A

Plant of pleasure, bea-ring fourteene seuerall flowers
called by the name of Holie
Hymnes and spirituall
Songs.

Wherein such godlie exercises are
presented to the handes of euery particu-
lar person, as may conuenientlie be ap-
plied to their priuate vse not only in
the pleasaunt spring of prosperity: but
also in the heard winter of
adversitie.

By Abraham Fleming.

Epbes.5.verse.18.19.
Bee ye fulfilled with the spirit, spea-
King vnto your selues in Psalmes, and
Hymnes, and spirituall Songs, singing
And making melody in your hearts

AT LONDON.
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1602.
A preface to the true Christian Reader.

It is a natural inclination of man, for the delighting and solacing of himself, after some labour or exercise, to seek such recreations, as do best agree with his disposition. Hereupon, some couet this game, others that: and everie man in deed what doeth most for his contentment. Which kind of recreations and refreshings men are not forbidden in God's word to use, so that the fear of his divine majesty prevent them in all their actions: and that they abuse not those bounties of recreation to a licentious and wanton libertie.

Verie necessary it is, that consideration be had of the state of the bodie, which cannot alwaies endure labour, but that now and then it must be refreshed, not only with some intermission & ceasing from trauell but also with some kind of exercise coupled with delectation and pleasure, whereby not onelie the bodie, and everie member thereof, is comforted, but the mind also, and the faculties or powers of the same jollily quickened.

Such care taken for the bodie, which is earthly and corruptible, should teach vs (I thinke) a point of wit, which wee want, touching the regard wherewith we ought to bee mooued for the good estate of the mind or soule, which is heavuenlie, and immortall. For how much the minde is more precious than the bodie, so much the more, wisedome would it be esteemed: otherwise wee shall seeme to preferre the shell before the kernel, the barke before the pith, the shadowe before the substance, yea, most absurdly, wee shall refuse wheate for chaffe,
pure gold for drosse, cleare wine for dregs, and in conclusion repent our want of grace.

It were behoofefull therefore for us, first and principallie to see to our mind, which is the chiefest part of our essence and being, that the same after some serious studie and contemplation, desiring to bee refreshed, bee notfed with fond fantasies, fables, dotages, imaginations, dreames, & I cannot tell what idle and vnfruitfull discourses, which kindle the affections, and set the flesh a gog: but rather with holy exercises, and godlie meditations, such as are and may be prouided for the purpose, to reuieue the spirit, and quicken the new man, if the partie be gratiously affected.

Thou hast here therefore presented vnto thine hand (good Reader) a Plant of pleasure, bearing fourteene seuerall flowers, called by the name of holy Hymnes and spirituall Songs, to reade at thy pleasure for thy recreation, as for thy profit: which I haue put partlie in rythme, and partlie in prose, for the satisfaction of sundrie Readers desires, some being addicted to this, and some delighting in that kinde of writing. I would to God it were in mee to frame my wit to the will of the well disposed in all points. I haue done what I could, the Lord knoweth what I would, his name be praised for all, whose glorie to seeke and set forth, I beseech him giue vs all grace, so shall the faithfull reioice and clap their hands, but shame shall fall vpon the reprobat, and force them to hang downe their heads.

Abraham Fleming
A Plant of Pleasure,

Bearing fourteene seuerall
flowers

The first Flower

called a holy Hymne

containing

1. A Petition vnto God for the remission
   of sinnes. 2 A description of gods great-
   nesse. 3 Of his habitation, and that
   he seeth all things.

A

As the Sunne is the

soule and life of the

world, so is thy word

(O God) the com-

fort of my heart.

Be gratious & fauourable vnto

me thy seruant, that I may be free

from the malice of mine enemies.

Reward mee not according to

my deseruings (O Lord) for I am

full of sinne, and in me there is no

righteousnesse.

According to thy louing kindness

Therefore (O mercifull father) blot

mine offences out of thy register

and pardon me.

Haue mercie on me, O fountain

of all mercie, cleanse mee from the

corruption of sinne, and wash mee

with the water of thy word.

Am not I a reasonable creature,

indued with knowledge and un-
derstanding? O Lord to whome

should I then come but to thee?

2. Men, beasts, fishes, and foules,

they are the works of thine hands

by the vertue of thy wode they

were created and made.

From the rising of the Sunne

to the going downe of the same, I

will continue in the contemplati-
on and view of thy greatnes.

Lighten the eies of my heart (O

Lord) that they may see the migh-
tiness of thy majestie in thy crea-
tures.

Endlesse is thy glorie, and thy
power is incomprehensible: wonderfull art thou in thy judgments.
    Maruellous things are wroght by thine omnipotent hande day by day, the eies of all people are witnesses of thy power.

3. In heauen is thy dwelling place, from whence thou beholdest the comings in, and the goings out of all men.

    Nothing is hidden from thine eies, O Lord, the brightnesse of thy maiestie can not be absent.
    Giue me grace (O God) to leade my life in the loue of thy law, so shal I not miscarre.

The second Flowre is called a spiri-
    Twall Song, containing

B

1. Al people praise the Lord, with faithful heart and voice, Be bolde to magnifie his name, and therein to reioice, Remember well the worke, which he for vs hath wrought, And laud his name accordingly, In word, in deed, and thought. Hell gates he hath shut up, In spite of Sathans power. And saued soules of sinful men From torments sharpe and sower. Most mighty is his arme, his greatnesse hath none end, From force of foes that vs assault, all his he doth defend. 2. Lord lighten thou our hearts, that we may praise thy power Eternally which flourisheth, and worketh euery hower. 3. Most mighty is thy word, thy maiesty surmounts, In glory none so excellent, (as scriptures cast accounts.) No Prince nor Potentate, may with thee once compare,
The Diamond of Devotion (1602): A Plant of Pleasure.

Transcribed by Clare Painting Stubbs

1. A request for assistance against our adversaries.
2. A confession or our vilenesse by reason of sinne.
3. A petition for true mortification and regeneration.
4. Of the pretentiousnesse of mans soule.

R

1. According to these vnmeasurable mercies, O God, heare my prayer, and let thine eares bee open to the crie of my complaint.
   
   Bee my Sauior and deliuerer from danger and distresse, & bridle thou the despertanesse of mine adversarie, that he do me no mischiefe.

   Rebuke then (O Lord) that go about to raise reproches against me: chastise them, that they may see wherein they haue offended.

   As for mee, I will withstande them in their maliciousnesse: for I hope thou wilt arme mee with the spirit of fortitude and patience.

   Holy one of Israel, heare the supplication of me thy seruant, and in the time of necessitie assist me.

2. A worme and no man O confesse my selfe to bee, yea, more vile and contemptible, than anie vreasonable creature: for sinne hath stoong my soule.

   My hart is defiled with a thousand corrupt cogitations: yea, the thoughts which are hidden in my heart, are not so infinite as they are wicked.

   From mine infancie and cradle I have beene blemished with sinne, and as for righteousness or iustice, there is none in mine intrailes.

   Lord I am so ouer whelmed in sinne and iniquitie, that I stand in continuall feare of thy punishment: Oh giue me grace to repent!

   Euening and morning I call my sinnes to memorie, and they are more in number than the haires
of my head: yet (O Lord) be mer-
ifull.

3. Make me a new creature by
the inspiration of thy sanctifying
spirit, and let mine inward man be
circumcised with the razor or mor-
tification.

Increase in mee godlie desires
and let all carnall concupiscences
bee quite quenched in mee, that I
may long after nothing, but the
loue of thy law.

4. Nothing is more precious in
thy sight (O Lor
d of man. O let not sinne preuaile a-
gainst it.

Grant mee thy grace eu en to the
last houre of my life, that I
may haue in Heauen mine inheritance,
purchased by Christ his death and
passion, Amen.

The fourth Flowre called a Spiri-
tuall Song, conteining

1. A glorying of God. 2. An exhortati-
on to praise him. 3. A repetition of
certaine properties in him. 4. A pro-
testation or vow of Christian dutie to
do him reverence.

A

1. All glorie vnto God,
   the guider of the iust,
Blest be his name in Heauen and earth,
   whereto the righteous trust.

2. Repaire his tempels to,
   him worship and adore,
   Alleluia
   sing and say,
   to him for euermore.

3. He is the God of grace,
   whose kingdome knows none end,
   A mightie God, from all annoies
   that can his flock defend.

Most mercifull is he
   to such as do repent,

Forgiuing them, which for their sins
   are sore and lament.

Laud we his holy name,
   as dutie doth command,

Each tongue found out his maiesty,
   adore him sea and land.

4. My heart my tongue and voice,
   shall play the Organ pipes
In praising him, out of the skore
our desperate debts which wipes.
No time will I let slip,
(if God do giue me grace)
Greate thanks to render to his name
which filleth euery place.

The fifth Flowre called a
holie Hymne, containing
1. The rewarde of the proud and impe-
nitent. 2. An admonition not to be
high minded. 3. To bee touched with
compassion towards the afflicted. 4. To
be mindful of Gods mercies in tribu-
lation. 5. A declaration of his omni-
potency and power. 6. A petition that
the word of God might be the rule of
our life.

H
1. An humble heart is a sacrifice
unto the Lord, a contrite spi-
rit hee will not despise: as for the
proud and impenitent, hee casteth
them out of his fauour in the heate
of his indignation.

2. Bee not high minded, neither
puft vp with a vaine opinion of
thy selfe: but consider that thou art
but dust and ashes, and that thou
hast nothing but naughtinesse by
nature.

3. Relent at the aduersities and
afflictions of thy neighbour, and in
the bowels of compassion mitigate
his miserie for nothing falleth vp-
on him, but the same may in time
chance to thee.

Arme thy selfe with patience,
to endure all tribulations: if God
chastice thee with anie kinde of pu-
nishment acknowledge thine owne
trangressions in that behalfe and be
penitent.

4. Haue in thy mind the greatnes
of Gods mercies which are aboue
all his works put thy trust in him
in the time of trouble, he wil deliuer
thee, and set thee at libertie.

Aske after succour where it is
to be found, the Lord is all suffici-
ent, hee hath treasures of good
things for them that loue him: as
for the wicked of this world, they are out of his favour.

Much mightier is the mercie of the Lorde, than the heart of man can conceiue: of his power ther eis no ende: all the worlde is replenished with his greatnesse most excel-and glorious.

5. Fall downe yea hils before his presence, tremble ye deepes at the girth of his maiesty: for the whole compasse of the world he holdeth in his hand, to dispose the same at his pleasure.

Lord God of Iacob, who is like unto thee? Heauen and earth are witnesse of thine excellence: the Sunne and the Moone declare the greatnesse of thy glorie to all nations.

Everie creature telleth abroade that thou art omnipotent: for at thy becke all things obeie, yea Heauen itselffe, which is thine owne habitation, trembleth and quaketh at thy thundering voice.

6. Make me (O Lord God) obedientlie to lead my life, direct thou holie worde be a lanthorne before me, that I goe not astraie.

If I haue at anie time swarued and gone amisse, it hath come to passe though the want of thy worde, which (I beseech thee) let lighten my goings, like a bright burning lampe.

Not withstanding (O Lord) I deserue no such fauour and loue at thy handes: yet for thine owne sake, which art the fountaine of mercie, vouchsafe to shew thy selfe gratious.

Glorie, honour and praise be ascribed vnto thee, which hast beene from beginning of beginnings, and shalt continue in power and maiestie, when all things vanish and decaie.

The sixt Flowere called a spiri-tuall Song, conteining
1. A petition for humility, and assistance against our enemies. 2. For mercy and
A

1. An humble heart O God, 
   vnto thy seruants giue, 
Be thou to them a louing Lord, 
   whiles in this world they lieu: 
Regard thy little flocke, 
   be thou to them a shield, 
And them defend from greedy Wolues, 
   least ouercome they yeeld. 
2. Haue mercie on vs all, 
   whose wayes most wicked are 
And to the path of Paradice, 
   our speedy steps prepare. 
Make vs to loue thy law, 
   and therein to delight, 
For that is an oblation 
   most pleasant in thy sight. 
3. Let me so leade my life, 
   that what I thinke or say, 
Extend vnto the laud and praise, 
   of thee (my God) always. 
In faith and in good workes O God) 
   vouchsafe I may abound. 
Nothing, though high of price, 
   and glorious to the eie, 
Grant mightie God from thy precepts 
   may draw my feet awrie.

The seventh Flowre called a bo-
lie Hymne, conteining
1. An invocation to God for succour in affliction. 2. For the restitution of perfection lost by sinne. 3. For the fortifying of faith in time and triall. 4. For prosperous success of our enterprises. 5. For protection and strength in persecution of the Gospell. 6. A deprec-ation against Gods enemies, and the adversaries of his word.

M

1. At euening and at morning 
   I praise thee, O God, early 
   doo I call vpon thee: yea, before the rising of the sunne doo I direct 
   my voice to thee, my king, and my God. 
   Bee not far from me in the time of mine affliction, but when trou-
   bles assault me, be thou present and
at hande to defend mee, so shall I feele comfort in my soule, and glorifie thy most excellent name.

2. Restore to mee the fulnesse of thy grace, which mine owne sine, and the transgressions of my progenitours haue diminished, that by the restitution of the same, I may the more vprightlie leade my life before thy face.

3. And though the world be ful of wickednesse, and thy glorie dailie derogated by the diuillish deuises of lewd liuers, yet so fortifie my faith, that I fall not away from thee. Help me, O God, to withstand the subtile suggestions of Sathan, and all Sathanicall Soldiours, such I meane as set shoulders against thee, and thy sonne Christ.

4. Accept me among thy chosen children, and ouershadow me with the shield of thine omnipotency, that whatsoeuer I take in hand, may haue happie successe to my profite, and thy glorie.

5. Mightily protect me in al pe-rils, and dangers, specially in the time of persecution, when the Gospell is called in question among false Heretickes, superstitious Papists, and cauilling Schisma-Tikes.

Fortifie my spirit with the ar-mour of thy worde, that I may power it out plentifully in the pre-sence of thine enemies to their shame and confusion, and to the ad-uvancement of thy name.

Let not their sophisticall asser-tions intangle or intrap me, but let thy sacred scripture so flourish and fructifie in my heart, that by thy gratious gift of vnderstan-ding, I may control them in their errours.

Enter thou with mee, O Lord, when I am cited to appeare before the Sathanicall synagogue, which presumptuouslie call the profess-sours of thy Gospel to a reckoning of their Religion. O be thou mine assistant!

Make them ashamed of their ma-
litious imaginations, and in their owne snares let them be intangled, ouerwhelme them in the pit which they haue prepared for others, so shall I magnifie thy heauenlie power.

Increase in them the spirit of wilfull blindnesse, because they haue not beene harbourers of thy faithfull Ministers, and because they haue contemprously with stood thy word: which is the liquor of life.

Neuerthelesse, if it bee thy pleasure, such as feele any remorse of conscience, and bee sorie for their obstinacie, vouchsafe to receiue them into thy fauour, that they may bee witnesses of thine vnspeakable mercy.

God the the Father, God the sonne, and God the holie Ghost, heare my praier, and let my cry be considered: for thine owne sake and for thy sonnes sake (O God) looke downe from aloft, and shew thy louing kindnesse to all people.

_The eight Flowre called a spiri-tuall Song, conteining_
1. The chiefest comfort in this life. 2. The meanes whereby to obtaine blessednes.
3. The cause of a quiet conscience, and how it is come by. 4. An exhortation to glorifie God.

_F_
1. Amid to many miseries depending on our life
Behold a comfort namelie this, with sinne to be at strife.
2. Resisting of concupiscience, subduing fleshly lust,
Are meanes to come to blessednesse, enjoyed of the iust.
3. Hereof the true tranquilitie, remaining in the mind,
According to her qualitie, doth flourish in her kind.
Most mighty loue be praisd, whose grace doth compasse this, For no deserts of ours, whose liues are daily led amis.
4. Laud we his holy name,  
   as doth vs best become.  
Exhalt him in his holiness,  
   O nations all and some.  
Make all your mirth and glee,  
   on him alone to rest.  
In him reioice and clap your hands,  
   oblations such are best.  
Nothing so much becomes  
   a Christian, then doth this:  
Grant vs the same, O gratious God,  
   that liuest aloft in blis.

The ninth Flowre called a holie  
Hymne conteining  
A petition for repentance and remis- 
sion of sinnes. 2. A deliuerance from  
our enemies. 3. An inuocation vpon  
God for present help. 4. A deprecation  
against the adversaries of Gods truth.

L  
1. A Penitent heart (O GOD)  
thou wilt not despise, O  
teach me thy statutes, that I may  
see my sinne.  
   Be fauourable vnto mee, whose  
iniquities are gone ouer my head:  
O heele my sores and vlcers,  
which stinke up thy sight.  
2. Rise up thou holie one of Is-  
raell, like a giant in triumph, and  
rescue me from the irruptions and  
inrushings of mine enemie.  
   According to thy greatnesse de-  
liuer me, O set me free from the fu-  
riousnesse of my mortall and dead-  
lie foes.  
   Horrible was the mischiefes  
which they haue imagined against  
mee: but thou which art omni-  
potent, wilt overwhelme them in  
their maliciousnesse.  
3. As for me, I will be confident,  
vpon thy prouidence will I de-  
pend, vpon an assured hope of thy  
heauenly helpe will I attend, O  
Lord.  
   Make no long tarrieng, O my  
King and my God: for vpon thee  
onlie doth the anchor of my salua-  
ton rest, thou artmy health and my safetie.  
   Forsake mee not in the time of
neede, least mine enemies taking
courage against me, scorne at mee
in their pride, and saie, Where is
thy God?

4. Let not the enemies of thy
truth, beare vp their bristles a-
gainst thee, and contemnouslie
cast thy glorie to the ground: O
Lord destroie both them and their
deuiles.

Euen as the Sunne consumeth
snow, and as wax wasteth in the
fornace, so let them be put to
silence in the rigour of thy wrath and
judgement.

Make them like vnto Sodom
and like vnto Gomorrha, make
them like vnto Pentapolis and
Babylon, that they may knowe
thou liueth which art Lord ouer all.

Inlarge their torments farre a-
boue the torments wherewith they
haue persecuted thy people: deale
with them according to thines owne
pleasure.

Not my will, but thy wil be ful-
Filled, O father: according to thine
owne decree deale with them, either
in mercie or in judgement.

Gieue them proofes of thynne om-
nipotency, that they may knowe
thee which sittest aboue, whose eies
see their deviles, and art able to re-
uenge thine owne cause.

The tenth Flowre called a Spirituall Song, conteining
1. An exhortation to prayse the Lord.
2. That all states and degrees ought
to stoope before him, and do him reu-
rence. 3. Wherein our myrth and
melodie should consist. 4. That all
creatures must magnifie Gods Ma-
jestie.

E
1. Attend ye nations and giue care,
O learne to laud the Lord,
Behold his wondrous works and praise
his name with on accord.
2. Rich, poore, weake, strong, old folke & young
approach and praise, sing.
All people dwelling in the world,
to God oblations bring.
High potentates, and all estates,
the King that crowne doth weare,
And subjects sworn to loyalte,
the Prince of Princes feare.

3. Make all your mirth and melodie,
his honour ro resound,
Feare him in truth and faithfulness,
whose blessings do abound.
Let euerie thing lift vp their voice,
and laud his holy name name,

4. Each creature drawing vitall breath
Extoll and praise the same.
Magnificent and wonderfull,
yea onely God is hee,
In these his works before our eies,
his puissance we may see.
No time therefore let vs omit,
in publishing his praise,

Give glorie, oh Heauen oh earth, and sea,
to him which liues alwaies.

The eleuenth Flowre called a
Holy Hymne, conteining
A petition to God vnder a continued
Allegorie, for a renewed life. 2. The
weedes of the heart. 3. The good and
wholesome hearbs of the soule.

M
1. As siluer is purged from
drosse by the force of fire
so by thy mercie, O Lord GOD,
let me bee purged from mine offen-
ces and sinnes.

Be fauourable vnto mee an vn-
fruitfull bough of olde Adams
rotten and putrified stocke, O wa-
ter thou mee with thy sanctifying spirit.

Raine downe from Heauen vp-
on mee, I beseech thee: O let the
drops of thy grace fall vppon mee,
that I maie bud and beare blos-
soms.

As for the weedes of wicked-
nesse and sinne, let them wither
and die in me, that I may leade an
vpright life in thy light and glori-
ous presence.

Hasbande mee in such wise, O
Lord, that I may fructifie and in-
crease aboundantlie, that I may
bring foorth thirie, sixtie, and an
hundred fold, according to thy good pleasure.

A riuver of pleasantnesse bee thou vnto mee, whereby I may be filled ull of sap, and flourish continuallie like the green Bay tree.

Make my leaves neuer to wi- ther or vade, let not the Sunne scortch or drie them, to the losse of their beautifull colour and seemly- nesse.

From all stormes and tempests shealde and ouershadowe mee that my roote may bee replenished with pith, and my branches spread a- broad.

Let not the blustering blasts of winter doo mee anie harme, but as in a continuall calme of Summer season, let mee bring foorth fruits most abundantly.

2. Enuie and malice, dissimula- tion and hypocrisie, strife and va- riance, superstition and iolatrie, extortion and vserie. These weedes, O Lord, roote out of my hart.

3. Meeknesse and humblenesse, innocency of life and conuersation, loue of thy lawes and commande- mentes, thankfulnesse, and faith vnfeigned,

Integritie and vprightnesse, ho- linesse and sinceritie, just and ho- nest dealings, constancie in thy word and Gospel, plant these ver- tues in my soule.

Nothing that sauoureth of the flesh let preuaile against mee, but season mee with the salt of thy holy spirit, my King and my God.

Guide me and gouerne me thou sheepheard of my soule, that being free from all inconueniences and dangers, I may glorifie thy name.

The twelfth Flower called a spi- rituall song conteining
1. The sacrifice where wth God is best pleased.
I

A Contrite heart and broken spirit
O Lord thou doest accept,
Behold the selfe same sacrifice,
for thee preserud and kept,
Regard the orrowes of my heart,
my mourning songs attend,
And giue me grace my sinfull life,
with Christian care t’amend.
Heale thou my festered sores which stinke,
and sauour in thy sight,
And plasters to my wounds apply,
by vertue of thy might.
Make me as free from filthinesse,
as is the child new borne,
From allpollutions, blots and spots,
O cleanse me wretch forlorne.
Looke downe from Heauen thy dwelling place,
upon the sons of men,
Extend thy grace, O God, to such
as haue transgressions ben.
Most mercifull and iust art thou.
to such as do thee feare,
In time of troble to their cries
thou bendest downe thine eare.
None hath bin helpless in their need
that made their mone to thee,
Good God therefore be mercifull,
and gratious vnto mee.

The thirteenth Flowre called a
Holie Hymne, containing
1. An invocacion for comfort in di-
stresse. 2. For restitution of former
perfection. 3. For divers godlie
and commendable ornaments of the mind.
4. For Mercie against judgement.
A vowe or promise of thanksgi-
ning and deuotion.

N
1. Attende vnto my cryes, O
God, oh heare mee and helpe
me in this my heauinesse, asswage
the sharpnes of my sorrowes with
the medicine of thy mercy.
Bee thou my Surgeon, O Al-
mightie God: bee the curer of my
woundes, O most high Iehoua, so
shall I sing vnto thee the songs of
thanksiuing.

2. Restore mee to that perfection
from whence I am fallen, and let
the fruits of thy sonnes death and passion, bee a continuall comfort to my soule.

As thou art gratious and mercifull, so fauour mee in the daie of distresse, oh saue and defend mee from all danger.

Heale the blains and bloches of sinne, wherewith mine vnrighteous soule is defiled, and purge my heart with the water of thy word and glorious gospel.

3. A mild spirit and a lowly mind powre into my bodie, that I may the more liuely feele the operation and working of thy grace in me.

Make mee in meeknesse like Moses, in patience and sufferance like Iob, in obedience and dutifulnesse like Tobie, thy faithfull servants.

Farre from flatterie remoue my lips and my tongue, grafte in me a desire and delight to speake the truth iustlie, vprightlie, and Christianlie.

Lighten thou my wayes, and direct all my goings, let the deawe of thy blessed spirit drop into my heart, so shall I bee obedient vnto thy lawe.

Enter not against me in judgement and rigour, but let thy mercie preuentthy justice, so shall I be sure to escape shame, reproach, and confusion.

5. My heart, my tongue, and my voice shall become instruments of praise, to sound out thy greatnesse and goodnesse, in the eares of all people and nations.

In my bed will I meditate of thy commandements, at my mouth, thy ordnances and statutes shall be my daily exercise.

Neither golde nor siluer, neither precious stones, neither robes of royaltie, nor princelie treasure delight me like thy word.

Greedilie will I seeke after the loue of thy lawe, at morning and at euening: yea, at midnight will I comfort my soule in thy gratious Gospell.
The fourteenth Flower called a
Spiritual song, containing
1. Sententious exhortations from sundrie sinnes. 2. To live according to God's law. 3. Not to mistrust his power in the time of trouble. 4. The rewarde of them that doe after God's will. 5. To esteeme the Preachers of the Gospell. 6. To take no evil thing in hand.

G
Abstaine from fleshly lust,
and spiritual peace possesse,
Be slow to follow wanton wayes,
all wicked thoughts suppressse.
Reuolt from vicious workes,
forbidden deedes detest,
Alluring lookes, and lying lips,
in silence let them rest.
Haue God before thine eies,
who searcheth hart and raines,
And lieu according to his law
then glory is thy gaines.
Mistrust not thou his might
when sorrowes thee assaile,
For he is of sufficient force,
in perils to preuaile.
Lay vp within thy heart,
his testament and will,
Eternall life is their reward,
that do his lawes fulfil.
Make much of such as teach,
and preach his Gospell pure.
In them, if thou attend their talke,
God will thy peace procure.
Nothing attempt in hast,
which hurtfull may be found,
Grow day by day from grace to grace,
so shall thy bliss abound.

The Conclusion
Not onely with tongue,
and sound of thy voice,
But with thy whole hart,
in I E S V S reioice.

Finis