

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

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p.247

A preface to the true Christian Reader.



It is a naturall inclination of man, for the delighting and solacing of himself, after some labour or exercise, to seeke such recreations, as doo best agree with his disposition. Hereupon, some couet this game, othersome that: and euerie man in deede what maeth moste for his contentment. Which kinde od recreations and refreshings men are not forbidden in Gods word to vse, so that the feare of his diuine maiestie preuent them in all their actions: and that they abuse not those benefites of recreation to a licentious and wanton libertie.

p.248

Verie necessarie it is, that consideration bee had of the state of the bodie, which cannot alwaies endure labour, but that now and then it must be refreshed, not onely with some intermission & ceasing from trauell but also with some kind of exercise coupled with delectation and pleasure, whereby not onelie the bodie, and euerie member thereof, is comforted, but the mind also, and the faculties or powers of the same iollilie 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 heauenlie, and immortall. For how much the minde is more precious than the bodie, so much the more, wisdom would it should 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,

p.249

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 chieftest part of
our essence and being, that the
same after some serious studie and
contemplation, desiring to bee re-
freshed, bee notfed with fond fan-
sies, 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 holie
exercises, and godlie meditations,
such as are and may be prouided for
the purpose, to reuiue the spirit, and
quicken the new man, if the partie be
gratiously affected.

p.250

Thou hast here therefore pre-
sented vnto thine hand (good Rea-
der) a Plant of pleasure, bearing
fourteene seuerall flowers, called
by the name of holie Hymnes and
spirituall Songs, to reade at thy
leasure 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 glo-
rie 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

p.251

**A Plant of Pleasure,
Bearing fourteene severall
flowers**

*The first Flower
called a holy Hymne
containing*

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



A

As the Sunne is the
soule and lfe of the
world, so is thy word
(O God) the com-
fort of my heart.

Be gracious & 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 fountaine
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 vn-
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-
tinesse of thy maiestie in thy crea-
tures.

Endlesse is thy glorie, and thy

p.252

p.253

power is incomprehensible: wonderfull art thou in thy iudgments.

Maruellous things are wrought 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 miscarry.

The second Flowre is called a spirituall Song, containing

1. A commemoration of remembrance of the benefites of Christes death and passion. 2. A petiton for thankfulnessse. 3. A confession of Gods greatnesse and a mightinesse.

B

p.254

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,

Giue vs thy grace no lesse to learne,
(O Lord) with Christian care.

The third Flowre called a holie

Hymne, conteining

*1. A request for assistance against our
adversaries. 2. A confession of our
vilenesse by reason of sinne. 3. A pe-
tition for true mortification and re-
generation. 4. Of the pretentiousnesse of
mans soule.*

p.255

R

1. According to these vnmeasu-
rable mercies, O God, heare
my prayer, and let thine eares bee
open to the crie of my complaint.

Bee my Sauour and deliuerer
from danger and distresse, & bridle
thou the despertanesse of mine ad-
uersarie, that he do me no mischief.

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 sup-
plication of me thy seruant, and in
the time of necessitie assist me.

2. A worme and no man O con-
fesse my selfe to bee, yea, more vile
and contemptible, than anie vnrea-
sonable creature: for sinne hath
stoong my soule.

p.256

My hart is defiled with a thou-
sand 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 righteousnesse or iustice,
there is none in mine intrailles.

Lord I am so ouerwhelmed in
sinne and iniquitie, that I stand in
continuell 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 haire

of my head: yet (O Lord) be mercifull.

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

p.257

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 Lord) than the soule of man. O let not sinne preuaile against it.

Grant mee thy grace euen 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 Spirituall Song, conteining

1. A glorying of God. 2. An exhortation to praise him. 3. A repetition of certaine properties in him. 4. A protestation or vow of Christian dutie to do him reuerence.

A

p.258

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,
Alleluiah 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 sorie 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, conteining*

1. The rewarde of the proud and impenitent. 2. An admonition not to be high minded. 3. To bee touched with compassion towards the afflicted. 4. To be mindfull of Gods mercies in tribulation. 5. A declaration of his omnipotency and power. 6. A petition that the word of God might be the rule of our life.

p.259

H

1. An humble heart is a sacrifice vnto the Lord, a contrite spirit 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 vpon him, but the same may in time chance to thee.

p.260

Arme thy selfe with patience, to endure all tribulations: if God chastice thee with anie kinde of punishment 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 sufficient, hee hath treasures of good things for them that loue him: as

for the wicked of this world, they
are out of his fauour.

Much mightier is the mercie of
the Lorde, than theheart of man
can conceiue: of his power ther eis
no ende: all the worlde is repleni-
shed 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.

p.261

Lord God of Iacob, who is like
vnto thee? Heauen and earth are
witnesses of thine excellence: the
Sunne and the Moone declare the
greatnesse of thy glorie to all nati-
ons.

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

6. Make me (O Lord God) obe-
dientlie 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.

p.262

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 gracious.

Glorie, honour and praise be as-
cribed vnto thee, which hast beene
from beginning of beginnings, and
shalt continue in power and maie-
stie, when all things vanish and decaie.

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

*loue of Gods lawe. 3. For the leading
of a good life.*

A

1. An humble heart O God,
vnto thy seruants giue,
Be thou to them a louing Lord,
whiles in this world they lie:
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 seuenth Flowre called a ho-
lie Hymne, conteining*

1. An invocation to God for succour in
affliction. 2. For the restitution of per-
fection lost by sinne. 3. For the forti-
fying of faith in time and triall. 4. For
prosperous successe of our enterprises.
5. For protection and strength in per-
secution of the Gospell. 6. A depreca-
tion against Gods enemies, and the
sduersaries of his word.

p.264

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 glori-
fie thy most excellent name.

2. Restore to mee the fulnesse of
thy grace, which mine owne sine,
and the transgressions of my pro-
genitours 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 diuilish deui-
ses of lewd liuers, yet so fortifie my
faith, that I fall not away from thee.

p.265

Help me, O God, to withstand
the subtile suggestions of Sathan,
and all Sathanicall Soldiours,
such I meane as set shoulders a-
gainst thee, and thy sonne Christ.

4. Accept me among thy chosen
children, and ouershadow me with
the shield of thine omnipote[n]cy, that
whatsoever 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 Gos-
pell 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-
uancement of thy name.

p.266

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 gracious 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.

p.267

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

Neuerthelesse, if it bee thy plea-
sure, such as feele any remorse of
conscience, and bee sorie for their
obstinacie, vouchsafe to receiue
them into thy fauour, thatthey 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, containing*

1. *The chiefest comfort in this life.*
2. *The meanes whereby to obtaine blessedness.*
3. *The cause of a quiet conscience, and how it is come by.*
4. *An exhortation to glorifie God.*

F

p.268

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 tranquillitie,
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 gracious God,
 that liuest aloft in blis.

p.269

*The ninth Floure 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 helpe. 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 enemy.

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 ouerwhelme them in
 their maliciousnesse.

p.270

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 saluati-
 on rest, thou art my 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 contemptuouslie
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
iudgement.

p.271

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 thine 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 iudgement.

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

*The tenth Flowre called a Spiri-
tuall Song, conteining*

1. An exhortation to prayse the Lord.
2. That all states and degrees ought
to stoope before him, and do him reue-
rence. 3. Wherein our myrth and
melodie should consist. 4. That all
creatures must magnifie Gods Ma-
iestie.

p.272

E

1. Attend ye nations and giue eare,
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,

p.273

to God oblations bring.
 High potentates, and all estates,
 the King that crowne doth weare,
 And subjects sworn to loyaltie,
 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,
 Giue 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 putrifid 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.

p.274

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 abundantlie, that I may
 bring forth thirie, sixtie, and an

hundred fold, according to thy good pleasure.

A riuer 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 wither or vade, let not the Sunne scotch or drie them, to the losse of their beautifull colour and seemlynesse.

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

p.275

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

2. Enuie and malice, dissimulation and hypocrisie, strife and variance, 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 commandementes, thankfullnesse, and faith vnfeigned,

Integritie and vprightness, holinesse and sinceritie, iust and honest dealings, constancie in thy word and Gospel, plant these vertues 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 shepheard of my soule, that being free from all inconueniences and dangers, I may glorifie thy name.

p.276

The twelfth Flower called a spirituall song conteining

1. *The sacrifice where nith God is best pleased.*
2. *A petition to bee clensed from the sores of sinne.*
3. *An intercession for offenders.*
4. *A commendation of Gods mercy.*

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,
 vpon 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 gracious vnto mee.

p.277

*The thirteenth Flowre called a
 Holie Hymne, conteining
 1. An inuocation for comfort in di-
 stresse. 2. For restitution of former
 perfection. 3. For diuers godlie
 and commendable ornaments of the mind.
 4. For Mercie against iudgement.
 A vowe or promise of thanksgi-
 uing 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
 thanksgiuing.
 2. Restore mee to that perfection
 from whence I am fallen, and let

p.278

the fruits of thy sonnes death and passion, bee a continuall comfort to my soule.

As thou art gracious 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 dutifnesse like Tobie, thy faithfull seruants.

p.279

Farre from flatterie remoue my lips and my tongue, grafte in me a desire and delight to speake the truth iustlie, vprihtlie, 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 iudgement and rigour, but let thy mercie preuentthy iustice, 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.

p.280

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 gracious Gospell.

*The fourteenth Flower called a
 Spirituall song, conteining
 1. Sententious exhortations from sundrie
 sinnes. 2. To liue according to
 Gods law. 3. Not to mistrust his
 power in the time of trouble. 4. The
 rewarde of them that doe after Gods
 will. 5. To esteeme the Preachers of the
 Gospell. 6. To take no euill thing in hand.*

G

Abstaine from fleshly lust,
 and spirituall 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 testement 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.

p.281

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

Finis