made vs in Jesus Christ, are bolde throrugh him
humblie to call for the preformance of them. And first wee humble desire thee, to forgiue vs all our sins, Thou hast said, that if we confesse our sinnen, thou art faithfull to forgiue vs them. We who acknowledge the debt, cancell therefore the obligation: let not the multitude of them preuaile against vs, but where our sinne hath abounded, let thy grace more abound: and as wee praise thee to multiplie thy mercies.

2 And although we haue by continuance in them so soaked our selues, that thereby we are not onlie lightlie stained, but also haue gotten as it were the scarlet and purple die of them: yet let them al (wee praise thee) being washed in the bloud of thy sweete Lambe, bee made as white as the snowe in Salmon, and as the wool of the sheepe which come from washing. And to conclude, as our sinnes haue magnified themselues in an infinite length, breadth, deapth, and height: so let thy mercies (which passe all understandinge) of al sides and assaies outreach them.

3 Therefore also we most humblie desire thee, O Lord, that the Sinne being pardoned, thy wrath which is alreadie declared, may bee appealed towards all the Churches of our profession, and especiallie towards vs, that the manifolde breaches of the Churches, and Common-wealthes may bee made vp, that those beeing receiued into the bosome of the Church, which belong to thine election, the rest of the Papists and heretickes may be vterly rooted out, and that our enemies in religion being slain, wee may to the vtermost thinke all one thing, in the honest and peaceable gouernmente of the Common-wealth.

4 Vpon which vniting of vs in all truth and honestie, the curses of the plague and barrennesse beeing remouued, away may be made to thy blessings, which (as the hills doo the vallies) may make our land wholesomelie fruitfull. And that not onelie the wrath, which is alreadie kindled, may be quenched,
but that which hath beene latele threatned may bee caused to retyre.
For the grante whereof vnto vs, wee beseech thee to remember, that how vnworthie soeuer yet are wee thy people, and the sheepe of thy pasture whome thou hast redeemed with thymost pretious blood, watched ouer with a carefull eye, defended with a mightie hand: despiet not therefore, O Lord, the workes of thy handes.

5 And seeing thou hast loued vs whence wee hated thee, visited vs when wee desired thee not, then acknowledged vs, when wee knewe thee not now that there be a number of vs, which loue thee, desire thine abode, and acknowledge thee: holde on thy loue still, departe not from vs, deny vs not, O thou God of truth, which art the God that changeth not. And if thou wouldest or couldest forget vs, calling vpon thee, yet what should become of thy great name, which is called vppon by vs? And therefore for thy glories sake, and for thy blessed name sake, which in our destruction should bee rent and runne through, spare vs, spare vs good Lord, according to the vsuall dealing which thou hast euer kept with those, which in prayer haue had recourse vnto thee, and according to the old and vnchaungeable natures of a merciful, kinde, sparinge, and long suffering God.

6 Which mercie we doo not (O Lorde) desire, to the end that wee should tumble and wallowe our selues in our accustomed neglecte and contempete of thy holie worde: but together with mercie for our sinnes and the reward of them wee most humbly craue vppon the knees of our heartes, that for the time to come (how long or how shorte soever) wee with deniall and detestation of our selues, and of our wicked lustes, may offer vp vnto thee in Jesus Chist, our selues, our bodies, and soules to bee seruants at thy holie commaundement in that reasonable servise, which the high reason of thy holie word doth prescrib: and to bee weapons, or instruments of righteousnesse and
holines, as they have keene heretofore of the contrarie. All which things as whatsoever thou knowest to bee further needefull for vs, or for any of the Churches, wee praine thee, as our Saviour hath taught vs saying: Our Father which art in heauen, &c.

The fourth Blossome, containing

1 A confession of sinnes, and their due desert. 2 Transgression in thoughts worde, and deede. 3 None able to beare the burthen of our offences, but Christ alone. 4 A petition for a liue and feeling faith, and the fruities of the same. 5 For victorie against sinne by the assistance of Godz spirite 6 For the due examination of our thoughts, and an upright heart. 7 For conversation fit and agreeable to our calling. 8 For constancie in our profession, against all temptations and impediments.

Mercifull and heauenly Father, we thy servants doo humblie prostrate our selues before thy diuine Maiestie, acknowledging here in thy sight our hainous offences committed against thine omnipotence, seeing and beholding thy heauie wrath against them. We feel our selues laden (O Lorde our God) with a huge company of horrible sinnes, whereof euen the uerie least (beeing but conceiued in thought) is sufficient in judgement, to throwe vs downe to the euerlasting burning lake.

Our owne consciences, O Lord, do beare witnes against vs of our manifold transgressions of thy blessed lawe, of our securitie, and senselesse blindnesse, running headlong to destruction, committing sinne after sinne, although not notorious to the worlde, yet horrible before thine eies. The thoughtes of our heartes rise yp in judgement against vs: the vanity of our talke before thy Maiestie condemneth vs: the wickednes of
our deedes from thy sight reiecteth vs: all our wicked thoughtes, wordes, and deedes, with the inward corruption of our nature, doe altogether, as it were a whole lumpe and loade of sinne, lie heauie vpon vs, and with their intollerable weight, do eu en presse vs down to hell.

3 Wee doo dailie graone vnder the burthen of them, inwardly lamenting our owne follie, so greedilie running into them. In heauen, earth or hell, wee see none able to susteine the weight of them, but eu en thy dearlie beloued sonne Iesus Christ, who in mercie infinite, and compassion endless, hath sustained and ouercome that endless punishment due vnto them: in him therefore, in him most mercifull Father, and through him, we come to thee, beeing fullie assured according to thy promise, that thou wilt accept and take that full recompense, which hee thy deare son hath made for vs, as a iust ransom for all the sinnes of all those, who with a true faith take hold on him. In him therefore wee see thine anger towards vs apeased, thy wrath satisfied, and our debtes paid.

4 Increase in vs (good Lorde) wee beseech thee this liuelie and feeling faith: for wee feele it oftentimes in vs verie weake, and troubled with manie doubts: increase it in vs (O Lorde) that wee maie through thy holie spirit be assured, that the punishment of our sinnes is fullie in thy sonne discharge. Make vs, O Lorde our God, to feele this same in our soules and consciences, that Iesus Christ is ours, and all that he hath done, that we are grafted into his bodie, and made one with him, and therefore fellowe heires with him of euerlasting life. Let vs not onelie haue these wordes in our mouthes (good Lord): but through thy holie spirit, let vs feele the comfort of them in our heartes fullie sealed and settled in vs, that we feeling ourselves inwardlie before thy judgement seate discharged, and our consciences towards thee released, may be
swallowed vp with and vnfeigned loue toward thy heauenlie Maiestie, and towards our brethren for thy sake.

5 Make sinne to die in vs dailie more and more that we may hate, detest, and vterlie abhore all sinne and wickednesse in all men, but especiallie in our selues: that we may stronglie (through thy holy spirit) set our selues in open warre and defiance against all sin.

and wickednes that wee please not our selues in our sinnes, but streightlie examining sinne, by the iust rule of thy holie lawes, wee may vterlie from the bottome of our hearts, condemne even the least sinne in our selues, hauing our whole ioy, comfort, and consolation vpon thosethings which be agreeable to thy blessed will.

6 Giue vs grace alwaies to bee afraid to doo anyie thing contrarie to thy good pleasure: and from the bottome of our heartes, to examine and trie our thoughtes, before thy presence, that they bee vpright and vnfeigned, not hypocriticall in out warde shew onlie, and apperance, but that euen all corners of our hearts being opened and disclosed before thee, we may euen as though it were openly before the face of the whole world, bring them in shewe, knowing that a double heart is detestable in thy sight.

7 O lord, direct and guide our feete, as before thine eies, not onlie befor the eies of man, being more carefull to walke circumspectlie, in this respect, that we haue thee to be a viewer of our doings, a thousand fold more then the eies of man, that thus wee may walke as becom meth thy children, not onlie in outwarde shewe but also in sinceritie of hart, abhorring euen the least sinne in our selues, striuing, resisting, and fighting against sinne, not delighting our selues in sin, nor nourishing the same in our breast, but earnestly embracing, and studiouslie seeking after those things which be pleasant in thine eies.

8 O good Lord, make vs constant, and firme harted, that neither
the feare of man, nor losse of goodes, life, lands, possessions, or friends, drawne vs awaie from thee, to do a-nie the least thing contrarie to thy will and pleasure: neither the fa-vour or freindship of man, nor yet the flattering enticements of this world, not the vaine promotions of the same, doo mooue vs anie whit from the true and endless joy, delight and pleasure, which we ought to haue in those thinges which be a-greeable to thy will, and the con-stant performance of the same, but that alwaies to the ende of our life wee may continue in thy pathes, growing and increasing frm faith to faith, from strength to strength, til at the length wee shall come to thy euerlasting rest, Amen. T.C.

The second Branch, of Petition.

The first Blossome concerning A praier to God, at our vprising in the morning.

Bounrifull GOD which among all o-thers thine abundant blessings, hast giuen vs the bright daie and Sunne shine to be the guide and gouernour of all our doings, we beseech thee, that as thou art the father of light, and hast sent light among vs, not only the light of the cleare day, but also the light of thy glorious Gospell: so thou wouldest ddirect all that we go about in light, that wee may shew our selues chil-dren of light, in applying our la-bor, and occup[y]ing, both our mindes and bodies in the workes of light, that when the daye of retribution shall come, when thou wilt reward euery one according to the measure of their merits, we may enter into that light, whole brightnesse shall neuer bee darkened, there to liue with him, who is the light of the world, Iesus Christ the righteous, to whom with thee, and the holie Ghost, be all laud, praise,
honour, and glorie
for euermore,
Amen.

The second blossom containing
a petition to be said at the
putting on of our
clothes.

O Eternall and most mercifull
Father, wee beseech thee, as
thou hast giuen vs clothes to couer
our bodies, to hide our nakednesse,
& to preserue our corporall health:
so to decke and beautifie our soules
with the riches of thy true know-
ledge, which is the summe and
substance of all perfecte happines:
through Jesus Christ our sauiour,
Amen.

The third Blossome containing
A petition to be said at the
washing of our hands.

GRaunt O mercifull sauiour,
that as with this water, the
filth and vncheannes of our bodilie
members are washed and scowred:
so our inwarde soules may by the
dailie remembrance and vertue of
thy bloudie death and passion, bee
purged from all sinne and iniqui-
tie: that both body and soule being
voide of blemish, wee maie come
the neerer vnto thee in perfection,
Amen.

The fourth blossom containing
A petition to God, at our going
abroad, about our world-
ly businesse.

O Gratious God, which sancti-
fiest the heartes of hy chosen
seruantes, and circumcisest their
thoughtes, insomuch that they be-
come wholie acceptable vnto thee,
and are altogether cleansed from
carnalitie and corruption: wee be-
seech thee so to pitch the tentes of
thy protection and prouidence a-
bout vs this present daie, that all
things whatsoeuer we purpose, may by thy gratious guiding bee so disposed and prospered, that our heartes bee not caried awaie with the cares of this world, as hauing little hope in thine all sufficiencie and bountifulnesse. O Lord, so season vs with the salt, not of vnsavourinesse, least we be throwne out vpon the dunghill of probation, and so troden vnderfoote as outcasts of none account: but with the salt of sinceritie and rightousnesse so powder our spirits, that whatsoeuer we take in hande this present daie, may be so furthered, helped forward, and prospered by thy goodnesse, that wee thereby may reappe, sufficient commodite, none offended or discontented eyther with vs or our labour, nor thou by any meanes dishonoured, but highlie praysed and glorified both in vs and in our doinges, according to the saying of thy sonne, in the hollie Gospell: Let your light so shine before men, that they seeing your good workes, may glorifie your father which is in heauen. This, O lord, and all other graces necessarie, grant vnto vs for thy sonnes sake, our only mediatour and aduocate Amen.

The fift Blossome containing A petition to be said when we are at worke, and about our businesse.

Prosper, O Lorde, by the presence & assistance of thy grace, the businesse which wee haue in hand. Put into our minds to do it faithfullie, and rather for consciencesake, than couetousnes. Further our affaires, wee beseech thee of thine infinite goodnes, giue our labours prosperous & happie success, and graunt vs grace to glorifie thee in thy blessinges, Amen.

The sixt blossome, containing A petition vnto God at the leauing off from our labour,
wether it be body
or mind.

Almighty God, and most mercifull father, which cloathest
the lillies of the fielde, with such roialtie, as Salomon when hee sat
vppon the throne of his maiestie,
neuer possessed: which feedeth the
birds of the aire, the beastes of the
land, and the fish of the sea, with su-
stenance conuenient and agreeing
with their nature: We beseech thee
to accept at our handes, this sacri-
fice of thankesgiuing, offered vp
vnto thee for thy manifolde bene-
fits, and among all other, for that
thou hast hitherto prospered vs in
our busines and labour, which thou
hast not made frustrate & vnfruit-
full, but with due measure and
weight of profite and aduantage,
hast let it passe out of our hands.
And wee beseech thee O father,
that as thou hast hitherto beene the
ouerseer of all our studies and tra-
vels making them fruitfull and
beneficial to vs, so it woulde
please thee to continue still thine
accustomed bountifulnes, and to
giue grace that for the same we
may offer vnto thee, not onely the
claues of our lips, but also of our
hearts, through Christ Jesus our
onely sauiour and redeemer, Amen.

The seuenth blossome conteining
A petition to be said at the putting
off of our apparel.

Grant, O gratious God, thou
giuer and preseruer of all crea-
tures, that wee put off this our
apparell and cast it from vs: so we
may also, thy grace helping and as-
sisting vs, put off the old man, euen
the man of sinne, that clogged with
the lesse vice, and clothed with the
more vertue, wee may bee found fit
for thee to call vs out of this world:
through Jesus Christ our Saui-
our, Amen.
The eight Blossome conteining
A petition vnto God at our going
to take naturall rest.

Heauenly God, which art so
prouident, and watchfull for
the health and preseruation of thy
children, that they want nothing
necessarie for the supportation and
maintenance of this their transi-
torie life, not houses to harbour in
not garments to put on, not foode
wherewith to be nourished: final-
lie, nothing, whatsoeuer it is, that
they stand in neede of, whiles they
leade their liues in this transitorie
tabernacle: we beseech thee that as
thou hast let this day passe lucki-
lie ouer our heades, safelie defen-
ding vs from all dangers, and gi-
ging vs the fruites of our labours,
least our working should be waste:
so it would please thee in like mea-
ure of mercie, and peize of com-
passion, to bee our watchman, this
present night, and euerie night, so
long as our bodies and soules re-
maine coupled in this vale of vile-
nesse and miserie.

Also, O father, we heartilie be-
seech thee, that although darknesse
dimne the eies of our bodie, where-
by the vse of our externall and out-
warde, sight is made frustrate and
voide, yet the eies of the mind may
still bee broade waking and open,
continuallie looking for that com-
fortable comming of thy Christ in
glorie, that we may bee in a readi-
nesse when the trumpet soundeth.
Arise yee dead and come to iudge-
ment, which whether it bee in the
euening, at midnight, at the cock-
crowing, or at the dawning of the
day, none can tell, no not the An-
gels. But whensoever it is, O
Lorde, so keepe vs waking, that when
though co[m]mest, our lamps may
bee found burning. Graunt this
most mercifull father, for thy sons
sake, Jesus Christ the righteous,
to whome, with thee, and the holie
Ghost, three persons, and one om-
nipotent, almightie, everlasting,
and oneli wise God, bee all laud,
praise, honour, dominion, and glo-
rific, now and for euer, Amen.
The ninth Blossome containing
A petition for a Godly life.

Open our eyes, O Lord, that
wee may beholde the wonder-
full secrets of thy lawe, and there-
in as a steele glasse, discerne and
see our owne weakenesse, and by
our weaknes our wickednes, and
by them both our accursednes. O
procure thou the pleasant com-
fortes and consolations conteined
in thy Gospell, to sounde the verie
deapth and bottome of our soules,
by the plummet of a true and liuely
faith in Christ Jesus.

Grant also, wee beseech thee,
that our drie and stone hearts, by
the sweete dewes and showres of
thy heavenlie grace, dropping
downe and soking thereinto, may be
so moistened and ssoftened, that like
good ground they may euer be yeel-
ding forth plentifull and pleasant
fruits, to the glorifieng of thy most
holie name, the supplanting of sin
and the aduancement or vertue:
through the death and bloud-
shed of our Lord & sau-
our Jesus Christ,
Amen.

The tenth Blossomecontaining
A petition to bee said in time of
health, being a thankes gi-
ing vnto God for that
good blessing.

We knowe, O mercifull Fa-
ther, that a rotten tree can
not fructifie, no more can the body
of man diseased, take anie pleasure
in the vse of thy creatures, at least
wise verie little if any at all. For
as the morning deaw, or waterie
clouds, falling vpon the fielde, moi-
steneth the ground, and maketh it
fruitefull and pleasnt: euen so
health and soundnesse possessing e-
uerie limme, maketh the whole bo-
die, and all the members of the
same, apt and able for any exercise.
By the benefit whereof, we pur-
ueie for our selues, all such necessa-
ries as are requisite for this our fraile life. Knowing this most mercifull father wee referre it unto thy goodnes, praising and magnifieng thee for the same, and humblie beseeching thee to continue it in vs, and to glue vs grace that wee a-buse it not anie manner of waie. Grant this O bountifull God, for Iesus sake, Amen.

The eleuenth Blossome conteining A petition in forme of a confessi-on, to be said in the time of siknesse, or otherwise, when the partie diseased seemeth to be in danger.

Almightie and most mercifull father, the punisher of sinne, and the iust rewarder of iniquitie, I confesse vnto thee, that the mul-titude of my transgressions, and the loathesomenes of my life, can not but deeplie displease thy diuine Maiestie, and deseruedlie crie out for vengeance against me: yea, vengeance to death, for my misdeedes craue no better rewarde. I knowe that sinne is such a filthie and ouglie thing in thy sight, that who-soeuer are stained and defiled ther-with, are an abomination vnto thee: for thou beeing the God of righteousnes, delightest not in wickednes, neither canst take anie pleasure in iniquitie. I confesse that for sinne, thou hast sent manie strange and terrible punishmentes vpon diuers people.

The olde worlde in the fulnes of their offenses, were ouerwhelmed with water from heauen, to their vtter destruction. The Sodomites were burned, and their neighbours about them, even with fire and brimstone, for the filthines of their offences. The Aegyptians, a people obstinate and rebellious and alwaies setting shoulder against the Prophets, were re-warded for their misdeedes, with most horrible plagues, in the heate
of thine indignation.

Yea, the Israelites, a people peculiarly chosen to serve thee, at what time they sinned grievously, and displeased thy divine majesty, turning by the manifoldness of their transgressions, thy mercy into fury, thy clemency into anger, thy long suffering into reuengement, they felt the smart of thy rod, not wrathfully confounding them as castawies, but lovingly correcting them like children.

So most mercifull father, hoping that in the blood of Christ Jesus, I am adopted into the number of thy children, albeit my misdeedees are so manie, that they farre passe the landes in the Seas, or the starres in the Skies: yet I beleue that thy mercie, which is aboue all thy workes, is able to dispense with the multitude of my sinnes, and throughly to cleanse and wash mee from the blottes and spottes of mine iniquities.

And therefore (O gratious God) with unfeigned repentance I prostrate my selfe before thee, crying and calling vnto thee, to deal with mee in the measure of thy mercie, and not in the weight of thy furie, though my transgressions exceede number. For if thou shouldest reckon with mee in rigour, I should be found more light than vanitie, it would fare with me as with chaff before the winde, or as with bauen in a scorching fornace: mine end would bee death, my rewarde confusion. O heare mee therefore, O louing Lord, faithfullie calling vpon thee, with him that saide, O sonne of Dauid haue mercie vpon mee: and with her that said, If I might but touch the hemme of his garments, I shall be whole: and with him that said, Lord I haue sinned against heauen, and against thee: and with him that said; O Lord bee mercifull vnto mee a sinner. Cast downe thy louing lookes vpon mee lamenting Lazarus, Lieng in woefull case, visited by thy hand, and groning vnder the rod of
thy correction: spare mee O God, 
spare me O good Lord, and bee not 
angrie with mee for euer, I take it 
for an vn doubted truth that all 
manner of punishmentes proceede 
from thee, as accustomed meanes 
and woonted waies which thou v-
sest to call thy best children home: 
and therefore I am in so much the 
more comfort, that this thy visita-
tion and chastisement is no signe 
of thine endles anger against mee, 
though sicknes, and all kinde of an-
noyances sprang and issued from 
sinne: but a token and argument of 
thy fauour and louing kindnesse.

Yea Lord, though it tend to tem-
porall death, whereby my bodie is 
wounded, yet I am reposed in this 
hope and affiance, that my soule 
shall not see corruption, but shal bee 
receiued into heauen, to rest in the 
boosome of faithfull abraham, til the 
time be come of the generall judg-
ment and glorious resurrection.

I knowe, and it is the dutie of all 
true Christians to confesse no 
lesse, that from the beginning thou 
visitedst thy children: yea on them 
whome thou most tenderlie lo-
uedst, thou diddest lay some porti-
on of thy correction: partlie to trie 
them in tribulation, and to con-
firme their faith by patirnce in ad-
uersitie: but speciallie to assure 
their spirite, that they are thy chil-
dren, and thou their father: they thy 
heepe, and thou their sheepheard: 
they thy people, and thou their go-
urnour: they thy soouldiers, and 
thou their captaine: they thy cho-
isen, and thou their glorie. Thou 
calledst to the inheritance of thy 
kingdome, after the daies of his 
pilgrimage were spent. Abraham 
the father of the faithfull. Thou 
calledst vnto the ioyes of heauen 
Iacob and Ioseph, when they had 
rinne their appoynted race. Thou 
calledst vnto endlesse blessednesse, 
that mild mannered man, mirrour 
of meekenesse, Moses I meane, thy 
righteous seruant, when hee had 
fulfilled his course. Thou caledst 
vnto the place of eternitie, Iosua 
and Celeb, and other gratious 
ludges of thy people, when the 
houreglasse of their life was run
out. Thou calledst vnto the fort of feliciteit, Samuell, and Dauid, prophets of thine owne appointment, when their full yeares were expired. Thou calledst vnto Paradise of perfect pleasure, Ezechias, Iosias, & other vertuous kinges, when their earthlie tabernacle was torne and rent in sunder.

Thou calledst vnto euerlastinge happinesse, Elay, Jeremie, and the rest of thy seruants the Prophets, when they had liued their full time in this world. Thou calledst vnto thy kingdome, Iames, John, Paule, Peter, and other thine Apostles, when they had discharged their dutie in fulfilling their commission. And to conclude, thou calledst vnto the throne of triumph and victorie, Iesus Christ thy son, that immaculate and vnblemished Lambe, that innocent sheepe, that sweete Samaritan and surgion of our soules when that hee had finished the spiritual building, whereof he himselfe was the foundation, and cheefe corner stone: when (I saie) he had accomplished thy wil, and vanquished sinne, Sathan, death and Hell. In bringing which things about, thou diddest vse ordinarie meanes, euen death the way of all flesh: that by their example the seruants might bee comforted in sicknesse, that as thy kindnesse was plentifullie declared vnto them, in deliuering them out of this wildernesse, and translating them to eternall happinesse: so to me no lesse than vnto them, thou for a tune thou laiest thy hand vppon me, and scourgest me with thy rod, thy fatherlie loue and affection is manifest. For whome thou louest, him thou chastenest, and whippest euerie childe, thou adoptest and choosest, that the consolation of their spirit may bee the more increased, woe were I, if thou shouldest not visite me (O Lorde) wretched were my state, and condition, if thou shouldest not trie mee with the fire of afflictions. Sicknes is thy messenger: pouertie is thy messenger, whome thou incessantly sendest vnto thy seruants, to call them vnto thee and thy kingdome.
In consideration whereof, I thy childe, as I faithfully believe, adopted in Christ, visited at this present by thy hand, and patiently abiding the sharpness of thy scourge am erected and encouraged with a certaine and infallible hope, that at thy good pleasure thou wilt work all in me for the best to my soules salvation, and to thy selfe glorification.

Why should I murmur against thee, though I am gripped with anguish? Why should I mistrust thy mercie though my paines be somewhat extreme? Why should I despair, as though thou wert not mercifull? No, no: so long Lord, as there remaineth breath in my nostrils: & so longe as mine eyes are open: and so long as my toong hath the power of speach, thy spirit being present with mee, and comforting me, I will thus think with my selfe: the Lords will be fulfilled: when he seeth best time he will make an end of my tribulation. Hee doth not punish me as a reprobate to my condemnation: but hee correcteth mee as a childe, to my saluation. I am the worke of his hands, he created mee, and made me of nothing: to the honour of him selfe did he make me, and therefore I hope hee will not destroie his owne workmanship, though it re- steth in his will and pleasure, to dispose all things as semeth best to his diuine maiestie.

His childe I am adopted in the bloud of his sonne Iesvs Christ, inheritour of the kingdome of heauen through the spirit of sanctification, a member of his mysticall bo- die, a grape of his vine, a sheafe of his haruest, a sheepe of his flocke: and therefore I trust he will bee my gratious God. This is my com- fort, that thus thou dost chastice me, not in judgement, to desparation: but in mercie, to consolation: and this is my joy, that hereby I am assured, that my name is written in his register: and as for my faults, hee hath raced them out of his reckoning booke.

Why then should I hang downe my heade, athough confusion
were the portion of mine inheritance? To them that love God, all things turne to good. This his visitation is but a preparatuiue to further felicité, which in due time hee will reveale to me his seruants when he hath taken sufficient proove and experience of my patience, which I beseech him to stablish and confirme, that the possessi-
on of eternitie may bee the rewarde of my sufferance.

Wherefore, O most mercifull fa-
ther, if it be thine appoyntment (as thy determinations are secret and hidden from the hearte of man) that this my sickness and trouble bee vnto death, O then gratiously heare my supplication, and let the voyce of my crye enter into thine eares. Giue mee not ouer in my distresse and weaknesse, when satan is most busie to spoile mee: but stande thou like an invincible Giant on my right hand, let the wings of thy almightines ouer-shadowe mee, euen vntil my last gaspe. Moreouer, graunt most mercifull Father, that at the separa-
tion and dissolution of my soule and bodie, I may still continue thine, my bodie turning into dust, whence it tooke first substance: and my soule possessingheauen, whence it receiued being. O Lord send me a joyfull resurrection at the day of judgement, and let mee be numbered among the lambes, whome thou hast chosen to be joint heires with thee of thine owne happines in hea-
unly ioyes.

O Lord heare my praire, and let my crie come vnto thee. Lord haue mercie vpon mee, Christ haue mercie vpon me, O holie Ghost be my comforter: O blessed Trinitie receiue my soule into the place of glo-
rje, Amen.

The twelfth Blossome containing
A petition to be said at the houre of
death, ouer the partlie visited
and lying speechlesse.
uerlasting riches, thou
God of the quicke and the deade,
thou which hast appoynted euerie
man a mansion in this earthly pil-
grimage, and placed vs here as ten-
nants at thy pleasure, to remoue
and departe when it is thy will to
call vs: thou, euyn thou which ri-
dest vpon the wings of the winde,
whose seate is the heauen of hea-
ue: whose footstoole is the earth:
whose messengers are the Angels
and celestiall host: O bow downe
thine eies of pitie & looke vpon vs.

O thou glorie of Sion, thou
beautie of Herusalem, thou Alpha
and Omega, thou which art in-
comprehensible, the first person of
the holie Trinitie, open thy gartih-
ous eares, and heare the petitions
of vs thy seruants. O heare vs
and that betimes, thou sauer of
soules, whiles breath is in the no-
strels of this thy diseased and sicke
creature: for after this life, it is too
late to make intercession. Thou
hast chastened him O Lorde in-
wardlie and out wardlie, his
strength is turned into weake-
nesse, his health into sicknesse, his
flesh consumeth, his limmes are
lame, his eye sight wareth dimme,
his speech is stopped, all his senses
are nummed, his heart panteth, life
and death struggle within him, and
wrestle for superioritie. Hee
lieth in panges, hee is past hope of
recouerie to our judgement, hee re-
fuseth sustenance, hee can take no
rest, O looke vppon him, thou com-
fort of Israel, and deliuer Ioseph
out of this prison O Lord haue
mercie vppon him, O God make
him strong to endure this sharpe
and bitter conflict. Let not the ter-
ror of death, the torment of his
sicknesse, the losse of life, or depar-
ting from anie transitorie pleasure
withdrawe his hearte from thee:
but as thou diddest create it, and
powredst it into his bodie, so
vouchesafe to resecure it for thy selfe,
that thou maiest bee glorified in it,
both now and heereafter, when it
shall please thee to raise it vp with
the rest of the bosie in the least re-
surrection.

Behold Lorde, he is not able to
praise for himselfe, thy hande is so heauie vpon him at this present, hee can not so much as lifte vp a limme, thou hast whipped him so sore: hee is past hope of health in the eies of man, thou hast made such deepe furrowes vpon his backe: he is speechlesse, because thou hast taken away the vse of his tongue: so Lord, he lifteth vp his eies vnto heauen, not withstanding all these infirmites & weaknesses: O remember him, forgue him his sins, remit and blot out of thy reckoning booke, the ten thousand talentes which he oweth thee.

Hee is not able to testifie the inward sorrowe of his heart conceiued for sinne, so sharpe and seuere is thy present visitation, which iustifie and deseruedlie thou hast laid vpon him: and surelie, though thou didst punish him more rigo-rouslie, yet thou art not accusable of inijustice. For iust art thou O Lord in all thy judgements. But yet Lorde wee beseech thee, to asswage the heat of thy wrath, which if it burne still, and continue vn-quenched, alas, who shall be able to abide it?

Beholde Lord, how lowe hee is brought, all his bones are out of course, which waie so euer hee is turned, he feelith nothing but an-guish: no rest, no ease, no quietnes can hee take, such is the weight of thine anger against him, for the instruction of vs that are aliue, and here present at his visitation, that wee may learne thereby to de-test sinne, which is the cause of thy displeasure, and to amend, least a worse thing happen vnto vs.

O Lord wee beseech thee to consider our supplications, and to accept the praiers which wee poore out in thy presence, in the behalfe of this our diseased brother. And louinge Lorde, if it bee thy will to take him hence, O then we beseech thee to shorten his time, to ende his lingering sicknes, and to deliuer him from all earthlie trouble. But if it be thy pleasure to raise him up, beeing thus cast downe, and to quicken & strengthen him, whome thy hande hath driuen almost to
The thirteenth Blossome
containing

1. Gods vniversall gouernment. 2. That bee annointeth Kinges and Queenes, and why. 3. A petition vnto him in the behalfe of our gratious Queene Elizabeth. His mercie in preserving her in time of tribulation. 5. A priaier for the continuance of her good estate. 6. Against the enemies of the truth, either bee converted or confounded. 7. The church of God, and commonwealth, two sisters. 8. The death of Christ a full ransome for all our sinnes. 9. Requests to be dailie made of euery true Christian.

Gratious Lord, and most mercifull father, we acknowledge thee the Lorde of Lordes, and the King of Kinges, creating at the beginning, & ruling all thinges euermore in heauen and earth, according to thy woonderfull wisdome and power: and ourselles to be thy poore seruantes, the worke of thy hands and thy sheepe of thy pasture, subiected to thy majestie, and depending upon thy fatherly pro- uidence for all things.

2 Neuerthelesse, seeing thou in thy wisdome annoynest kings and Queenes, appointing them to rule ouer thy people, to sit as lieutenants in thy seate, to minister iustice, and most of all, as Fathers and Nurses to maintaine and cherish thy Church: commanding vs not onley to obey and honor them,
but moreouer to pray for them, as watching ouer vs for our good.

3 Wee therefore beseech thee for thy great mercyes sake, and for Iesvs Christes sake, to shewe thy mercie to all Kings and Princes, that maintaine thy glorious Gospell: but especially we pray thee to blesse our most gratious Queene and gouernour, Elizabeth thine handmaid, with all spirituall blessings, in Christ Iesvs, and with all temporall blessings, according to thy good pleasure, that in the great measure of thy effectuall loue, shee may more and more finde great increase of vertue, and wisdome, and strength in Christ Iesvs to the faithfull and happie discharge of her dutie, that her hollinesse and joy, and zeale of thy house may bee multiplied and everlasting.

4 And seeing it hath pleased thee, of thy singular mercie, to giue her this speciall honour, first to suffer for thy glorious truth, and afterward miraculoslie deliuering her out of the hands of her enemies, to set a crowne upon her head, and to make her the instrument to advance thy glorie and Gospell, for which she suffered, and to bring it out of darknesse into light, out of persecution, into this great and long peace.

5 As we giue thee most heartie thankes for this singular benefite, so we beseech thee to make her and vs euermore thankefull for it, and in thy good pleasure still to preserue her for the continuance of these blessings towards vs with all increase from time to time, to thy glorie, the benefite of the Church, and her infinite peace in Christ Iesvs, the prince of peace.

6 And furthermore, we pray thee for her, and the estate, that such as be enemies of the Gospell, and her enemies also, for the defence thereof may not despise the peaceoffered them to repentance, but that they may account thy long suffering, and her peaceable and vnbloodie gouernment, and occasion of saluation to their soules, and vnfeigned loue to the truth.
and their mercifull soueraigne, otherwsie, if they still remaine disobedient to the truth, rebellious to her highnesse, and dangerous to the state, then (O God of our salvation) as thou hast discovered them so discover them still as thou hast prevented them, so prevent them still, and let their eyes ware weare with looking, and their hearts fant with waiting for the coming of that which yet commeth not, neither let it come (O Lord) we beseech thee, but a blessed and a long raigne to her, and peace to Sion for evermore.

7 Also (deare father) blesse, so loue, so in thy spirit sanctifie and keepe her, that shee may in the spirit of counsaile and fortitude so rule that other sister also, namelie, this her Common-Wealth, that they may flourish togethier, and growe vp togethier as Palme trees in beautie, and in strength gien aide and helpe on to another, that in the Church the glorie of God may appeare, as the Sunne in his brightnesse and that the land may flowe with milk and honey, and true peace abounde therein, as in the triumphant reigne of Debora.

8 These graces (O Lorde) are great, and wee miserable sinners unworthy of the least of them: therefore looke not to vs, but to thy selfe, not to our iniquities, but to thy great mercies: accepting the death and passion of thy Sonne, as a full ransome for all our offensses, throwinge them into the bot-tome of the sea, and making his crosse and resurrection effectuall in vs to all obedience and godlinessse, as becommeth thy Saintes: that to all other thy good blessinges to-wardes our gratious souereigne, this may be added, that She guerneth blessedlie, ouer a blessed people, a people blessed of the Lorde, and beloued of the Lorde.

9 Yea Lord, that thy graces may abound as the waters of the Sea, in thy Prince and in the people in the Church, and in the Common-wealth, from daie to daie, till the date of our translation into thy kingdome, where justice inhabi-
teth, where also wee shall inhabite and reign with thee according to thy promise for euer. Grant these things (O mercifull Father) for thy deere Sonne our Lorde Jesus Christ his sake, in whose name we craue them at thy mercifull hande, praying furthermore for them, as hee hath taught vs to praie: Our Father which art in Heaven, &c.

The third Branch of Thankesgiuing.

Generallie deciphering in a pithie and ample mediation, Gods great goodnesse manifestlie appearing in the diuersitie of the blessings wherewith he hath crowned man. Also, a praier for grace to be thankfull. The contents more particularlie he open in the sequel.

The first Blossme

1. An introduction or calling vppon, God joyned with submission. 2. An acknowledgement of Gods manifolde blessings and his providence. 3. A petition for the gratious gift of thankfullnesse. 4. Testimonies of Gods infinitloue and of the effectes of the shining Sunne. 5. The sundrie uses of Gods good creatures appointed for mans releue. 6. Ornaments of the minde. 7. A request for true knowledge and perseverance, with the operation of the same. 8. Another for thankfulness. 9. What sacrifice God delighted in. 10. A supplication for grace to offer vp the same.

1 Etting before vs (O most mercifull & louing father) the godly Patriarches the holy Prophets, the true Convuerts, the constant Martyrs, & all such as haue loued thy glorie far aboue their owne life, wee prostrate our selues with all submission of soule and spirit, before thy throne of Maiestie, humblie beseeching thee (for Jesus Christ his sake) who is the fulnes of our ioie and comfort, to bende

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downe thine eares, and to heare the
praiers which wee powre foorth be-
fore thee: and for thy sonne sake, in
whom thou are well pleased, grant
the request of thy seruantes made
vnto thee at this present.

2 We knowe (most gratious God
and louing father) yea, we cannot
but in conscience acknowledge, and
with tongue confesse, that mani-
folde, yea innumerable are the gifts
which thou hast heaped vpon vs:
yea so manie are they, that we can-
not with voice vtter, neither
yet in heart concieue the greatnes
and worthines of them. For wher-
as all other creatures are made, framed,
and fashioned to serue the
vse of man, and to yeeld themselves
obedient and tractable to his com-
mandement and gouernment: on-
lie man representing and bearing
thine owne Image and likenesse
ruleth as a Lorde and reig-
neth as a king, ouer all creatures
indued with life: yea, there is no-
thing within the compasse of the
ample and wide worlde, but thou
(most gratious God) of thine in-
finte loue, and incomprehensible
prouidence, hast preordained and
appointed from originall of all be-
ginnings, to turne to the profite,
commodite, vse & benefite of mor-
tall and miserable man. Beastes
both wild and tame thou hast made
subject to his power: some seruing
for the sustenance and nourishment, O-
thersome being made appliable and
fit for his ease and assistance in bo-
dilie labor, as partakers of his
paines, and fellow labourers with
him in his bodilie businesse.

3 These creatures, O Lord, be-
ing thus ordained and ordered, by
and through thine everlasting and
vnchangeable appointment, thou
hast giuen and bestowed vpon vs
men, most vntthankefull, and of all
other the vnworthiest of such sin-
gular benefites: thou hast inriched
vs with their continuall and incess-
sant increase, and thou dost daylie
more and more, with new accesse
of graces and good giftes, in large
thy bountifull liberalitie towards
dvs, in such wise, that if we had any
feelinge of Christianitie: nay, if we

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were not altogether solde to sinne, and made bondslaves to our owne sensualitie and corrupt concupiscence, we could not but with zeale of spirit, and burning heat of heart, crye out with the Prophet David: O Lorde, how wonderfull are thy workes thorough all the worlde! Great is God, and most worthie to bee searched out. One generation shall praise thy workes vnto another, and they shall declare thy mightie power. I will set forth in worde the glorious maiestie of thine excellenctnesse, and thy wonderfull workes, &c. In consideration therefore, O Lorde, of the benefites, which thou hast, and at this present dooest powre vpon vs (which are so manie, that they cannot be numbered, and so great that they cannot bee measured) wee be-seech thee to plant in our hearts the good propertie & vertue of thankfulnes, least we proouing a barren and vnfruitfull sayle, bee so farre from yeelding good and wholesome hearbes, that wee seeme altogether choaked with noysome weedes, wherewith being ouergrowne, wee become vile, despised, contemptible, and nothing worth.

4 There be most liuely representations, and such testimonies of thy tender loue towards vs, as more plaine and manifest can not bee by anie meanes, neither for the outwarde eie of the bodie to behold, nor yet for the inwarde eie of the minde to contemplate and marke: namely, creatures both heauenly and also earthlie: heauenly, as the Sunne, wherein the brightnesse of thine omnipotent and vnspeakable majestie is testified to the worlde, which with his glorious beames, and most comfortable heate (being the lampe of light and life to all things, which thou by thy word in the beginning didst create) ministreth not onelie to man but also to beaste, foule, fish, yea to the creeping worne, occasion of inward delight and ioy. For, as when it declineth and draweth downe, auoiding the scope and compass of our eyes, it carrieth away with it in like manner the brightnes and glorie of the
day, whereby the darke and vnpleasant
night appeareth clad with roabies of ma-
jestie, and commeth like a Bride-
groome foorth of his chamber, the
foggges and mistes of the weari-
some night are chased and driuen
away, and thereby followeth, ouer
the face of the whole earth, most
comfortable appearances of thine
eternall prouidence, and infallible
arguments and tokens of thine
endlesse loue, to the safetie and
health of vs vile wretches, and
cursed caitises, notable continu-
ed, without the louely light of this
bright shining lampe which this
our transitorie life can by no
meanes lacke, it is not possible
to accomplish anie thing. Thou (most
mercifull father) hast assigned and
appointed the same to bee the direc-
ter of all our doings: for the want
of so necessarie a benefite, and most
uncomfortable blindnesse.

5 For the former excellent bene-
fite therefore (most gratious God)
as also for all other: namelie, thy
creatures framed and made for the
succour of man: for cloath and ap-
parell to couer his bodie, that it may
not bee annoied with the force
of sharpe and nipping stormes, nor
feele the smart of anie tempestuous
salt sea and fresh ri-
ers, and beasts of the field and fo-
rest to be his sustenance, against
the assualtes of hunger, and to
breake the force of famishment, to
maintain nature, prolong life,
strengthen the bodie, cherish the
heart, and to quicken and reuive
the spirits of the whole man: for
providing to his vse wholesome
hearbes and plants of speciall ver-
tue, to expell manie contagions
and hurtfull diseases, and flowers
of most fragrant sauour and plea-
sant smell, to delight the senses: for
making the earth bring foorth and
yeelde trees of woonderfull force,
stones of maruellous indurance,
and other metalles of strange and
singular qualitie to make him
commodious dwelling places,
wherein to inhabite and harbour,
that neither the rage of frostie
winter, neither yet the heate of
smothering sommer, nor anie sud-
The Diamond of Devotion

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den tempest and storme (except it please thee to worke contrarie to the common course of nature and expectation) can worke his inconveniency: for bestowing vpon him the riches and treasures which lie hid in the secret celles and bosome of the grounde, and the preious pearles of the vnmeasurable and bottomlesse death of the sea: finallie, for making all thinges, as well wanting, as indued with life, subject to his rule, readie at his commandement, and appliable to his seruice, wee giue thee most hartie thankes, and praise thee for thy goodnesse.

6 Besides these externall giftes of thine, where with of thine vnspeakable and free libertie, thou hast plentifullie stored & furnished man, thou hast moste gratiouslie reuealed, and euidentlie giuen triall of they Angular care and tender affection wherewith thou louest him thou hast illuminated and lightened him with the lampe of vnderstanding, reason, and judgement, whereby hee being conducted and guided, hath knowledge to make choice of that which is good, and that which is euill: of that which is wholesome, and that which is noisome: of that which is commodious, and that which is injurious: of that which is hurtfull and that which is fruitefull: and so consequentlie, of that which is his nature is agreeable, and that which is repunant and contrarie to his being.

7 As these thy giftes are great (good God and most louing father) as indeede they are exceeding great and woonderfull: so wee beseech thee to powre into our hearts, the liquor of true perceiuerance and knowledge, that wee somewhat, according as the deprauation and corrupt state of our nature will permitte, may discerne the force and fruit of thy fatherlie fouour, and that this vile and filthie vessell of our bodie, which is polluted, and as it were waxen mooldie with the dregges and leeze of sinne and wickednesse, being sanctified and clen-sed with the cleere watersprinkle
of thy purifying spirit, may become a fit and well seasoned vessel to receive the sweet and comfortable water of the fountain of life.

8 And because (most bountiful and gracious God) thou hast given us the use of all these things, and made us possessors of the same wee heartily beseech thee, to instill and let drop into the furrows of our hearts, the acceptable dew of thankfulness, wherewith our entrails being thoroughly moistened and made souple, wee may remember, and think upon thy tender love, and more than fatherly kindness, and in thy gifts give thee glorie and magnifie thy name with the sound of our heartes.

9 For alas what are we miserable and beggarly wretches, that haue nothinge by inheritance but sinne and wickednesse? what are we able to give, considering that we haue nothinge but that which we haue receiued? in respect whereof our owne wretchednes bewrayeth it selfe, and our continuall neede and nakednes is manifest. Onlie this thou requirest, even the sacrifice of praise and thanksgiving, which is the thing that we are commanded to pay vnto thee. For recompense thou requirest none, sith that whatsoeuer thou giuest, thou giuest freeli, without looking for reward.

10 Wherefore (most mercifull father and deare God) make vs thankful receuyers of thy benefits and that wee may give a testimonie of our thankfulness, loose and untwist the strings of our tongues, and open the pipes of our heartes, that they both may sound forth thy most magnificent maiestie, & praise thee to whom perpetuall praise belongeth. Graunt this necessarie petition most bountifull God, for the merits of thy sonne Christ Jesus, our onlie mediator and advocate,

Amen.
WE prayse and magnifie thee
O Eternall GOD, for thy
great mercie, in that it hath plea-
sed thee, among all the workes of
thine handes, to make vs the most
excellent and noblest examples of
thy iustice, wisedome, and goodnes.
Wee glorifie thee also for that im-
mortal essence, the principall part
of our nature, euen our reasonable
soule, which although it bee not
properlie comprehended in place,
yet is it resident in our bodies, and
there dwelleth as if a mansion
house, not only to minister life to
all the members and partes of our
bodies, and to make the instru-
ments thereof meete and fitlie ser-
ing. For the actions whereunto
they are appointed, but also to beare
the cheife office in the gouerment
of our life, and that not onely about
the duties, incident and belonging
to this earthly and transitorie life,
but also to stir and quicken vs vp
to the seruice & worship of thee our
most mercifull Creator.

And as wee pra
ise thee for crea-
ting vs like to thine owne image,
not onely in the outward frame of
our bodies, wherein thy glory doth
appeare, but also in the inwarde
shape of the soule, which is the pro-
per seate of thy likenesse: so do wee
magnifie thee for all the graces and
blessinges wherewith it hath plea-
sed thee to beautifie, adorne, and
[intich] the one and the other. Be-
seeching thee to vouchsafe vs the
direction of thy spirit, that we may,
during the time of our iourney in
the wildernesse of this world, em-
ploy and vse them to that principall
ende whereto they were bestowed
upon vs: namelie to the benefite of
our brethren, and the setting foorth
of thine eternall glorie: through
Jesus Christ our onlie
mediator and aduo-
cate, Amen.

The thirde Blossome conteining
A thankesgiuing for the be-
nefite of our election.

Glorie and praise bee giuen to
The fourth blossome conteining
A thankesgiuing for the benefite for our redemption.

W
"Ee giue thee most heartie
thanks for all thy good giftes
O eternall GOD, of thy great
goodnesse testified vnto vs euem
from the beginning of the worlde to
this present houre, and specially
for the performance of thy promise
made vnto our forefathers the
Patriarches, and their generati-
ons, but accomplished to vs, xppon
whome the endes of the world a-

thee. O Lord, in that thou hast
vouchsafed to call and electe vs a
peculiar and chosen people vnto
thy selfe, and to reckon vs in the
lot of thine inheritance, being or-
dained to saluation, whereas con-
trairwise, a great number are ap-
pointed to condemnation. Which
gratious gifte of thine eternall ele-
cction wee referre not to anie wor-
thines in vs, or to anie merits
of workes that wee are able to doo, but
onlie to the meere mercy, and boun-
tifull liberality of thee our maker,
who adoptest some into hope of
euerlasting life, and judgest oth-
some to eternall death: which my-
sterie is laid vp in the height of thy
heauenly wisedome, far aboue the
reach of our reason and vnderstan-
ding, that, according to thy will
and pleasure, thou mightest be ho-
noured.

Like thankes bee giuen vnto
thee, O most mercifull Father, for
that thou hast not onelie called vs
vnto the glorious estate of grace
but hast so assured the same vnto
vs: that the certaintie of the effect
thereof is not in suspence or
doubtfull. For it hath pleased thee,
of thine incomprehensible goodnes,
to binde vs togither one with ano-
ther in Christ our head, wee being
his mysticall members, and to knit
vs vnto thy selfe with a knot vn-
possible to be loosed, For this thine
vnspeakable mercy we praise and
magnifie thee, and thy sonne Jesus
Christ our tender mediatour and
advocate, Amen.
proch: knowing that the noblenes and excellence of our creation woulde so little profite vs, considering our fall in the person of Adam, that it woulde rather turne to our greater shame, such is thy justice, who deniest vs, when wee be defiled and corrupted with sinne, to be thy handy worke.

And therefore we cannot suffici-entlie extol the bottomlesse bounty in tending our decayed state, that when wee are damned, dead, and lost in our selues, didst send downe from heauen, thy deerlie and onlie begotten sonne, to take our nature upon him, and to die for our redemption, that in him wee might seeke for righteousness, deliverance, life, and salvation, according to the testimonie of thy seruant Peter, teaching vs, that there is none other name vnder heauen giuen vnto men, wherein they must be saued. By which name of Jesus, hee was not vnaduisedlie called, or by chance and aduenture, nor yet by the will of men, but brought euen from heauen by an angell, the publisher of thy decree, & with a reason also giuen, because hee was sent to saue the people from their sinnes. Unto thee therefore O God the father our Creator, and O Christ he sonne our redeemer, be all honor and praise for euer and euer Amen.

The fifth Blossome conteining A thankesgiuing vnto Christ, for the benefite of our reconciliation.

Most hartie thankes be giuen vnto thee, O tender sauiour of our soules, who being the immaculate and vnsotted Lambe of God the father, wast well content to be charged with our offences, that wee might taste the sweete fruites of thine innocencie, and didst most willingly offer vp thy body an oblation vnto thy father after that definitiue sentence, pronounced in the Consistorie, had passed against thee in judgement, that
we the children of wrath, outcasts from the Common-wealth of Israel, strangers from the covenant, and enemies vnto God, mightie by the divine vertue of thy death and passion, be reconciled, and escape the penaltie of the law, to the curse whereof sinne had made vs subject, but thou by thy sufferinges hast set vs at liberty, and delivered vs from danger of damnation.

We cannot imagine how to extoll thy mercie sufficiently, in taking vpon thee a worke of such difficultie, euen the appeasing of thy fathers wrath kindled against vs, in whome the glorious image of our Creator was shamefully defaced. Thy bowels of compassion, and tender loue, excede all comparison.

For the manifold torments which thou in thy mortall bodie didst suffer, in the presence of most vniust Judges, are assured warrants of thy tendernesse over vs: whom to set free from punishment, thou gauest thine owne deere and most sweete soule to be a satisfactorie oblation, vpon the which all our filth of sinne might be cast, and so cease, as not inputable vnto vs anie more, thereby reconciling vs vnto thy father, and sealing the same atonement with thy pretious heart blood. To thee therefore be honour and praise for euermore, Amen.

The sixt blossome conteining
A thankesgiuing for the benefite of our justifi- cation.

Let all and praise bee giuen vnto thee, O eternall God, who hast vouchsafed to adopt vs into the number of thy chosen children: not for anie of our merites, but for thy mercie sake, the curse of the lawe taking force by sinne notwithstanding. And wee extoll thy goodnesse O moste bountifull father, for that thou hast of thy free grace, for Iesvs sake, in whome thou art delighted, staid the execution of thy wrath and vengeance against vs, who haue prouoked thee to dig-
nation by our manifold sinnes and wickednes, which had vterlie ex-
cluded and shut vs out of the gates of thy good will, had it not pleased thee, at the intercession of thy bele-
ued sonne, to recyue vs into fa
uour, and to reckne vs for righte-
ous, by the remission of our sinnes, and the imputation of thy sonnes righteousnesse.
we haue so lead our life since the first time that thy hand planted vs in this worlde, as that the whole race which wee haue eunne, hath beene a kind of continual kindling of thy furie to consume vs: and yet (O vnmeasurable mercie!) thou hast so pitied our weaknesses, that thou hast and dooest justifie vs, that is to say, acquite vs that were ac-
cused, from al filthinesse, and that by the mediation of thy sonne Ies-
sus Christ, not by allowance of our innocencie, but by imputation of his righteousnes, that in him wee which in our selues are iudged vn-
righteous, might be counted righ-
teous. To thee therefore, O most louing father, and to Iesus Christ thy sonne, bee al honour and glory, Amen.

The seuenth blossome conteining
A thankesgiving for the gift of our sanctification

Almightie God, which from
time to time hast sanctified thy people, and purged their heartes from the prophane imaginations of idolatrrous and heathen vnbe-
leeuers, that they might be a holie heritage, and a peculiar people vnto thee, zealous of good workes, and addicted vnto the deuout service of thee, wee praise and magnifie thy goodnes, in that it hath pleased thee to sequester vs from the number of the pagan people, who are alto-
gether ignorant of thee, and thy di-
une worship, and hast opened the eies of our vndertsandings, and sanctified them by the visitation & presence of thy holy spirit, where-
by wee haue attained to the know-
lege of thy truth and the mysteries revealed in the same.
Which sanctification, as thou hast vouchsafed to begin in us, so wee most humbly beseech thee to continue even to the end and term of our life, that the olde leauen of maliciousnesse being quite cleansed away, wee may be changed into new vowe, to serve thee in holines and righteousnesse, which is the end of our election. O holy Ghost, which diddest descend in the similitude of a dove, and in the likenes of clouen tongues, overshadowe vs wee beseech thee, and take vp thy dwelling in our hearts, that whatsoever we saie, thinke, or doo, may savour and tast of sanctification: so shall wee for this, and all other thy good graces, as wee are bound by dutie, praise and glorifie thee for euer and euer, Amen.

The eight Blossome containing
A thanksgiving for our preservation.

Omnipotent God, most mightie in worde and deede, which hatest nothing that thy holy hands haue created, wee praise and magnifie thee for all thy beneficiies bestowed vpon vs from our infancie, untill this our present age: for vs all necessaries conuenient and agreeable to this our mortall life: we thank thee for our health, wealth, and libertie: our peace, quietnes & tranquilitie: our children, offspring, and affinitie: all which are thy blessings, not due to vs by desert, but bestowed vpon vs of thy goodnesse and free will.

And as wee glorifie for these thy temporall beneficiies, so we magnifie thee, and extoll thy moste holy name, for the rich treasure of thy word and Gospell, for thy holy sacraments, and other gifts poured vpon the Church and congregation: of whom wee confess our selues to bee members, and thy son Christe Iesus the principall and supreame head: in whome, being knit together like liuely stones, we make one spirituall building, erected to the honour of thy most blessed name.
Wee giue thee thankes also, O mercifull Father, for thy patience thy long sufferance, and forbear-
ing to punish vs, dailie offending against thy diuine majestie: for the preaching of thy worde, to call vs home vnто thee by repentance, and to a reformed life: for defending vs from bodilie dangers at home and abroade, by water and by lande, in companie and alone: whereas man-
ie a one dooth miscarie, as we see and by due proofe are able to testi-
fie. For some are drowned, some hanged, some burned, some boi-
led, some dismembered, some mur-
thered, one this waie, another that waie destroyed, in strange forme and fashion, by fire, by water, by weapon, by famine, by sickness and other casualties, some sud-
dainlie, some lingeringlie, some in-
famouslie, and diuers diuerslie, as they are eating, as they are drinking, as they are dancing, as they are cursing, as they are foreswea-
ing, as they are sleeping, as they are waking, some betrayed of their counterfeit friends, some insnard of their malicious enemies, some fall-
ing into the handes of theeus, on land, som assaulted of pirates on sea, and many by manifold meanes ouertaken with diuers dangers, oftentimes denouncing extremitie of death.

From the which perils, for that it hath pleased thee of thine infinite clemencie to preserue and saue vs from our verie cradle, wherewith we might haue beene ouerthrowne and so speedily dispatched, had not thy holie hande ouershadowed vs, and compassed vs round about, be-
ing wrapped in our swathling cloutes, wee giue thee most heartie thanks, and praise thy blessed name with pure and vndefiled lips. Accept our service, receiue our sacrifice, euen the eleuation and lif-
ting vp of our hands and harts vn-
to thee, and the oblation of thank-
giving presented vnто thy diuine Maiestie, for thine innumerable graces and blessinges plentifullie powred vpon vs from generation to generation. Glorie be to thee O Father, glorie bee to thee O Son,
glorie bee to thee O holie Ghost,
from age to age, from posteri-
tie to posteritie, and let all
people say Amen,
Amen.

The ninth Blossome conteining
A thankesgiuing for the gratious
gift of the Gospell.

O Almighty God, which in thy
due and appointed time, didst
abrogate the lawe of Moses, by
planting in the place thereof the
Gospell of the Sonne Christ,
whom when the fulnesse of peeres
was come, thou didst sende downe
from heauen, that he might for our
saftetie accomplish the summe of
thy diuine pleasure and will. Wee
giue thee most heartie thankes, for
that it hath pleased thee, of thine
especiall goodnesse, to admit vs a-
mong the number of Gentiles, vn-
to whome the same Gospell, which
he brought from the bosome of thee
his heauenly Father, is preached
and the mysteries of the same re-
vealed.

We magnifie thy most excellent
and right glorious Name, for that
thou hast called vs to this state of
godlie life, lightening the dimme
eyes and opening the dull eares of
our vnderstandings by the finger
of thy grace, whereby wee are put
in possession of the iewell of true
Christian ioy, euen the sacred and
holie word, the key of knowledge
conducting vs thereunto. Giue vs
wee beseech thee, O mercifull fa-
ther, such measure of thy spirit,
that we may highlie esteeme o
of this
most precious pearle, and shew our
selues not vnthankful, with the
Gaderens, vnto whome thy sonne
did disclose the vertue of his diui-
nitie: but thankfull with the Sa-
maritane, whom he cured of the le-
prosie. In the meane time, wee
praise thee, and as we haue hither-
to magnifie thee, though not as
we shoulde, yet as we could, so will
we extoll thy goodnesse, which
is praise worthy world
without ende,
Amen.

The tenth Blossom conteining,
A thankesgiuing for the safetie of the Church.

O Eternall God, who from the beginning diddest so tenderlie loue thy little flocke, that as the henne couereth her chickens, so thou ouerspreadest thy people with the wings of thy pruidence. Ex-ample wee haue of Noah and his familie, of Lot and his kindred, and of dowerse other, whome thou presueth from imminent perill, when the contrarie part, even the wicked thine enemies were vttler-lie confounded.

We giue thee the glorie due vnto thy most blessed Name, for sau-ing the shippe of thy Church shaken with the tempests of tyrannous & tempestuous seas: for protecting it from the malice of spirituall pirates, who with the gunshot of their bloudthirstinesse, looke to sinke this thy little vessell, and to ouer-whelme it in the waues, that the remnant of thy beloved may be root-ed out, and vttlerly destroied.

Praise and thankes be ascribed vnto thee, for rescuing thy [fifty] sheepe from the chaps of rauening woolues, whome it hath pleased thee, whiles they haue attempted the ruine and vndooin of thy little houshold, to ouerthrowe, and to cast the shame of their owne enuous deuices in their owne faces, con-founding thy foes, who bragged of triumph, by making flesh their arme: and crowning thy souldiers with garlands of victorie, contrarie to hope and expectation. Be-seeching thee to continue this thy care and kindnes to thy congrega-tion, cooped vp in narrowe and streight corners of the worlde, and trenches about with thousands of enemies, who watch a due time to migle our bloud with our owne sacrifices. From the which vn-happie houre deliuer vs, increasing our number, strengthening our power, and fighting for vs thy people. For vnto thee only wee ap-
peale, who art able to prevent all
the policies of Sathan, and euerie
member of his ministerie. So shal
we sing songs of thanksgiving in
thy sanctuarie, and lifte vp our voi-
ces of praise both euening and
morning vnto thee the holie
one of Israel Hosanna
in the highest,
Amen.

FINIS.