

A GUIDE TO GODLINESS
diuided into three speciall
branches namelie,

Confession, Petition, Thanks
giuing, and their seuerall
blossomes.

A Christian treatise, and no lesse sweet
and comfortable, than necessarie
and profitable to bee read, both for
common and priuate
vse, &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 praier to be pretious, profitable, and necessarie. Pretious, because it is the ince[n]se which wee are co[m]manded 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.

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Profitable, because it procureth vnto vs the minstration of all manner co[m]modities behooeful 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 sauour seeme to import in this sense, saying: Whatsoever ye aske of y^e 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 Chrst 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-

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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 winges 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 defectiue life, euen a life full of wantes and imperfections. For if there had not beene a necessitie in prayer.

Christ would not haue charged vs therewith, by a speciall commaundement, not so seldome as a hundred 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 often to receiue: and by often receiuing 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 furtherances, yet thinke not scorne, I beseech thee, in the bowels of Christ to vse this my guide to godlinesse, 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, Petition: and the third, Thankesgiuing, each following other in the sequence orderlie, as by prooffe in perusing shall appeare. Esteeme my trauell accordingly as it is meant. praying the Lord to increase my knowledge in the mysteries of his truth, and I will

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beseech his goodnes to kindle
 a keepe quicke thy
 godly zeale and
 loue the
 same.

Abraham Fleming.

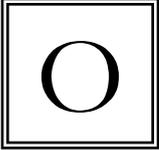
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The first Branch of Confession.

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 haue of the Gospell, with our ignorance of Gods truth, and his true seruice. 5 The knowledge of God ioined with hypocrisie, is detestable, and what insueth our vnfruitfull 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.

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1.  Lord, which arte glorious in power and holines, we being but dust and ashes, with the cas-

ting 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 obey 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 estate 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-

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ledge is shewed, the blinder would we remaine: the greater obedience is taught, the forwarder and stubbornner would wee become: if thou, by the mightie working of thy holy spirit, shouldest not cause it to bee fruitfull. And although wee haue this naturall corruption in 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 others haue had.

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4 Where first of all the gracious offer of the treasure of thy holie Gospell vnto vs, maketh vs guiltie manie waies. For where passing by manie other nations, thou hast trusted our nation withall: yet with a number of vs, it hath found a smal intertainment 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 partlie 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, blinded, and misled, as that they still abide in an vtter ignorance of the truth it selfe, in such sort, that although there bee no want of preaching, yet there are as rawe in the knowledge of the true seruice of thee, as they were expert before in the seruice of the diuell.

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5 And where knowledge is to anie such sufficiencie as is requisite for the inheritors of the kingdom of heauen: there is it (for a great part) ioyned with such hypocrisie, as maketh them more detestable before thee (which searchest the verie reines) than if they had still continued in their ignorance. Now, for the remnant of

vs which through grace haue true-
lie, and faithfullie beleueed, it is
with so great weaknesse of faith,
and so small reformation of man-
ners, that our glorious profession
of the Gospell, supported and borne
out with so small shewe of good
frutes, 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.

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

7 The yoke of the slaverie of
our bodies with their popish reli-
gion laide vpon 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 Gospell, which restrai-
neth the vnlawfull licentiousnesse
of our ambition, in temperancie
and couetousnes, 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
retaine: but so much of it as dooth
more directlie respecte thy glorie,
and the profit one of another, wee
make small account of.

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

9 Heere therfore is another staire,

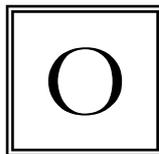
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whereby our sinne climeth higher. For that wee in the commodities of this life, surmounting our auncetours of the same profession of the Gospell, in the time of King Henrie the eight of most famous memorie, and King Edward the sixt: are for the fruites that such a liberalitie asketh at our handes, a great deale woorse 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 obedience towards thee.

The second Blossome, containing

1 A confession of particular sinnes in seuerall estates, and first against Governours. 2 Against Iudges, and their indirecte proceedinges. 3 Against 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 beinous. 9 The burthen which Gods Lawe laieth vppon our shoulders. 10 Our unworthiness of anie benefit or good blessing, either temporall or eternall.

1.



Ver and besides this huge heape, and (as it were) reeke of our generall and common sinnes, wee haue to confesse (at the barre of thy iudgement seate) the particular sinnes that wee haue cocked vp in our seuerall estates. For our governours, 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 bene gouerned

of thee, or for the thorough execution of so manie, and so farre forth as they haue been well established.

2 Our iudges and other ministers of iustice likewise, haue eyther ignorantly, or corruptly, declined from righteous iudgement: or giuing sentence for the truth, they haue done it (diuerse of them) with no conscience of thy true feare or loue of truth, but for respect either certaine glorie, or of persons.

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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 recouered their health, is of all other the whole number bee surueied, 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 Ambassadors, either for want of abilitie, or for that they loue ease and sleepe carrie no tollerable ambassage at all? How manie which carrying the light of the Gospell in their mouthes, carrie also in their handes, the filthie water of ambition and couetous, wherewith to quench it?

5 And those which by thy grace, are for their might and wil in sme good measure iustificable, notwithstanding, for the most part, beare it with such infirmities; [*missing word*] slippes as well in a sound and substantiall maner of teaching, as also in an euen life answering therevnto, that if thy blessing were not mervellous vpon 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 attendance of blowing, would die of it selfe.

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6. Finallie, the people beare so small loue vnto their gouernours of all sortes, in loue so small reuerence, 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.

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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
 holie seruantes, the Ministers of
 thy blessed worde, sharpely chidden
 vs, and in a seure denouncing of
 thy iudgementes 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 beene shewed) hath beene
 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 vtter
 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 ioined
 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 vttermost of
 our generations which are past:
 as those whereunto wee are iuster
 inheritours, than vnto anie landes
 or goods that they haue left vs:
 whereby it falleth out against vs,

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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 no-
thing, but that it should bee turned
vpon our heades.

10 Wherevpon we make against
our selues another confession, that
wee are vnworthy of all the bene-
fits 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 seized, or beene yet
possessed of vs. Yea, if thou shoul-
dest 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
iudgements. For to vs belongeth
shame and confusion offaces, but
vnto thee glory and righteousnes.

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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, a-
gainst 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 re-
quest for the continuance of his loue
and mercie. 6 To what end it is to
be desired.*

1  LL this, both guilt of
sinne, and desert of
punishment notwith-
standing(O Father
of mercies, and God of all comfort),
wee trusting vnto the promises
which thou hast made vs in Jesus
Christ, are bolde thorough him

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humble 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 sinnes, 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 praie 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 praie thee) beeing 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.

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3 Therefore also we most humble desire thee, O Lord, that the Sinne being pardoned, thy wrath which is alreadie declared, may bee appealed towardes 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 vtterly rooted out, and that our enemies in religion being slain, wee may to the vttermost thinke all one thing, in the honest and peaceable gouernement of the Common-wealth.

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4 Vpon which vniting of vs in all truth and honestie, the curses of the plague and barrenesse beeing remooued, 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 latelie
threatened 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 redee-
med with thymost pretious blood,
watched ouer with a carefull eye,
defended with a mightie hand: de-
spite not therefore , O Lord, the
workes of thy handes.

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5 And seeing thou hast loued vs
whence wee hated thee, visited vs
when wee desired thee not, then ac-
knowledged vs, when wee knewe
thee not now that there be a num-
ber 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 vpon
by vs? And therefore for thy glo-
ries sake, and for thy blessed name
sake, which in our destruction
should bee rent and runne through,
spare vs, spare vs good Lord, ac-
cording to the vsuall dealing
which thou hast euer kept with
those, which in prayer haue had re-
course vnto thee, and according to
the old and vnchangeable natures
of a merciful, kinde, sparinge, and
long suffering God.

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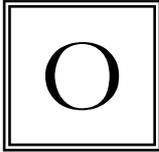
6 Which mercie we doo not (O
Lorde) desire, to the end that wee
should tumble and wallowe our
selues in our accustomed neglecte
and contempte of thy holie worde:
but together with mercie for our
sinnes and the reward of them wee
most humbly craue vpon the knees
of our heartes, that for the time to
come (how long or how shorte soe-
ver) wee with deniall and detesta-
tion of our selues, and of our wic-
ked 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 seruice, which the
high reason of thy holie word doth
prescribe: and to bee weapons, or
instruments of righteousnesse and

holines, as they haue 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 praie thee, as our Sauour 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 liuelie and feeling faith, and the fruites of the same. 5 For victorie against sinne by the assistance of Gods spirite 6 For the due examination of our thoughts, and an vpright heart. 7 For conuersation fit and agreeable to our calling. 8 For constancie in our profession, against all temptations and impediments.

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1  Mercifull and heauenly Father, we thy seruants doo humble 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 feele 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 iudgement, to throwe vs downe to the euerlasting burning lake.

2 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 vp in iudgement against vs: the vanity of our talke before thy Maiestie condemne vs: the wickednes of

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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 vppon vs, and with their intollerable weight, do euen presse vs down to hell.

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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 euen thy dearlie beloued sonne Iesus Christ, who in mercie infinite, and compassion endlesse, hath sustained and ouercome that endlesse 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 paied.

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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 ourselues inwardlie before thy iudgement seate discharged, and our consciences towards thee released, may be

swallowed vp with and vnfeigned loue toward thy heauenlie Maie- stie, and towardes our brethren for thy sake.

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5 Make sinne to die in vs dailie more and more that we may hate, detest, and vtterlie abhore all sinne and wickednesse in all men, but especiallie in our selues: that we may stronglie (through thy holie spirit) set our selues in open warre and definance 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 vtterlie from the bottome of our hearts, condemne euen the least sinne in our selues, hauing our whole ioy, comfort, and consolation vpon thosethinges which be agreeable to thy blessed will.

6 Giue vs grace alwaies to bee afraide to doo anie 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 vpriht and vnfeigned, not hypocriticall in out warde shew onlie, and apperance, but that euen all corners of our hearts beeing 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.

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7 O lord, direct and guide our feete, that wee may walke alwaies. as before thine eies, not onlie before 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 studiously seeking after those things which be pleasant in thine eies.

8 O good Lord, make vs constant, and firme harted, that neither

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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-
 uour 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 ioy, de-
 light 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.

p. 114



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
 euerie 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.

p.115. The second blossome 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 sauour,
Amen.

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

p. 116 GRaunt O mercifull sauour,
that as with this water, the
filth and vncleannes 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 blossome containing
A petition to God, at our going
abroad, about our world-
ly businesse.

O Gracious 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

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thinges whatsoever wee purpose,
 may by thy gracious 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 sea-
 son vs with the salt, not of vnsa-
 uourinesse, least we be throwne out
 vpon the dunghill of probabtion,
 and so troden vnderfoote as out-
 casts of none account: but with the
 salt of sinceritie and righteousnesse
 so powder our spirits, that whatso-
 euer wee take in hande this pre-
 sent daie, may be so furthered, hel-
 ped forward, and prospered by thy
 goodnesse, that wee thereby may
 reape, sufficient commodite, none
 offended or discontented eyther
 with vs or our labour, nor thou by
 any meanes dishonoured, but high-
 lie prayed and glorified both in vs
 and in our doinges, according to
 the saying of thy sonne, in the ho-
 lie Gospell: Let your light so shine
 before men, that they seeing your
 good workes, may glorifie your fa-
 ther which is in heauen. This, O
 lord, and all other graces necessa-
 rie, grant vnto vs for thy sonnes
 sake, our only mediatour
 and aduocate
 Amen.

p. 118

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

PRosper, O Lorde, by the pre-
 sence & assistance of thy grace,
 the businesse which wee haue in
 hand. Put into our minds to do it
 faithfullie, and rather for consci-
 encesake, than couetousnes. Fur-
 ther our affaires, wee beseech thee
 of thine infinite goodnes, giue our
 labours prosperous & happie suc-
 cesse, and graunt vs grace to glor-
 ifie thee in thy blessinges, Amen.

The sixth blossome, containing
 A petition vnto God at the lea-
 uing off from our labour,

wether it be body
or mind.

p. 119

Almighty God, and most mercifull father, which cloathest the lillies of the felde, with such roialtie, as Salomon when hee sat vpon 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 sustenance conuenient and agreeing with their nature: We beseech thee to accept at our handes, this sacrifice of thankesgiuing, offered vp vnto thee for thy manifolde benefits, and among all other, for that thou hast hitherto prospered vs in our busines and labour, which thou hast not made frustrate & vnfruitfull, 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 trauels 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 sauour and redeemer, Amen.

p. 120

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

GRant, O gracious God, thou giuer and preseruer of all creatures, that wee put off this our apparell and cast it from vs: so we may also, thy grace helping and assisting 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 worlde: through Iesus Christ our Sauour, Amen.

The eight Blossome conteining
A petition vnto God at our going
to take naturall rest.

p. 121

HEaueuly God, which art so prouident, and watchfull for the health and preseruacion of thy children, that they want nothing necessarie for the supportation and maintenance of this their transitorie life, not houses to harbour in not garments to put on, not foode wherewith to be nourished: finalie, nothing, whatsoever 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 luckilie ouer our heades, safelie defending vs from all dangers, and giuing vs the fruites of our labours, least our working should be waste: so it would please thee in like measure of mercie, and peize of compassion, to bee our watchman, this present night, and euerie night, so long as our bodies and soules remaine coupled in this vale of vilenesse and miserie.

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Also, O father, we heartilie beseech thee, that although darknesse dimme the eies of our bodie, whereby the vse of our externall and outwarde, sight is made frustrate and voide, yet the eies of the mind may still bee broade waking and open, continuallie looking for that comfortable comming of thy Christ in glorie, that we may bee in a readinesse when the trumpet soundeth. Arise yee dead and come to iudgement, 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 Angels. 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, Iesus Christ the righteous, to whome, with thee, and the holie Ghost, three persons, and one omnipotent, almightie, euerlasting, and oneli wise God, bee all laud, praise, honour, dominion, and glorie, now and for euer, Amen.

The ninth Blossome conteining
A petition for a Godly life.

p. 123

Open our eyes, O Lord, that we may beholde the wonderful secrets of thy lawe, and therein as a steele glasse, discern and see our owne weakenesse, and by our weaknes our wickednes, and by them both our accursednes. O procure thou the pleasant comforts and consolations contained 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 yeelding 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 bloudshed of our Lord & sauiour Jesus Christ,
Amen.

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

WE knowe, O mercifull Father, 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 fieldes, moisteneth the ground, and maketh it fruitfull and pleasnt: euen so health and soundnesse possessing euerie limme, maketh the whole bodie, and all the members of the same, apt and able for any exercise. By the benefit where of, we pursue for our selues, all such necessa-

p. 125

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 be-seeching thee to continue it in vs, and to giue 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 dis-
eased seemeth to
be in danger.

p. 126

Almightie and most mercifull father, the punisher of sinne, and the iust rewarder of iniquitie, I confesse vnto thee, that the multitude 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 therewith, 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, euen 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 rewarded for their misdeedes, with most horrible plagues, in the heate

of thine indignation.

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Yea, the Israelites, a people peculiarie chosen to serue thee, at what time they sinned greuouslie, and displeased thy diuine maiestie, turning by the manifoldnesse of their transgressions, thy mercie into furie, thy clemencie into anger, thy long suffering into reuengement, they felt the smart of thy rod, not wrathfully confounding them as castawaies, but louinglie correctinge 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 misdeedes 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.

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And therefore (O gracious God) with unfeigned repentance I prostrate my selfe before thee, crying and calling vnto thee, to deale with mee in the measure of thy mercie, and not in the weight of thy furie, though my transgressions exceede number. For if thou shouldst 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 beleue, oh helpe mine vnbeleefe: and with him that said, Father I haue sinned against heauen, and against thee: and with him that saide; 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

p. 129

thy correction: spare mee O God, spare me O good Lord, and bee not angrie with mee for euer, I take it for an vndoubted truth that all manner of punishmentes procede 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 visitation and chastisement is no signe of thine endles anger against mee, though sicknes, and all kinde of annoyances sprang and issued from sinne: but a token and argument of thy fauour and louing kindnesse.

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

p. 130

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 portion of thy correction: partlie to trie them in tribulation, and to confirme their faith by patirnce in aduersitie: but speciallie to assure their spirite, that they are thy children, and thou their father: they thy sheepe, and thou their sheeheard: they thy people, and thou their go-
uernour: they thy souldiers, and thou their captaine: they thy chosen, 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 runne 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 gracious Iudges of thy people, when the houreglasse of their life was run

p. 131

out. Thou calledst vnto the fort of felicitie, Samuell, and Daud, 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.

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Thou calledst vnto euerlastinge happinesse, Elay, Ieremie, and the rest of thy seruants the Prophets, when they had liued their full time in this world. Thou calledst vnto thy kingdome, Iames, Iohn, 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 wilderness, and translating them to eternall happinesse: so to me no lesse than vnto them, thou for a tune thou laiest thy hand vpon 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 shouldst not visite me (O Lorde) wretched were my state, and condition, if thou shouldst 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.

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In consideration whereof, I thy childe, as I faithfully beleue, adopted in Christ, visited at this present by thy hand, and patientlie abiding the sharpenesse of thy scourge am erected and encouraged with a certaine and infallible hope, that at thy good pleasure thou wilt worke all in me for the best to my soules saluation, and to thy selfe glorification.

p. 134

Why shoulde I murmur against thee, though I am griped with anguish? Why shoulde I mistrust thy mercie though my paines be somewhat extream? Why should I despaire, as though thou wert not mercifull? No, no: so long Lorde, as there remaineth breath in my nostrels: & so longe as mine eies are open: and so long as my toong hath the power of speach, thy spirit being present with mee, and comforting mee, I will thus thinke 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 himselfe did he make me, and therefore I hope hee will not destroye his owne workmanship, though it resteth in his will and pleasure, to dispose all thinges as seemeth best to his diuine maiestie.

p. 135

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 bodie, a grape of his vine, a sheafe of his haruest, a sheepe of his flocke: and therefore I trust he will bee my gracious God. This is my comfort, that thus thou doost chastice me, not in iudgement, to desperation: but in mercie, to consolation: and this is my ioy, that heereby 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 shoulde I hang downe my heade, although confusion

were the portion of mine inheritance? To them that loue God, all things turne to good. This his visitation is but a preparatiue to further felicitie, which in due time hee will reueale to me his seruauant when he hath taken sufficient prooffe and experience of my patience, which I beseech him to stablish and confirme, that the possession of eternitie may bee the rewarde of my sufferance.

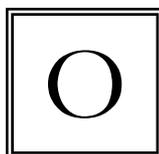
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Wherefore, O most mercifull father, if it be thine appoyntment (as thy determinations are secret and hidden from the hearte of man) that this my sicknesse and trouble bee vnto death, O then graciouslie heare my supplication, and let the voyce of my crye enter into thine eares. Giue mee not ouer in my distresse and weakenesse, when sathan is most busie to spoile mee: but stande thou like an inuincible Giant on my right hand, let the winges of thy almightines ouershadowe mee, euen vntil my last gaspe. Moreouer, graunt most mercifull Father, that at the separation 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 possessingg heauen, whence it receiued being. O Lord send me a ioyfull resurrection at the day of iudgement, and let mee be numbered among the lambes, whome thou hast chosen to be ioint heires with thee of thine owne happines in heavenly ioyes.

p. 137

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 glorie, Amen.

The twelfth Blossome containing
A petition to be said at the houre of
death, ouer the partlie visited
and lying speechlesse.



Eternall God, the well-spring of life, and the treasure of true and e-

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, euen thou which ri-
 dest vpon the wings of the winde,
 whose seate is the heauen of hea-
 uens: whose footstoole is the earth:
 whose messengers are the Angels
 and celestiall host: O bow downe
 thine eies of pitie & looke vpon vs.

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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 garti-
 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 iudgement, hee re-
 fuseth sustenance, hee can take no
 rest, O looke vpon him, thou com-
 fort of Israel, and deliuer Ioseph
 out of this prison O Lord haue
 mercie vpon him, O God make
 him strong to endure this sharpe
 and bitter conflict. Let not the ter-
 rour 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
 vouchsafe to reserue 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.

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Behold Lorde, he is not able to

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prairie 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 infirmities & weaknesses: O remember him, forgiue 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 seuerie is thy present visitation, which iustlie and deseruedlie thou hast laid vpon him: and surelie, though thou didst punish him more rigorouslie, yet thou art not accusable of iniustice. For iust art thou O Lord in all thy iudgements. But yet Lorde wee beseech thee, to aswage the heat of thy wrath, which if it burne still, and continue vnquenched, alas, who shall be able to abide it?

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Beholde Lord, how lowe hee is brought, all his bones are out of course, which waie so euer hee is turned, he feeleth nothing but anguish: 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 alieue, and here present at his visitation, that wee may learne thereby to detest 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

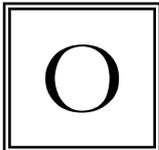
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deathes doore, then at the intercession of thy seruants, hasten his time of recoverie, and restore him vnto health and soundnesse. Wee praie for him, O Lorde, not knowing the secrets of thy counsell, which is vnchangeable, deale with him as it pleaseth thee: thine hee is to order and dispose. For thou art the potter, and hee but a lumpe of claie, vnto thee wee commit his soule and bodie: thy will be done in earth as it is in heauen, for thine is the kingdom, the power and the glorie, for euer and euer, Amen.

The thirteenth Blossome containing

1. Gods vniuersall gouernment. 2. That bee annointeth Kinges and Queenes, and why. 3. A petition vnto him in the behalfe of our gracious 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 conuerted 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.

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1  Gracious 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 wisdom and power: and ourselues 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 providence for all things.

2 Neuerthelesse, seeing thou in thy wisdom annoyntest kinges 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.

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3 Wee therefore beseech thee for
thy great mercyes sake, and for
Iesvs Christs sake, to shewe
thy mercie to all Kinges and Princes,
that maintaine thy glorious Gos-
pell: butespecially we pray thee to
blesse our most gracious Queene
and gouernour, Elizabeth thine
handmaid, with all spirituall bles-
sings, in Christ Iesvs, and with all
temporall blessinges, 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 wise-
dome, and strength in Christ Ie-
svs to the faithfull and happie dis-
charge of her dutie, that her holi-
nesse and ioy, and zeale of thy
house may bee multiplied and euer-
lasting.

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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 after-
ward miraculously deliuering her
out of the hands of her enemies, to
set a crowne upon her head, and to
make her the instrument to ad-
uance 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
thanks for this singular benefite,
so we beseech thee to make her and
vs euermore thankfull for it, and
in thy good pleasure still to pre-
serue 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 de-
fence thereof may not despise the
peaceoffered them to repentance,
but that they may account thy
long suffering, and her peaceable
and vnbloodie gouernment, and oc-
casion of saluation to their soules,
and vnfeigned loue to the truth.

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and their merciful soueraigne, O-
therwise, if they still remaine diso-
bedient to the truth, rebellious to
her highnesse, and dangerous to
the state, then (O God of our sal-
vation) as thou hast discouered
them so discouer them still as thou
hast preuented them, so preuent
them still, and let their eyes ware
wearie with looking, and theyr
hearts fant with waiting for the
comming of that which yet com-
meth not, neither let it come (O
Lord) we beseech thee, but a bles-
sed and a long raigne to her, and
peace to Sion for euermore.

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 together, and growe
vp together as Palme trees in
beautie, and in strength giuing
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.

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8 These graces (O Lorde) are
great, and wee miserable sinners
unworthie 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 offen-
ses, throwing them into the bot-
tome of the sea, and making his
crosse and resurrection effectuell in
vs to all obedience and godlinesse,
as becommeth thy Saintes: that
to all other thy good blessinges to-
wardes our gracious souereigne,
this may be added, that She gouer-
neth blessedlie, ouer a blessed peo-
ple, a people blessed of the Lorde,
and beloued of the Lorde.

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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 iustice inhabi-

teth, where also wee shall inhabite
and reigne with thee according to
thy promise for euer. Grant these
thinges (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 Thanksgiuing.

Generallie deciphering in a pithie
and amplie mediation, Gods great
goodnesse manifestlie appearing in
the diuersitie of the blessings wher-
with he hath crowned man. Also, a
praier for grace to be thankfull. The
contents more particularlie he
open in the se-
quele.

The first Blossme

*1. An introduction or calling vppon,
God joyned with submission. 2. An ac-
knowledgement of Gods manifolde
blessings and his providence. 3. A pe-
tition for the gracious gift of thanke-
fulnesse. 4. Testimonies of Gods infi-
nite loue and of the effectes of the shi-
ning Sunne. 5. The sundrie vses of Gods
good creatures appointed for
mans releue. 6. Ornaments of the
minde. 7. A request for true knowe-
ledge and perseuerance, with the o-
peration of the same. 8. Another for
thankfulnesse. 9. What sacrifice God
delighted in. 10. A supplication for
grace to offer vp the same.*

1



Etting before vs
(O most merciful
& louing father) the
godly Patriarches
the holy Prophets,

the true Conuerts, 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, be-
fore thy throne of Maiestie, hum-
blie beseeching thee (for Jesus
Christ his sake) who is the fulnes
of our ioie and comfort, to bende

downe thine eares, and to heare the praiers which wee powre fourth before 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 gracious God and louing father) yea, we cannot but in conscience acknowledge, and with tongue confesse, that manifolde, yea innumerable are the gifts which thou hast heaped vpon vs: yea so manie are they, that we cannot with voice vtter, neither yet in heart concieue the greatnes and worthines of them. For whereas all other creatures are made, framed, and fashioned to serue the vse of man, and to yeeld themselues obedient and tractable to his commandement and gouernment: onlie man representing and bearing thine owne Image and likenesse ruleth as a Lorde and reigneth as a king, ouer all creatures indued with life: yea, there is nothing within the compasse of the ample and wide worlde, but thou (most gracious God) of thine infinite loue, and incomprehensible prouidence, hast preordained and appointed from originall of all beginnings, to turne to the profite, commodite, vse & benefite of mortall and miserable man. Beastes both wild and tame thou hast made subiect to his power: some seruing for the sustenance and nourishment, Othersome being made appliable and fit for his ease and assistance in bodilie labor, as partakers of his paines, and fellow labourers with him in his bodilie businesse.

3 These creatures, O Lord, being thus ordained and ordered, by and through thine euerlasting and vnchangeable appointment, thou hast giuen and bestowed vpon vs men, most vnthankfull, and of all other the vnworthiest of such singular benefites: thou hast inriched vs with their continuall and incessant increase, and thou dost daylie more and more, with new accesse of graces and good giftes, in large thy bountifull liberalitie towardes vs, 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 bondslaues to our owne
sensualitie and corrupt concupis-
cence, we could not but with zeale
of spirit, and burning heat of heart,
crie out with the Prophet Dauid:
O Lorde, how wonderfull are thy
workes thorough all the worlde!
Great is God, and most worthie
to bee searched out. One genera-
tion shall praise thy workes vnto
another, and they shall declare thy
mightie power. I will set forth in
wordes the glorious maiestie of
thine excellentnesse, and thy won-
derfull workes, &c. In considera-
tion therefore, O Lorde, of the be-
nefites, which thou hast, and at
this present dooest powre vpon vs
(which are so manie, that they can-
not be numbered, and so great that
they cannot bee measured) wee be-
seech thee to plant in our hearts the
good propertie & vertue of thanke-
fulnes, 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.

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4 There be most liuely represen-
tations, and such testimonies of thy
tender loue towardes 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 (be-
ing the lampe of light and life to all
things, which thou by thy word in
the beginning didst create) mini-
streth not onelie to man but also to
beaste, foule, fish, yea to the creeping
worme, occasion of inward delight
and ioy. For, as when it declineth
and draweth downe, auoiding the
scope and compasse of our eyes, it
carrieth away with it in like man-
ner the brightnes and glorie of the

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day, whereby the darke and vnpleasant night appeareth clad with roabes of ma-iestie, and commeth like a Bride-groome foorth of his chamber, the fogges and mistes of the wearisome 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 continued, 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 director of all our doings: for the want of so necessarie a benefite, and most uncomfortable blindnesse.

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5 For the former excellent benefite therefore (most gracious God) as also for all other: namelie, thy creatures framed and made for the succour of man: for cloath and apparell 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 riuers, and beastes of the field and forest 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 reuiue the spirits of the whole man: for prouiding to his vse wholesome hearbes and plants of speciall vertue, to expell manie contagions and hurtfull diseases, and flowers of most fragrant sauour and pleasant smell, to delight the senses: for making the earth bring foorth and yeelde trees of woonderfull force, stones of maruellous indurance, and other mettalles 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-

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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 inconuenience: for bestowing vppon him the riches and treasures which lie hid in the secret celles and bosome of the grounde, and the pretious pearles of the vnmeasurable and bottomlesse death of the sea: finallye, for making all thinges, as well wanting, as indued with life, subiect to his rule, readie at his commandement, and appliable to his seruice, wee giue thee most hartie thanks, and praise thee for thy goodnesse.

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6 Besides these externall gifts of thine, where with of thine vnspeakable and free libertie, thou hast plentifulle stored & furnished man, thou hast moste graciouslie 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 iudgement, 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 iniurious: of that which is hurtfull and that which is fruitfull: 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 perceiurance and knowledge, that wee somewhat, according as the deprauation and corrupt state of our nature will permitte, may discern 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 censed with the cleere watersprinkle

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of thy purifieng spirit, may become a fit and well seasoned vessell to receyue the sweete and comfortable water of the fountaine of life.

8 And because (most bountifull and gracious God) thou has giuen us the vse of all these thinges, and made us possessours of the same wee heartlile beseech thee, to instill and let drop into the furrowes of our heartes, the acceptable deaw of thankfulnessse, wherewith our entrailes being thoroughlie moistened and made souple, wee may remember, and thinke vpon thy tender loue, and more than fatherly kindnesse, and in thy giftes giue thee glorie and magnifie thy name with the sound of our heartes.

9 For alas what are wee miserable and beggerlie wretches, that haue nothings by inheritance but sinne and wickednesse? what are wee able to giue, considering that wee haue nothings but that which wee haue recieved? in respect wherof our owne wretchednes bewraith it selfe, and our continuall neede and nakednes is manifest. Onlie this thou requireth, euen the sacrifice of prayse and thankesgiuing, which is the thing that wee are commauded to pay vnto thee. For recompense thou requireth none, sith that whatsoever thou giuest, thou giuest freelie, without looking for reward.

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10 Wherefore (most mercifull father and deare God) make vs thankfull receyuers of thy benefites and that wee may giue a testimonie of our thankfulnes, loose and vntwist the strings of our toongues, 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 aduocate,
Amen.

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The second Blossom contening
A thankesgiuing for the benefit
of our creation.

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WE prayse and magnifie thee
 O Eternall GOD, for thy
 great mercie, in that it hath pleased thee, among all the workes of thine handes, to make vs the most excellent and noblest examples of thy iustice, wisdom, and goodnes. Wee glorifie thee also for that immortal 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 instruments thereof meete and fitlie seruing. For the actions whereunto they are appointed, but also to beare the cheife office in the gouernment 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 praise thee for creating 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 proper seate of thy likenesse: so do wee magnifie thee for all the graces and blessings wherewith it hath pleased thee to beautifie, adorne, and [intich] the one and the other. Beseeching thee to vouchsafe vs the direction of thy spirit, that we may, during the time of our iourney in the wilderness of this world, employ and vse them to that principall ende whereto they were bestowed vpon vs: namelie to the benefite of our brethren, and the setting foorth of thine eternall glorie: through
 Jesus Christ our onlie
 mediator and aduocate, Amen.

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The thirde Blossome conteining
 A thankesgiuing for the benefite of our election.

GLorie and praise bee giuen to

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 ordeined to saluation, whereas contrairwise, a great number are appointed to condemnation. Which gracious gifte of thine eternall election wee referre not to anie worthines in vs, or to anie merits of workes that wee are able to doo, but onlie to the meere mercy, and bountifull liberality of thee our maker, who adoptest some into hope of euerlasting life, and iudgeth other-some to eternall death: which mysterie is laid vp in the height of thy heauenly wisdom, far aboute the reach of our reason and vnderstanding, that, according to thy will and pleasure, thou mightest be honoured.

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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 together one with another in Christ our head, wee being his mysticall members, and to knit vs vnto thy selfe with a knot vnpossible to be loosed, For this thine vnspeakable mercy we praise and magnifie thee, and thy sonne Jesus Christ our tender mediatour and aduocate, Amen.

The fourth blossome conteining
A thankesgiuing for the benefite for our redemption.

p. 165

WEe giue thee most heartie thanks for all thy good giftes O eternall GOD, of thy great goodnesse testified vnto vs euen 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 generations, but accomplished to vs, vppon whome the endes of the world ap-

proch: knowing that the noblenes
and excellence of our creation
woulde so little profite vs, conside-
ring our fall in the person of Adam,
that it woulde rather turne to our
greater shame, such is thy iustice,
who deniest vs, when wee be defiled
and corrupted with sinne, to be thy
handy worke.

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And therefore we cannot suffici-
entlie extol the bottomelesse bounty
in tendring 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
vppon him, and to die for our re-
demption, that in him wee might
seeke for righteousnes, deliuerance,
life, and saluation, according to the
testimonie of thy seruant Peter,
teaching vs, that there is none o-
ther name vnder heauen giuen vn-
to men, wherein they must be sa-
ued. By which name of Jesus, hee
was not vnadvisedlie called, or by
chance and aduenture, nor yet by
the will of men, but brought euen
from heauen by an angell, the pu-
blisher of thy decree, & with a rea-
son also giuen, bicause 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 ho-
nor and praise for euer and euer
Amen.

The fifth Blossome conteining
A thankesgiuing vnto Christ, for
the benefite of our re-
conciliation.

p. 167

MOst hartie thanks be giuen
vnto thee, O tender sauour
of our soules, who being the im-
macualte and vnspotted 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 bo-
dy an oblation vnto thy father after
that definitiue sentence, pronoun-
ced in the Consistorie, had passed
against thee in iudgement, that

we the children of wrath, outcasts from the Common-wealth of Israel, strangers from the covenant, and enemies vnto God, mighte by the diuine vertue of thy death and passion, be reconciled, and escape the penaltie of the law, to the curse whereof sinne had made vs subiect, but thou by thy sufferinges hast set vs at liberty, and delivered vs from danger of damnation.

p. 168

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 agaynst vs, in whome the glorious image of our Creator was shamefully defaced. Thy bowels of compassion, and tender loue, exceede 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 ouer 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 iustification.

p. 169

LAud 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 Iesus sake, in whome thou art delighted, staid the execution of thy wrath and vengeance against vs, who haue prouoked thee to indig-

nation by our manifold sinnes and wickednes, which had vtterlie excluded and shut vs out of the gates of thy good will, had it not pleased thee, at the intercession of thy beleued sonne, to recyue vs into fauour, and to reckon vs for righteous, by the remission of our sinnes, and the imputation of thy sonnes righteousnesse.

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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 iustifie vs, that is to say, acquite vs that were accused, from al filthinesse, and that by the mediation of thy sonne Iesus Christ, not by allowance of our innocencie, but by imputation of his righteousness, that in him wee which in our selues are iudged vnrighteous, might be counted righteous. To thee therefore, O most louing father, and to Iesus Christ thy sonne, bee al honour and glory, Amen.

The seuenth blossome contening A thankesgiuing for the gift of our sanctification

p. 171

ALmightie God, which from time to time hast sanctified thy people, and purged their heartes from the prophane imaginations of idolatrous and heathen vnbelieuers, 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 altogether ignorant of thee, and thy diuine worship, and hast opened the eies of our vndersandings, and sanctified them by the visitation & presence of thy holy spirit, whereby wee haue attained to the knowledge of thy truth and the mysteries revealed in the same.

p. 172

Which sanctification, as thou haste vouchsafed to begin in vs, so wee most humblie beseech thee to continue euen to the end and terme of our life, that the olde leauen of maliciousnesse being quite cleansed awaie, wee may be chaunged into new vowe, to serue thee in holines and righteousnesse, which is the end of our election. O holie Ghost, which diddest descend in the similitude of a doue, and in the likenes of clouen tongues, ouershadowe vs wee beseech thee, and take vp thy dwelling in our hearts, that whatsoever we saie, thinke, or doo, may sauour 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 thankesgiuing for our pre-
seruation.

p. 173

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 benefites bestowed vpon vs from our infancie, untill this our present age: for vs all necessities conuenient and agreeable to this our mortall life: we thanke thee for our health, wealth, and libertie: our peace, quietnes & tranquillitie: our children, offspring, and affinitie: al 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 benefits, so we magnifie thee, and extoll thy moste holy name, for the rich treasure of thy word and Gospell, for thy holie sacraments, and other gifts powred vpon the Church and congregation: of whom wee confesse 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.

p. 174

Wee giue thee thanks also, O mercifull Father, for thy patience thy long sufferance, and forbearing to punish vs, dailie offending against thy diuine maiestie: for the preaching of thy worde, to call vs home vnto thee by repentance, and to a reformed life: for defending vs from bodilie dangers at home and abroad, by water and by lande, in companie and alone: whereas manie a one dooth miscarie, as we see and by due prooffe are able to testifye. For some are drowned, some hanged, some burned, some boyled, some dismembered, some murdered, one this waie, another that waie destroyed, in strange forme and fashion, by fire, by water, by weapon, by famine, by sicknesse and other casualties, some suddainlie, some lingeringlie, some infamouslie, and diuers diuerslie, as they are eating, as they are drinking, as they are dansing, as they are cursing, as they are foreswearing, as they are sleeping, as they are waking, some betrayed of their counterfeit friends, some insnared of their malicious enemies, some falling 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.

p. 175

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 bene ouerthrowne and so speedily dispatched, had not thy holie hande ouershadowed vs, and compassed vs round about, being 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 lifting vp of our hands and harts vnto thee, and the oblation of thanksgiving presented vnto thy diuine Maiestie, for thine innumerable graces and blessinges plentifulle 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 poster-
 tie to posteritie, and let all
 people say Amen,
 Amen.

The ninth Blossome conteining
 A thanksgiuing for the gracious
 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
 safetie accomplish the summe of
 thy diuine pleasure and will. Wee
 giue thee most heartie thanks, 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-
 uealed.

We magnifie thy most excellent
 and right glorious Name, for that
 thou hast called vs to this state of
 godlie life, lightening the dimme
 eies and opening the dull eares of
 our vndersandings 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 of this
 most precious pearle, and shew our
 selues not vnthankeful, 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 magnified thee, though not as
 we shoulde, yet as we could, so will
 we extoll thy goodnesse, which
 is praise worthy world
 without ende,

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Amen.

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The tenth Blossome 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 winges of thy prudence. Example wee haue of Noah and his familie, of Lot and his kindred, and of dourse other, whome thou preserueth from imminent perill, when the contrarie part, euen the wicked thine enemies were vtterlie confounded.

We giue thee the glorie due vnto thy most blessed Name, for sauing 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 ouerwhelme it in the waues, that the remnant of thy beloued may be rooted out, and vtterly destroyed.

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Praise and thanks 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 vndooing of thy little houshold, to ouerthrowe, and to cast the shame of their owne enuious deuices in their owne faces, confounding thy foes, who bragged of triumph, by making flesh their arme: and crowning thy souldiers with garlands of victorie, contrarie to hope and expectation. Beseeching thee to continue this thy care and kindnes to thy congregation, cooped vp in narrowe and streight corners of the worlde, and trenches about with thousands of enemies, who watch a due time to micle 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-

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peale, who art able to preuent all
the policies of Sathan, and euerie
member of his ministerie. So shal
we sing songs of thankesgiuing in
thy sanctuarie, and lifte vp our voi-
ces of praise both euening and
morning vnto thee the holie
one of Israell Hosanna
in the highest,
Amen.

FINIS.