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S. AVGVSTINES



CALIFORNIA
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MANUELL.

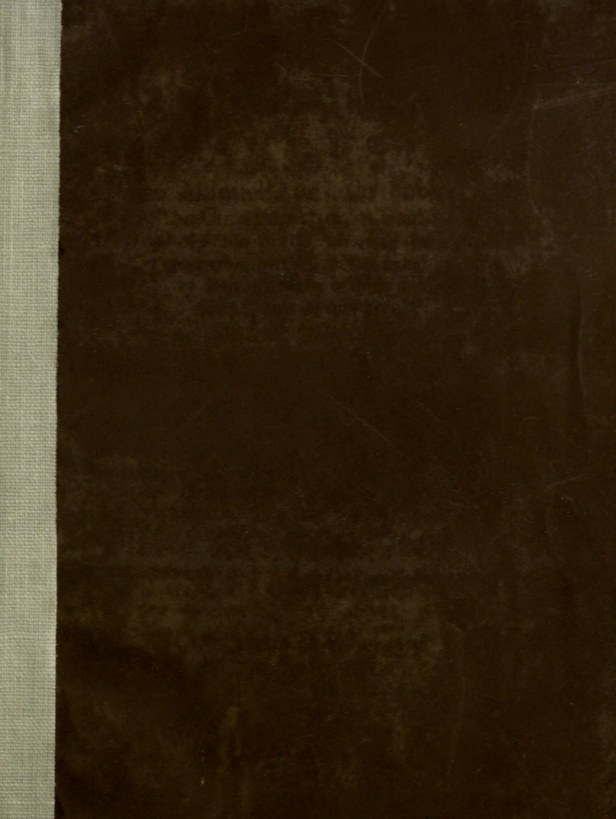


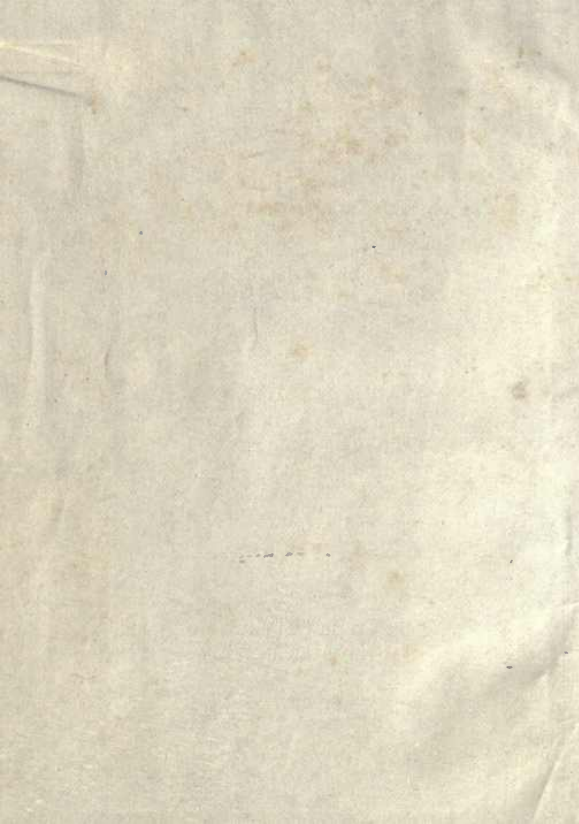
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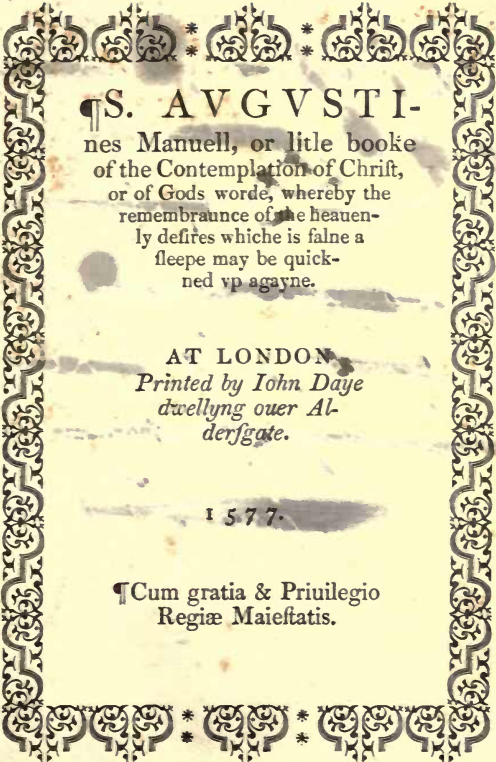
OF

DAVID F. WATKINS.

No. 705-







¶ S. AVGVSTI-
nes Manuell, or litle booke
of the Contemplation of Christ,
or of Gods worde, whereby the
remembraunce of the heauen-
ly desires whiche is falne a
sleepe may be quick-
ned vp agayne.

AT LONDON
*Printed by Iohn Daye
dwellyng ouer Al-
dersgate.*

1577.

¶ Cum gratia & Priuilegio
Regiæ Maiestatis.

A token of esteem
to J. H. Cassin by his
friend D. Watkins
first student of
the Pacific Theological
Seminary San Francisco.
Aug 6th 1871.

The Preface.


FDrasmuch as we be set in the middes of snares, we easely become cold in desire of heauenly thynges. And therefore we haue neede of continuall defence, that when we bee shrunke away, we may bee wakened to run backe agayne to our true God the soueraigne goodnesse. In consideration wherof, not through rashe presumption, but for the great loue that I beare to my God, I haue vndertaken this worke to his glory, to the intent I might alwayes haue with me a short and handsome abridgement of the chosen sayinges of the holy fathers concernyng my God, by the fire of the readyng wherof, the loue of him might be kyndled in me as oft as it waxed cold in me. Assiste me nowe I beseeche thee my Lord God, whom I seeke, whom I loue, whom I prayse and woorshyp both with mynde and mouth, and with all the power that I am able. My mynde being bowed vnto thee, and inflamed with loue of thee, sighyng for want of thee, gapyng after thee, and longyng onely to see thee,



Preface.

thee, hath no pleasure in any thyng but to speake of thee, to heare of thee, to write of thee, to conferre of thee, and to bethinke it selfe oftentimes of thy glorie, so as the remembraunce of thee may be some refreshyng to me among the stormes of this worlde. Thee therefore doe I call vpon most earnestly, vnto thee do I cry with a loude noyse euen from the bottome of my hart. And when I call vpon thee verely I call vpon thee in my selfe: for I should not bee at all except thou wart in me, and except I were in thee thou wouldest not be in me. Thou art in me, because thou abydest in my mynde: thereby do I knowe thee, and therein do I finde thee. When I remember thee:

I am also delighted in thee and by thee, of whom, by whom, and in whom all thynges be.



¶ Of Gods wonder-
full beyng.

ADAM



ABEL.



EVE.



SETH.



Thou Lorde fil-
lest heauen and
earth bearpnge
bp all thynge
beyng not bur-
thened fillnge
all things without beyng in-
closed, alwayes doing & yet
alwayes at rest: alwayes
gathering, but not for any
neede: alwayes seeking, &
yet thou missest nothing: lou-
ing & yet not dotyng, beyng
ielous & yet still in quiete. It
repenteth thee & yet thou art
not greued: thou art angry,
and yet not out of patience.
Thou chaungest thy woozkes,
but not thy purpose. Thou

1 **W** receiuest

By Adams



sinne.

S. Augustines

receiuest that which thou hast
 sought out, & yet thou hadst
 neuer lost it . Thou art neuer
 needp, and yet thou delightest
 to gayne . Thou art neuer co-
 uetous, & yet thou demaund-
 est vsurp . Thou lathest out
 where thou owest not . But
 who hath ought that is not
 thyne ? Thou payest detts, &
 yet art in no mans det . Thou
 forgeuest detts, & yet loest
 nothing . Thou art euery
 where & euery where thou art
 whole : perceiued thou mayest
 be, sene thou canst not be .
 Thou art no where absent &
 yet art thou farre of from the
 thoughtes of the wicked, nay
 looke where thou art farre
 of,

NOE.



ABRAHAM



ISAAC.



IACOB.



Death did



begyn.

Manuell.

of, there art thou not away :
 for where thou art absent by
 grace, there art thou present
 by vengeaunce. So art thou
 present in all places, & yet
 canst scarcely be found. Thou
 standest still when we follow
 thee, & yet we cannot over-
 take thee. Thou holdest all
 things, fillest all things,
 inuironest all things, sur-
 mountest all things, and
 susteinest all things. Thou
 teachest the hearts of the
 faithfull without noise of
 wordes: thou art not dis-
 uered by places, nor altered
 by tymes, nor subiect vnto to
 & fro. Thou dwellest in vn-
 approachable light which neuer
 .
 B ij man

MOSES



ELIAZAR



AARON



PHINES



And by



his fall.

CALEB.



OTHONIEL



GEDEON



IEPTE.



S. Augustines

man saw, nor can see. Ab-
 dyng quietly in thy selfe,
 thou goest everywhere about
 the world: for thou canst not
 be cut or devided, bicause thou
 art but one in very deeде, and
 art made out into partes or
 peeces but bepng whole thou
 mainteinst the whole, thou
 fillest the whole, thou in-
 lightenest the whole, & thou
 possessest the whole.

¶ Of the vnspeakeable
 knowledge of God.

Although the whole world
 were full of bookes, yet
 could not thpne vnspeakeable
 knowledge be vttered. For in
 as much as thou art unspake-
 able,

We pe-

rish all.



SAMSON



SAMUEL



Manuell.

able, thou canst in no wise be put in writing, or comprehended. Thou art the fountaine of godly light, and the sunne of euerlastyng brightnesse. Thou art great without quantitie, & therfore unmeasurable. Thou art good without qualitie, & therfore very good & souereinly good, & no man is good but thou alone. Whose will is a worke, for thou canst do what thou listest. Thou hast created all thynge of nothing, & by thine onely wil hast thou made them. Thou possessest all the creatures without any want of them, thou gouernest them without payne, thou

NATHAN



HELIAS.



B iij rulest

But Christ

is iust.

S. Augustines

rulest them without weariness, and there is nothing that may trouble the order of thy government, from the highest things to the lowest. Thou art in all places without place, containing all things without inclosure, & being present every where without setting or removing. Thou art not the author of any euill, for thou canst do none euill. Whereas thou canst do all things, thou hast not done any thing wherof it can fogethinke thee. It is of thy goodnes that we be made, of thy iustice that we be punished, and of thy mercy that we be deliuered. Whose almightines

HELIZEVS



OBED.



AZARIA



HVLDA.



In him haue

trust.



Manuell.

mightines governeth, ruleth,
 & filleth all thynge which it
 hath made. Yet meane I not
 by thy filling of al things,
 that they containe thee, but
 rather that thou containest
 them. Neither fillest thou
 all thynge by parcell meale,
 neither is it in any wise to be
 thought that eche thynge re-
 ceiueth thee accordyng to the
 propozition of it own bignes-
 se, that is to wit, the greatest
 thynge more, and the small-
 est thynge lesse: but rather
 that thou thy selfe art whole
 in all things, and all thynge
 in thee: whole almightines
 incloseth all thinges, & no
 man can finde any thynge to
 scape

DAVID.



SALOMON



ASA



IOSAPHAT



And his



iustice.

S. Augustines

scape from thy power . For
he that hath not thy fauour ,
shall neuer escape thy dis-
pleasure .

¶ Of the longyng of the
soule that seeleth God .

Therfore O most mercypfull
God , I cal vpon thee for
my soule , whiche thou pre-
parest to receiue thee through
the desire which thou breath-
est into it . Enter into it I
beseeche thee , O Iesus of
Nazareth , and make it fit
for thee , that thou mayst
possesse that which thou hast
both made and renewed , that
I may haue thee as a seale
vpon my hart . O most piti-
ful

IEHV.



IOAS.



AMAZIAH



VZZA.



Makes thee

rightwise.



Manuell.

ful Lord, I beseech thee for-
 sake not him that calleth
 vpon thee: for ere I could
 call vpon thee thou diddest
 both call me & seeke me, to
 the intent that I thy seruauent
 should seeke thee, & by seeking
 thee, finde thee, and when I
 had found thee loue thee.
 Lord I haue sought thee &
 found thee, & I desire also
 to loue thee. Increase my de-
 sire for vnesse thou do so my
 life shal consume in sorrow,
 & my soule in mourning.
 Graunt therfoze the thyng I
 craue: for if thou shouldst
 geue me all that euer thou
 madest, it would not suffice
 thy seruauent, except thou
 geue

HOZEKIA

MANASSE

IOTHAM

IOSYA.

As you are.



So were we.

ISAAH.



IEREMI.



EZE CHI.



DANIEL.



S. Augustines
 geue him thy selfe to . Geue
 therfore O Lord thy sweete-
 nesse to me thy seruaunt ,
 graunt that I may tast thee
 somewhat, for that I cannot
 liue without thee . Geue me
 thy self therfore O my God ,
 restore thy selfe vnto me .
 Behold , I am in loue with
 thee : & if that be to litle,
 poure on thy grace in to me ,
 reachout thy hand, & open the
 eyes of thy brightnesse, that
 I may bee yet moze in loue .
 I am bound with the loue
 of thee , I burne in desire of
 thee , I am delighted with
 the sweete remembraunce of
 thee . Behold , when my
 mynde flieth vpwrd vnto
 thee ,

As we be.



So shal ye.

Manuell.

thee, & buslieth it selfe with
 thynkpng vpon thine vn-
 speakeable louing kindnesse:
 the fardell of my flesh is the
 lesse burdensome vnto me, the
 turmopling of my thoughts
 ceaseth, the weight of my
 mortalitie and miseries mak-
 eth me not dull as they are
 wont to do, all thynge are
 still, & all things are calme.
 My hart gloweth, my mynde
 reioyseth, my memozie is
 fresh, mine vnderstandpng is
 cleare, & my whole spirite
 being kindled with desire to
 see thee, findeth it selfe rau-
 ished with the loue of thynge
 inuisible. Let my spirite take
 the winges of an Eggle & fly
 without

11

OSEAS.



IOEL.



AMOS.



ABDIAS.



So discust, dye

thou must.



IONAS.



MICHAEL.



S. Augustines

without ceasing : Let it spe
 euen til it come to the beau-
 tie of thy house , & to the
 throne of thy gloꝝy , & there
 let it be fed at the dining
 table of thy heavenly Citi-
 zens , in the place of fulfeed-
 yng by the plentifull running
 streames . Thou that art our
 hope , our welfare , & our re-
 demption , be also our ioy .
 Thou that shalt be our re-
 ward , be also our reioycyng .
 Let my soule seeke thee al-
 wayes , & graunt that in seek-
 yng thee it may neuer faint .

¶ Of the wretchednesse of
 that soule which loueth not,
 and seeketh not our Lord
 Iesus Christ.

19

Woe

NAHVM.



ABAKVK.



But lyue



for euer.

Manuell.

WDe is that wretched soule whiche loueth not Christ, nor seeketh him: it abideth dyg & miserable. He looseth his lpe tyme whiche loueth not thee O God. He that cares not to lpe for thee Lord, is nothing & goeth for nought: He that refuseth to liue unto thee, is already dead. He that is not wise to thee ward, is but a foole. Most mercyfull Lord, I peld, graunt, and betake my selfe unto thee by whom I haue bepng, life, & wit. In thee doe I put my whole confidence, trust, & hope, by whom I shall rise agapne, liue agapn, & enioy rest. Thee do

13

In Christ

thy sauer.



S. Augustines

do I couet, loue, and worſhip,
with whom I ſhall dwell,
reigne, & be bleſſed. The ſoule
that ſeeketh not, ne loueth
not thee, ſeeketh & loueth the
world, ſerueth ſinne, is ſub-
iect to vice, neuer at reſt,
neuer at eaſe. Let my minde
ſerue thee alwayes O moſt
merciful. Let my wayfa-
ring be alwayes to trauell
vnto theward, let my hart
burne in loue of thee. O
G O D, let my ſoule reſt in
thee, let it runne out of it
ſelf to behold thee, let it ſing
thy prayſes with ioyfulnes,
and let this be the comfort
of me in my baniſhment.
Let my mynde flee vnder the
shadow

14

SARA.



REBECCA



RACHEL



LEA



Fast and

pray.



Manuell.

Shadow of thy wyngs, from
 the raging heates of the
 thoughtes of this world.
 Let my hart calme it selfe
 in thee, I say let the great
 sea of my hart that swelleth
 with waues, calme it selfe
 in thee. O God whiche art
 riche of all good deinties,
 thou most bountifull bestower
 of heauenly repast geue meate
 to me that am faint, gather
 me vp that am scattered,
 deliuer me that am in prison,
 make me new agayne that
 am hewen in perces. Beholde
 I stand at thy dooze and
 knocke. I beseech thee by
 the bowels of thy mercy,
 where thou hast vi-
 sited.

15

HESTER



ANNA.



OLDA



SAREPTA



Pitie the



poore.

S. Augustines

MATHEVS.



LVCAS



MARCVS



IOANNES



sited vs by day spzpng from
 an high, bid the dooze to be
 opened for me wretch which
 do knocke, that my soule may
 haue free passage to come in
 vnto thee, to eternal life
 which art the fountaine of
 liuely water, and to rest in
 thee, & to be refreshed by
 thee with thy heavenly bread.
 For thou art the bread and
 fountaine of life, thou art the
 light of euerlastyng bright-
 nesse, thou art all thynge
 whereby the righteous liue
 which loue thee.

¶ Of the longyng of
 the soule.

O God the light of the harts
 that see thee, and the
 life

Repent

amend.

Manuell.

ADAM



ABEL



life of the soules that loue thee, and the strengthener of the thoughtes that seeke thee, graunt that I may sticke to the holy loue of thee . Come I pray thee into my hart , and make it dronken with the aboundaunce of thy pleasantnes, so as I may forget these temporall thunges . It shameth and irketh me to abide such thunges as this world doth . All that I see of these transitorie thunges is but a sorow to me ; all that I heare of them , is but a grief to me . Helpe me O Lord my God , & put gladnesse into my hart , that I may onely know & possesse thee , & I shal

EVE



SETH



17

C

bee

And sinne

no more.



NOE.



ABRAHAM



ISAAC.



IACOB.



S. Augustines
 bee satisfied . Come vnto me
 O Iesus of Nazareth visite
 thy seruant in peace , come
 vnto me that I may see thee .
 But to narrow is the house
 of my soule for thee , untill
 thou come vnto me, it is rui-
 nous O Lord, as thou know-
 est . Enlarge & repaire it I
 beseeche thee least it dye for
 famine . It hath many things
 that will mislike thine eyes .
 I know it & confesse it : but
 who shal cleanse it, or to whom
 shall I cry els but vnto thee?
 Lord cleanse me from my
 priuie sinnes . Sweete Christ
 make me, I beseeche thee good
 Iesu, make me to lay away
 the burden of fleshly desires &
 earthly

Whilest thou



hast breath

Manuell.

earthly lustes for loue & liking
 of thee . Poure thy mercy
 vpon my soule that it ouer-
 rule not my flesh, let reason
 ouerrule my soule, let thy
 grace ouerrule my reason,
 without which neither soule,
 fleshe, nor reason can in any
 one thyng please thee . Geue
 me the grace that my hart, my
 tounge & my bones may praise
 thee . Inlarge my mynde, &
 lift vp the eyesight of my
 hart: that euen with the
 swift conceite of my spirite,
 I may attaine to thee the
 euerlastyng wisdom which
 abidest vpon all thynges . I
 beseech thee loose me from
 the letters wherewith I am
 C ii shackled,

MOSES



AARON.



ELIAZAR



PETRES



Remember

death.



S. Augustines

shackled, that I may leaue
all these thunges and hve me
vnto thee, sticke to thee onely,
and attend vpon thee onely.

¶ Of the happnesse of the
soule that is let loose from
the prison of the body.

Happy is the soule whiche
being let loose from the
earthly prison, flieth vp freely
into heauen, and there be-
holdeth thee her most sweete
LORD face to face, & is no
more disquieted with any
feare of death: but reioyseth
in the everlastyngnes of in-
corruptible glory. For thy
glory is safe & Iesus of
Nazareth it is safe & out of
perill, and henceforth feareth
neither

CALEB.



OTHONIEL



GEDEON



IEPTE.



As grasse



I passe

Manuell.

SAMSON



SAMUEL



neither enemy noꝝ death . It
 possesseth thee her mercifull
 Lord whom she hath long
 sought & euer loued . And ac-
 companiung her selfe with
 the quires of Psalmesingers,
 it singeth continually the
 sugred songes of euerlastiung
 mirth, to the gloꝝp & praise
 of thy name, whiche is great
 and wonderfull in all the
 earth . Happy is the felow-
 ship of the heauenly Citizens,
 & glorious is the solemnitie
 of all them that retorne from
 the sorrowful trauell of this
 our pilgrimage, to the plea-
 sauntnes of beawtie, to the
 beawtie of all brightnesse, &
 to the floure of all excellentie,

21

C iij where

NATHAN



HELIAS.



From that

I was.

S. Augustines

where the Citizens behold thee continually O Lord. For thou so wouldest, & hast so ordained: thou spakest the worde, and all thynge were made. And in the same thy great gloze, nothynge that may trouble the mynde is offered nothynge that is sorrowfull to the eare, nothynge to the eyes, but that which is good & delectable. What songes, what instruments, what Hymnes, what melodie soundeth there with Allelupa: There sounde alwayes most pleasaunt tunes, most sweet melodie of Aungels, & most wonderfull ditties of songes, which are song to thy gloze by the

HELIZEVS



OBE D.



AZARIA



HVLDA.



I hope



agayne

DAVID.



SALOMON



Manuell.
 the heauenly inhabitauntes
 without all end . And thou
 hast ordained O good Iesu
 that no harshnesse, no gallype
 bitternesse should haue any
 rowme within thy Realme .
 For there is neither a naugh-
 tie person, noz naughtines,
 no aduerlarie noz impugner,
 neither is there any intice-
 ment of sinne, no needines,
 no shame, no brawlyng, no
 misusage, no excusing, no
 feare, no vnquietnesse, no
 penaltie, no doubtfulnesse,
 no violence, no disoord: but
 there is perfect peace full of
 loue, continuall reioysing and
 prayling of God, careles rest
 without end, and euerlast-

23

C iiii yng

ASA



IOSAPHAT



With Christ



to raigne.

S. Augustines

png gladnesse in the holy
ghost . O how luckp should I
be if I might heare the most
pleasaut Carols of the Citi-
zens, and their sugred songes
aduauncpng the praises of
the soueraigne Trinitie with
due honoz . But ouer happy
shuld I be, might I once
atteine to sing a song my
selse, I say to sing one of
the sweete songes of Sion to
our Lord Iesu Christ.

¶ Of the ioyes of
Paradise.

O Lively life, O euerlast-
ing and aye blessed life,
where as is ioy without sor-
row, rest without trauell,
dignitie.

24

Both ill

and iust.

IEHV.



IOAS.



AMAZIAH



VZZA.



Manuell.

dignitie without feare, riches
 without losse, healthfulnesse
 without impayring, aboun-
 daunce without want, life
 without death, continuance
 without corruption, blessed-
 nesse without calamitie, all
 good things in perfect loue,
 beautie & beholding face to
 face, full knowledge of all
 things and in all thynge:
 where Gods soueraigne good-
 nes is sene, & his inlighten-
 yng light is glorified of the
 Saints: where the present
 maiestie of God is beheld, &
 the myndes of the beholders
 satisfiied therewithall as with
 the foode of lufe. The more
 they see it, the more they de-
 sire

HOZEKIA

MANASSE

IOTHAM

IOSTY.

25

Death brynges

to dust



S. Augustines

fire to see it: yet desire they
 it without disquietnesse, and
 haue their fill of it without
 weeringes. There the day-
 sunne of righteousnesse hear-
 eth all men with the wonder-
 ous light of his beaوتie, and
 so inlighteneth all the Citi-
 zens of the heauenly soyle,
 that they them selues yeld
 light, euen the light that God
 hath behighted them, light
 moze lightsome then all the
 brightnes of our day sunne,
 and then the clearenes of al
 the starres. For they cleaue
 to the immortal Godhead,
 and thereby are made im-
 mortal & incorruptible them-
 selues, according to this pro-
 mise

ISAIAH.



IEREMI.



EZECHI.



DANIEL.



Yet none

tell can



HOSEAS.



IOEL.



Manuell.

mise of our Lord & Sauour:
 Father, as for those whom
 thou hast geuen me, I will
 haue them to be where I am,
 that they may see my glozy,
 and that they may be all one,
 as thou Father art in me,
 and I in thee, and that they
 also may be one in vs.

AMOS.



ABDIAS.



¶ Of the kyngdome of
 heauen.

O Realme of heauen, O
 most happu realme O
 Realme without death, O
 kyngdome without end, where
 is no succession of tyme by
 ages, where the day lasting
 continually without night
 woteth not what time mean-
 eth

The houre

nor when.



IONAS.



MICHEAS.



NAHVM.



ABAKVK.



S. Augustines
 eth where the souldiour that
 getteth the vpper hand is
 rewarded with vnspeakeable
 giftes foꝛ his labour, & hath
 an euerlasting garland set vp-
 pon his noble head . Would
 God that Christ of his hea-
 uenly pitie hauyng releasēd
 the burthen of my sinnes
 would commaunde me the
 basest of his seruantes to
 lay aside the fardell of this
 flesh, that I might passe into
 the endlesse ioyes of his Ci-
 tie, to repose my selfe, so
 as I might keepe company
 with the holy soꝛt aboue,
 stand befoze the glozious ma-
 iestie of my creatoꝛ with the
 blessed spirites, behold the
 present

By fayth



take hold.

Manuell.

present countenance of God,
 be touched with no feare of
 death, reioyce in suretie of the
 incoꝛruptiblenesse of the euer-
 lastyng immoꝛtalitie, and be-
 yng linked to him that know-
 eth all thynge, foꝛgo all
 blindnes of ignoꝛaunce, no-
 thynge esteemyng all earthly
 thynge, & not bouthsaupng
 to looke vpon this vale of
 teares oꝛ to remember it any
 moꝛe, whereas our life is a
 paynefull lyfe, a coꝛruptible
 life, a life full of all bitter-
 nesse, a life that is mistres
 of mischief & handmayd of
 hell: whom humoꝛs make to
 swell, whom paynes abate,
 whom heate parttcheth, whom
 apres

SOPHONIA



HAGGEVS



ZACHAIS



MALACHIA



In Christ

be bold.



SARA.



REBECCA



S. Augustines

apres make diseased, whom meates puffle vp, whom fast-
punges forepine, whom myrth
maketh nice, whom heau-
nesse consumeth, whom
thought pincheth, whome ease
dulleth, whom riches pranke
vp, whom pouertie pulleth
downe, whom youth setteth
aloft, whom age makes to
schoope, whom sicknesse de-
faceth, whom sorrow thrust-
eth downe, whom the deuill
layeth wait for, whom the
world flattereth, whom the
flesh delighteth, where the
soule is blinded, where the
whole man is put out of or-
der. After all which so many
and so greate mischiewes suc-
ceedeth

30

RACHEL



LEA



From canck-



red rust

HESTER



ANNA.



Manuell.

ceedeth cruell death, & in such wise maketh an end of all bayne ioues, that when they be once past, they may be thought to haue neuer bene.

¶ In what wise God comforteth the sorowfull soule after the long mournyng therof.

BUt what prayses oz what thankeſgeuyngeſ are we able to render vnto thee O Lord our God, who ceaſeſt not to comfort vs with the wonderfull viſitation of thy grace, among the great miſeries of our moztalitie: Behold, while I feare the end of my life, while I conſider my ſinnes, while I ſtand in feare

31

OLDA



SAREPTA



Christ shall



make iust.

S. Augustines

feare of thy Justice, while
 I thinke vpon the horroz of
 death, while I shudder at the
 punishment of hell, while I
 knowe not with what strait-
 nesse thou doost boult out &
 wey my workes, while I am
 vtterly ignoraunt with what
 end I shall close them vp,
 and while I bethinke me of
 these and many other thynge
 to my selfe in my hart: thou
 O Lord God of thine accu-
 stomed pitie art ready at hand
 to comfort me wretche re-
 plenished with many griefes:
 & in the middest of these
 monyngs, soze complaintes,
 & deepe sighes of my hart,
 thou takest vp my sad and soz-
 rowfull

MATHEVS



LVCAS



MARCVS



IOANNES



By Adams



sinne

Manuell.

ADAM

EVE

rowfull mynde to the toppes
of the high mountaines, euen
to the beds of sweet spices,
putting me in a place of pas-
ture by the riuers of sweete
waters, where thou prepar-
est a table diuersly furnished
against I come, to refresh
my appalled sprights, & to
cheare vp my heaup hart:
through which deinties I be-
yng at length refreshed, do
forget my manifold miseries,
& beyng lifted vp aboue the
height of the earth, doe take
my rest in thee which art the
true peace.

ABEL

SETH

¶ Of the sweetnesse of
the loue of God.

33

D

I

Death did



begyn.

S. Augustines

I Loue thee my GOD, I loue thee, and moze & moze would I sayne loue thee. My Lord God thou sayest of all the children of men, graunt me to long for thee, and to loue thee as much as I would, & as much as I should. Thou art vne measurable, & must be loued without measure, specially of vs whom thou hast so loued, whom thou hast so saued, & for whom thou hast made so great and so goodly thunges. O loue which burnest euer and art neuer quenched, O sweet Christ, O gracious Iesu, O my GOD whiche art loue it selfe, set me wholly on fire with

NOE.



ABRAHAM



ISAAC.



IACOB.



And by



his fall

Manuell.

MOSES



AARON



ELIAZE



PHINES



with thy fire, with the loue of thee, with thy sweetnesse, with desirousnesse of thee, with liking of thee, with ioying and reioysing in thee, with thy pitifulnesse & pleasure and delight of thee, whiche is holy & good, chaste & cleane: that beynge throughly full of the sweetnes of thy loue, wholly kindled with the flame of affection towards thee, I may loue thee my Lord GOD most sweete & most beautifull, with all my hart, with all my soule, with all my strength, with all my power, with much sorowte of hart & shedding of teares, with

D i j much

We pe-

rish all.



S. Augustines

CALEB.



much reuerence and trembling, haupng thee in my hart & in my mouth and befoze myne eyes alwayes & in al places, so as there may be no rotome in me foꝝ any counterfet oꝝ vncleane loue.

GEDEON.



¶ Of ioye.

OTHONIEL.



O Sweete loue, O louyng sweetenesse, let my belly eat thee, and let my bowels be filled with pleasaunt wyne of thy loue, & let my mynde vtter foꝝth good words. O charitie my God, sweet hony, snowie milke, the foode of Aungels, make me to growe in thee that I map eat thee with a sauozie tast. Thou art

IEPTE.



But Christ



is iust.

Manuell.

SAMSON.



SAMUEL.



art my lpe whereby I lpe,
 the hope that I sticke vnto,
 the glory that I desire. Hold
 thou my hart, rule my mynd,
 guide mine vnderstandyng,
 cheare vp my loue, lift thou
 vp my soule, and drawe the
 mouth of my spirite whiche
 thirsteth after thee, vp to
 the water streames that are
 aboue. I beseech thee let the
 troublousnesse of the flesh
 cease. Let the fancies of
 landes, waters, ayre, & sky
 hold their peace. Let dreames
 & fantasticall Reuelations:
 let all tounge, all signes, &
 what soeuer is able to passe,
 be whiste. Yea let myne owne
 soule be still, and let it ouer-

37

D iij

passe

NATHAN.



HELIAS.



In him haue

trust.

S. Augustines

passe it selfe, not by think-
 yng vpon it selfe, but by
 thinkyng vpon thee my God,
 bycause thou art in verp deede
 my whole hope & trust. For
 in thee O most sweete, gra-
 cious, & mercyfull God O
 Lord Iesu Christ, is both
 the portion and the bloud &
 the flesh of euery one of vs.
 Then looke where the portion
 or pece of me reigneth, there
 beleue I my selfe to reigne
 also. Looke where my bloud
 beareth rule, there trust I to
 beare rule to. Looke where
 my flesh is glorified, there
 know I that I also am glori-
 ous, & although I be a sin-
 ner, yet distrust I not this
 com-

HELIZEVS



OBED.



AZARIA



HVLDA.



And his



iustice

DAVID.



SALOMON



Manuell.

communion of grace . For
although my finnes forfend
it, yet doth my subſtaunce re-
quire it . And although myne
owne tranſgreſſions ſhut me
out , yet doth the participa-
tion of nature take me in .

¶ That the word is become
flesh for our hopes ſake .

FOR the Lorde is not ſo
unkinde, as not to loue
his owne fleſh, his owne mem-
bers , his owne bowelles .
Cruely I ſhould deſpayre for
my finnes , vices , faultes ,
and negligences without num-
ber , which I have committed
and dayly do commit with-
out cealing, in hart, word,

39

D iiii and

ASA



IOSAPHAT



Makes thee

rightwiſe.



S. Augustines

and deede, and by all meanes
 that mans frailtie can offend
 in: were it not that thy word
 O my God is become fleshe
 and dwelleth in vs. But now
 I dare not despaire, because
 that he being obedient vnto
 thee to the death, euen to the
 death of the crosse, hath taken
 away the handwrityng of
 our sinnes, and naylorg the
 same to his crosse, hath cru-
 cified both sinne and death.
 Now then, I looke backe
 with a carelesse eye by meanes
 of him, who sitteth at thy
 right hand and entreateth
 for vs, and I thinke long to
 come vnto thee vpon trust of
 him, in whom we are already
 risen

IEHV.



IOAS.



AMAZIAH



VZZA.



As you are,



So were we.

Manuell.

risen agayne and reuiued, already mounted vp into heauen, and there do sit among the aungels . To thee be prayse, to thee be glory, to thee be honoz, to thee bee thankes. Amen.

¶ That the more a man museth vpon God, the sweeter it is vnto hym.

Most mercyfull Lord which hast so loued and saued vs, so quickened & exalted vs . Most mercyfull Lord, how sweete is the remembraunce of thee? The more I thinke vppon thee, the more sweete & amiable art thou vnto me, & therfore
 an

HOZEKIA

MANASSE

IOITHAM

IOSYA.

As we be,

So shal ye.



S. Augustines

am I greatly delighted with
 thy goodes . With cleare eye-
 sight of mynde , and with a
 most pure affection of godly
 loue , accoꝝdꝝng to my small
 abilitie , do I incessauntly
 couet to sue foꝝ thy loue , and to
 behold thy wonderfull beaw-
 tie , in this place of my pil-
 grimage , as long as I abide
 in these byttle members . Foꝝ
 I am wounded with the dart
 of thy loue , I am soꝝe inflamed
 with desire of thee , I would
 fayne come vnto thee , I long
 to see thee . I wil therfoꝝe
 stand vppon my gard , and
 with wakꝝng eyes will I sing
 in my hart : yea I will sing
 with my mynde , & with all
 my

ISAAH.



IEREMI.



EZECH.



DANIEL.



So discust, dye

thou must.



Manuell.

OSEAS.



IOEL.



my strength . I will praise thee my maker & renewer : I will pearce the skye with my mynde , & be with thee in desire : so as my body onely shall be held here in this present miserie : but in thought, in desirousnes, and in longyng, I will alwayes be with thee , for looke where thou mine incomparable desired and deare beloued treasure art, there also is my hart . But loe my most gracious and mercypfull Lord, whereas I would consider the glozy of thyne vnumeasurable goodnes and louyng kindnesse , my hart is not sufficient to do it . For thyne honor, thy beawtie,

43

AMOS.



ABDIAS.



But lyue



for euer

IONAS.



MICHEAS.



S. Augustines

beatotie, thy power, thy glo-
ry, thy royaltie, thy maiesty,
and thy loue exceede all un-
derstandpug of mans mynde.
Like as the brightnesse of thy
glozy is inestimable: so also
is the graciousnes of thyne
everlastyng loue unspeake-
able, where through thou
adoptest those to be thy sonnes
& knittest them vnto thee,
whom thou hast created of
nothpug.

¶ That tribulations for
Christes sake are to be
desired in this lyfe.

O My soule if we should be
fayne to suffer tormentes
euery day, if we should be
fayne

In Christ

thy sauer.



NAHV.M.



ABAKVK.



Manuell.

fayne to endure euen hell fire
 for a long tyme, that we
 might see Christ in his glory,
 and be in company with his
 Saintes: were it not meete
 we should abyde all the sor-
 rowe that could be, that we
 might be made partakers of
 so great a benefite, and of so
 great glory? Let the devils
 then doe their spight, let
 them tempt while they tempt
 may, let fastpunges forpaine
 the body, let course apparell
 greene the flesh, let labour
 pinche it, let watching dry
 it vp, let this man cal vpon
 me, let that man or that man
 disquiete me, let cold make
 me curle together, let my con-
 science

46

SOPHONIA



HAGGEVS



ZACHAIS



MALACHIA



Fast and



pray.

SARA.



REBECCA



RACHEL



LEA



S. Augustines
 science barke at me, let heate
 scorche me, let my head ake,
 let my hart burne, let my
 stomacke be wyndie, let my
 face looke pale, let me be
 wholp diseased, let my life
 consume in sorow, let my
 yeares wast away in sigh-
 yng & sobbpng, let rottennes
 lodge within my bones, and
 let wormes craule vnder me:
 so I may rest in the day of
 trouble, & that we may go
 vp together to our people
 that wayte for vs. For,
 Lord what glozy shall the
 righteous haue? How great
 shall the ioy of the Saints be,
 when euery face shall shine as
 the sunne: When the Lord
 Hauyng

Pitie the



poore.

HESTER



ANNA



Manuell.

hauing sorted his people into degrees, shall begyn to muster them in the kyngdome of his father, & render the promised rewardes to ech of them accordyng to his workes and desertes: geuyng to them, foꝛ earthly thynges heauenly thynges, foꝛ temporall thynges euerlastyng thynges, foꝛ small thynges great thynges: Verely then shall happynesse be heaped vp full to the top, when the Lord shall bryng his Saintes to the sight of eternall glorie, and make them sit downe together in heauen, that God may be all in all.

OLDA



SARIPTA



¶ How

Repent

amend.



NOE.



ABRAHAM



S. Augustines

wherein we be registered & made free Citizens . For like as we be felow Citizens of the Saintes and the household meynie of God : & lyke as we be the heyres of God and coheyres of Christ : so let vs consider the happy royaltie of our Citie so farre forth as it is possible for vs to consider it . Let vs say with the Prophet , O how glortious thynge are spoken of thee thou Citie of God : for thou art the dwelling place of all them that reioyce , the ioy of the whole earth is founded vpon thee . There is not in thee any age , noz miserie of age . There is not in thee any
 mapped

ISAAC.



IACOB.



Remember



death.

Manuell.

mapmed person, any lame man, any crooke backe, noz any mishapen body. For all be growen vp to perfect men, after the full measure of the age of Christ. What blessedder thynge can there be then such a life, where there is no feare of pouertie, noz weaknesse of disease? No man is harmed there, no man displeased there, no man enuyeth there. There is no burning of couetousnesse, no desire of meate, no ambitious sewing for honoz and authoritie, there is no dread of the deuill, no snare of feendes, no feare of hell fire: There is no death neither of body

51

E is

noz

MOSES



AARON.



ELIAZEL



PEHMES



As grasse

I passe



CALEB.



OTHONIEL



S. Augustines

noz of soule , but pleasaunt
 lpe assured of immoztalitie .
 Then shall there be no mise-
 ries, then shall there be no de-
 bates, but all thyngeš shall be
 at agreement, because all the
 Saints shall agree in one .
 Peace and myzth hold all
 thyngeš together, all thyngeš
 are calme, and quiet . There
 is continuall light not such
 as is now here, but so much
 the bryghter as it is much
 happer . For (as we read)
 that Citie shall neede no
 Sunne, noz Moone, because
 the Lord almightie shall shine
 in it, & the lambe shall be
 the light of it . Where the
 Saintes shall shine as the
 starres

GEDEON



IEPTE.



From that



I was.

Manuell.

Starres for euer without end,
 and such as haue taught
 many in the way of righte-
 ousnesse, shall be as the bright-
 nesse of the skye. Wherefore,
 there shall be no night, no
 darkenes, no meeting of
 cloudes no papnefulness of
 heate or cold but there shall
 be such a temperatenes, as
 neuer eye hath sene eare heard,
 nor hart of any man con-
 ceived, sayng onely of them
 that are counted worthy to
 enioy the same, whose names
 are wrytten in the booke of
 life. But yet it is farre aboue
 all these thinges to be in fel-
 lowship with the companyes
 of Aungels, Archaungels,

58

C iij

and

SAMSON.



SAMUEL.



NATHAN.



HELIAS.



I hope

agayne

HELLIZEVS



OBED.



AZARIA



HVLDA.



S. Augustines

and all the heauenly powers,
to behold the patriarches and
Prophetes, to see the Apo-
stles, & all the Saintes, yea
and also to see our owne
parentes. Glorious are these
thpnges, but much more glo-
rious is it, to behold the pre-
sent countenance of God, &
to see his infinite brightnesse.
A passing excellent glozy shall
it be, when we shall see God
in himselfe, and when we
shall both see and haue him
in our selues, of whom we
shall neuer haue sene inough

¶ What thng God requi-
reth lyke vnto himselfe in vs.

54

GOD

With Christ



to raigne.

DAVID.



SALOMON



Manuell.

God the father is Charitie, God the sonne is loupngnesse, and God the holy ghost is the loue of the father & the sonne. This loue, this charitie and this loupngnes requireth some lyke thpng in vs, that is to wit, charitie, wherebyp we be associated, & knit vnto God as it were by some alliance of kindred. Loue passing not for dignitie looketh for no reuerence. Hee that loueth, commeth boldly of himselfe vnto God, & speaketh familiarly vnto him, without any feare or without any striking. If thou couet to know what thou louest, marke whereupon thy mynde

as

E iiii doth

ASA



IOSAPHAT



Both ill

and iust



S. Augustines

doth runne, for where loue is, there is the eye, and in what thy delight is in that resteth the whole cogitation of thy hart. If thou louest God much, thou also louest much to thinke vpon him: if thou louest him but little, thou muzest vpon him but very litle. If thou wilt know where & what is thy leasure, see what it is that thou louest: if thou wilt not be ignoraunt of that which thou louest, looke where on is thy whole cogitation, and so shalt thou finde thy treasure by thy loue, and thy loue by thy mynde. His lyfe is but losse, which loueth not. But hee that loueth

IEHV.



IOAS.



AMAZIAH



VZZA.



Death brynges



to dust.

Manuell.

eth hath his eyes euermoze to
 Godward, whom he loueth,
 whom he longeth foꝛ, whom
 he thinketh of, in whom hee
 delighteth, vpon whom he
 feedeth, in whom he batleth.
 Such a one as is thus dis-
 posed, doth so sing, so read,
 and is so foꝛetasting and cir-
 cumspex in all his woꝛkes,
 as though God were present
 before his eyes, and so is he
 present in deeꝛde. Hee prayeth
 in such wise as if he were
 taken vp and presented before
 the face of Gods maiestie in
 hys highe thꝛone: where
 thousandes of thousandes do
 him seruice, and ten hundred
 thousand are standyng about
 him.

HOZEKIA



IOTHAM.



MANASSE



IOSYA.



Yet none

tell can



ISATAH.



IEREMI.



S. Augustines

him . Looke what soule loue
 visiteth , the same doth it
 awake out of sleepe . It mo-
 nisheth , softneth , & wound-
 eth his hart . It inlighteneth
 the darke places , vnlocketh
 the shut places , warmeth the
 cold places , meekeneth the
 sturdy , furnish , and impa-
 tient mynde , chaceth away
 vice , bridleth fleshly affections ,
 amendeth maners , refozmeth
 & reneweth the spirite , and
 restraineth the light motions
 and actions of slippery youth .
 All these thunges doth loue
 when it is present . And al-
 soone as loue is gone away ,
 by and by the soule begyn-
 neth to droope , lyke as a
 boyl =

EZE CHI.



DANIEL.



The houre

nor when.



Manuell.

HOSEAS.

hoplyng cawldron cooleth if
a man drawe away the fire
from vnder it.

AMOS.

¶ Of the boldnesse of the
soule that loueth God.

Loue is a great thynge,
there throughe the soule
preateth holdly of it selfe vnto
God, and sticketh stedfast
vnto GOD. The soule that
loueth God asketh questions
of him familiarly, and tak-
eth counsell of him in all
cases. It can thinke vpon
nothyng els, it can speake
of nothyng els, it despiseth
all other thynge, and it
lotheth all other thynge,
saung God. Whosoever it
mynd.

ABDIAS.

IOEL.

By fayth

take hold.

IONAS.



MICHEAS.



S. Augustines

myndeth, whatsoeuer it
 speaketh, it sauoureth of
 loue, & it smelleth of loue, so
 wholly hath the loue of God
 wonne it vnto hum. He that
 will haue knowledge of God,
 let him loue him. In vayne
 commeth hee to reading,
 studping, preaching, or pray-
 ing, which loueth not. The
 loue of God breedeth the loue
 of the soule, and maketh it
 intentife therunto. God lou-
 eth to the intent to be loued
 agayne. When he loueth hee
 meaneth nothpng els but to
 be loued: for he knoweth that
 they whiche loue him are bless-
 ed by their loue. The soule
 that loueth God, renounceth
 all

NAHVM.



ABAKVK.



In Christ

be bold.



Manuell.

all her own affections, & geueth her selfe wholly to nothing els but loue, to the end she may aunswere loue foꝛ loue. And when she hath utterly spent her selfe in loue, how small a thynge is it in respect of the euerlastyng streame of the heauenly loue? There is greate oddes in the matth betwene the loue and the louer, betwene the soule & God, betwene the maker and the creature. And yet if the soule loue thee whole, where the whole is there is no want. Let not the soule be afrayde whiche loueth, but let the soule be afrayde whiche loueth not. The soule that loueth

61

is

SOPHONIA

ZACHAIS

HAGGEVS

MALACHIA

From canck-

red rust



SARA.



REBECCA



RACHEL



LEA



S. Augustines
 is caried with desirousnes,
 drawen with longyng, dis-
 claymeth desertes, thuteth
 the eyes of maiestie, openeth
 the eyes of pleasure, setteth
 her selfe in safetie, & dealeth
 boldly with God. Through
 loue, the soule withdraweth
 & departeth aside from the
 bodily senses, so as it feeleth
 not it selfe, to the end it may
 feele God. And this is done,
 at such tyme as the mynde
 bepng allured with the un-
 speakeable sweetenes of God,
 doth after a sorte steale away
 from it selfe, oz rather is
 rauished and slippeth away
 from it selfe, to the entent
 to enioy God to her delight.

Nothing

Christ shall



make iust.

Manuell.

Nothing is so pleasaunt, as
 loue . Loue procureth famili-
 aritie with God, familiari-
 tie procureth boldnesse, bolde-
 nesse tast, and taste continuall
 hungreing . The soule that
 is surprisid with the loue of
 God, can thinke of nothyng
 els , noꝝ with nothyng els :
 but with often sighes sayeth :
 Lpke as the Harte thirsteth
 after the water springs , so
 thirsteth my soule after thee
 my God.

¶ What God hath done
 for man.

Foꝝ loue to manward,
 God came to man, God
 came into man, and God be-
 came

By Adams

sinne

HESTER

OLDA

ANNA

SARIPTA

S. Augustines

came man . For loue , God
 bepng inuisible became like
 his seruants . For loue, hee
 was wounded for our sinnes,
 and in those woundes of our
 Saviour is the safe & quiete
 rest of vs weakelynges and
 sinners . There do I dwell at
 ease , and by hys woundes
 haue I a way in vnto the
 bowelles of his mercy . What
 soeuer is wantyng of my
 selfe, that do I borow out of
 the bowels of my Lord : for
 in them is aboundaunce of
 mercy , and there want no
 holes for it to stowe out at .
 By the holes of hys body are
 opened to me the secretes of
 hys harte , a greate pledge of
 his

MATHEVS



LVCAS



MARCVS



IOANNES



Death did

begyn.



Manuell.

ADAM



ABEL



his kindely loue, euen the
 bowels of the mercy of our
 God, whereby the day spring
 hath visited vs from aloft.
 The woundes of Iesus Christ
 are full of mercy, full of
 pitie, full of sweetnesse, &
 full of loue. They bozed hys
 handes and his feete, & pierced
 his side with a speare. By
 these holes may I talt how
 sweet the Lord my God is,
 how sweete and milde he is
 in deede, and how mercyfull
 hee is to all that call vpon
 him in truth, to all that seeke
 him, and chiefly to all that
 loue him. Plenteous redemp-
 tion is geuen vnto vs in
 the woundes of Iesus Christ

¶ our

EVE



SETH



And by



his fall

NOE.



ABRAHAM



S. Augustines

our Saviour . Great aboundance of sweetnes , great plenty of grace , and great perfection of vertues is geuen vs in the woundes of our Saviour Iesus Chzist.

¶ The remembryng of the woundes of our Lord Iesus Christ.

When any foule thought assaulteth me , I runne to the woundes of Chzist . When my flesh pisseth me downe , I rylse vp agayne by remembryng the woundes of my Lord . When the deuill layeth waite for me , I flee to the howelles of the mercy of my Lord , & he departeth away

66

ISAAC.



IACOB.



We pe-



rish all.

Manuell.

MOSES.



AARON.



ELIAZEL.



PHIMES.



away from me . If the heate
of lecherie pꝛouoke my mem-
bers , it is quenched with call-
ping to imꝛnde the woundes
of our Lord the sonne of God .
In all aduerſities I finde no
remedye ſo effectuall as the
woundes of Chꝛiſt . In them
I ſleepe without care , & reſt
without feare , Chꝛiſt hath
dꝛyed foꝛ vs : Now is there
nothyng ſo bitter to the death,
whiĉh is not ſalued by the
death of Chꝛiſt . All my whole
hope is in the death of my
Lord . His death is my deſert,
& my refuge , my welfare ,
lyfe , and reſurrection , and
the mercyfulneſſe of the Lord
is my merite , I am not pooꝛe

But Christ

is iust.



CALEB.



GEDEON



S. Augustines
 of merite, so long as hee the
 Lord of compassions sayleth
 not. As long as hee is mani-
 fold in mercy, so long am I
 also manifold of desertes.
 The mightier that he is to
 saue, the moze am I without
 care.

OTHONIEL



IEPTE.



¶ That the remembraunce
 of Christes woundes is an
 effectuall remedy agaynst
 all aduersities.

Exceeding great haue I sin-
 ned, and myne owne con-
 science findeth me giltie of
 many offences, and yet doe
 I not dispayze, because that
 whereas sinne hath abound-
 ed, there hath grace ouer-
 abounded. We that dispayze
 eth

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In him haue



trust.

Manuell.

SAMSON.



SAMVEL.



NATHAN.



HELIAS.



eth of the forgeuenes of his
 sinnes, denyeth God to be
 mercyfull. Great wrong doth
 he to God, which distrusteth
 his mercy. For (as much
 as in him lyeth) hee deny-
 eth God to be louyng, true,
 and mighty, whiche are the
 thynge wherein my whole
 hope consisteth, that is to
 witte, in the loue of his
 adoption, in the truth of his
 promise, and in the power
 of his redempyng. Now let
 my vnwise imagination mur-
 mure as much as it listeth
 and say: Who art thou?
 how great is thy glory? and
 by what desertes hopest thou
 to obtaine it? and I will aun-

¶ iij swere

And his

iustice



S. Augustines

Swere boldly, I know whom I haue credited, that he of his exceeding great loue hath adopted me to be his sonne, that he is soothfast of promise, that he is mighty in performante, & that he may do what he listeth. I cannot be feared with the multitude of my sinnes, if I bethinke me of the death of my Lord, because my sinnes are not able to ouermatch hym. His naples & his speare cry vnto me that I am throughly reconciled to Christ, if I loue hym. Longinus hath opened me Christes side with his speare, and I am gone into it, and there do I rest in safetie.

70

HELIZEVS



OBED.



AZARIA



HVLDA



Makes thee



rightwise.

Manuell.

Safetie . Hee that is afrayde ,
 let him loue : for loue driueth
 feare out of doores . There is
 no remedie so mighty and ef-
 fectuall agaynst the heate of
 lecherp , as the death of my
 redeemer . He stretcheth out
 his armes vpon the Crosse ,
 & he holdeth out his handes
 in a readines to imbrace sin-
 ners . Betweene the armes of
 my Sauour mynde I to liue
 and dye . There shall I ling
 safely, there will I exalte thee
 O Lorde , because thou hast
 taken me vp , and hast not
 geuen myne enemyes theyr
 pleasure ouer me . Our Sa-
 uour hath bowed downe his
 head at his death , to kisse

71

F iiii his

DAVID.



SALOMON



ASA



IOSAPHAT



As you are,



So were we.

S. Augustines

his beloued . And so often
doe we kisse G O D , as we
be througħly touched with
the loue of ħym.

¶ The musing of the soule
vpon the loue of God.

O My Soule whiche art in-
nobled with the Image of
God , redeemed with Chriſtes
bloud , betrothed to him by
faith , indued with the holy
ghost , garnished with ver-
tues , and registred among
the aungels : Loue thou him
that hath loued thee so much :
Serue him that hath serued
thee : Seeke him that seekes
thee : Loue him that loues
thee , which loued thee first ,
and

As we be,

So shal ye.

IEHV.



IOAS.



AMAZIAH



VZZA.



Manuell.

and which is the cause of thy
 loue . Hee is the desert, he is
 the reward, he is the fruite,
 hee is the vse of it, he is the
 ende of it . Be carefull foꝝ
 hym that is carefull of thee:
 be at leasure foꝝ him, that is
 at leasure foꝝ thee: be cleane
 with him that is cleane: be
 holy with hym that is holy .
 Looke after what soꝝt thou
 shewest thy selfe towards
 God, after the same soꝝt
 shall hee shew himselfe to-
 wardes thee . He is sweet,
 meeke, and mercypfull: and
 therfoꝝe he requireth to haue
 them that be sweete, meeke,
 pleasaunt & mercypfull . Loue
 thou him that hath plucked
 thee

HOZEKIA

MANASSE

IOTHAM

IOSYA.

So discust, dye

thou must.



ISATAH.



IEREMI.



S. Augustines

thee out of the puddle of
 miserie, & out of the mire
 of filthynes. Chose him for
 thy frend aboue all frendes,
 whiche alone will keepe touch
 with thee when all thynge
 sayle thee. In the day of thy
 burial when all thy frendes
 shynke from thee, hee will
 not forsake thee, but will de-
 fend thee from the rozing
 Lions that wayte for their
 pray, and will lead thee
 throug an vnknowen coun-
 trey, and byng thee to the
 stretes of the heauenly Sion,
 and there set thee among the
 aungels befoze the face of hys
 owne maiestie, where thou
 shalt heare this aungelicall
 ditie :

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EZECHI.



DANIEL.



But lyue



for euer

Manuell.

OSEAS.

AMOS.

ditie: holy, holy, holy, Lord
 God of hostes . There is the
 song of myzth, the voyce of
 ioye & welfare, the voyce of
 thankeſgeuyng and prayſe,
 & the voyce of magnifyng
 G O D foꝛ euer . There is
 the full measure of happi-
 nesse, paſſyng excellent gloꝛy,
 ſuperabundant ioy, and all
 good thyngeſ . O my ſoule,
 ſigh hartily, deſire earneſtly,
 that thou maꝛeſt come to that
 citie aboue, wherof ſo gloꝛi-
 ous thyngeſ are ſpoken, and
 wherin is the habitation of
 all that reioyce . Wꝛ loue thou
 maꝛeſt get vꝑ thither . No-
 thyngeſ is hard, nothing is
 impoſſible to hym that loueth.

ABDIAS.

IOEL.

The

75

In Christ

thy ſauer.

IONAS.



MICHEAS.



S. Augustines

The soule that loueth goeth
 by often to the heauenly Je-
 rusalem and runneth fami-
 liarly from streete to streete,
 visting the Patriarkes and
 Prophetes, salutyng the
 Apostles, wondryng at the
 hostes of Martyrs and Con-
 fessors, and gazyng at the
 companies of the Virgins.
 Heauen and earth and all
 thynges that are in them call
 vpon me without ceasing, to
 loue my Lord God.

NAHVM.



ABAKVK.



¶ What the knowledge
 of the truth is.

What is the knowledge
 of truth? first to knowe
 thy selfe and to endeouour to
 be

Fast and

pray.



Manuell.

be that whiche thou oughtest
to be, and to amend that
which ought to be amended.
And secondly to know and to
loue thy maker, for that is
the whole happinesse of man.
See then how vnspeakeable
the graciousnesse of Gods loue
towards vs is. Hee hath
created vs of nothing, and
geuen vs all that we haue.
But forasmuch as we haue
loued the gift more then the
geuer, & the creature more
then the creator: we are falne
into the devils snare & be-
come his bondslaves. Neuer-
thelesse God being moued with
compassion, sent his sonne to
redeeme vs slaves, and his
holp

SOPHONIA



HAGGEVS



ZACHAJS.



MALACHIA



Pitie the

poore.



SARA.



REBECCA



RACHEL



LEA



S. Augustines
 holy spirite to make vs his
 sonnes agayne . He hath
 geuen his sonne to be the price
 of our ransome , the holy
 Ghost as an assurance of
 hys loue, and to be shor't he
 reserueth himselfe whole for
 vs to bee the heritage of our
 adoption . And so God ac-
 cordyng to his exceedingng gra-
 cious goodnesse and mercy,
 hath for very loue and good
 will to manward bestowed
 not onely his benefites , but
 also himselfe vpon him , to
 recouer hym agayne, not so
 much to himselfe , as to him.
 To the intent that men might
 be bozne of GOD, God was
 first bozne of them . Who is
 so

Repent,

amend.



Manuell.

so hard harted that hee will not be softened by the loue of God pꝛeuentpꝛg man with so hartpꝛ good will, that hee vouchslaued to become man foꝛ mans sake: who can finde in his hart to hate a man whose nature and likenes he seeth in the manhode of God. Doubtelesse he that hateth a man hateth God, and so loseth all his labour. Foꝛ God became man foꝛ mans sake, that he might be a redeemer as well as a creator, and that man might bee ransomed with hys owne goodes, and that one man might loue an other the moꝛe hartelp. GOD appeared in the

HESTER



ANNA



OLDA



SARIPTA



And sinne

no more.



S. Augustines

the shape of man, to the ende that both body and soule might be made blessed by re-
 nuing the eye of the mynde in his Godhead, and the eye of the body in his manhode, so that whether man went in or out, he might finde foode in him layd vp in store by him in his humaine nature.

MATHEVS



LVCAS



MARCVS



IOANNES



¶ What the sendyng of the holy Ghost worketh in vs.

For our Sauour was bozne for vs, and crucified and put to death for vs, to destrope our death by his owne death. And because the grape of his fleshe was caried to the wynepresse of the Crosse,
 and

Whilest thou

hast breath

Manuell.

ADAM



ABEL



and there being pressed pelded
 forth the sweete wine of his
 Godhead: The holy ghost
 was sent to make ready the
 vesselles of mens hartes, that
 the new wyne might bee put
 into new vesselles: first to sea-
 son their hartes for marring
 of the wyne that should bee
 put into them, and after-
 ward to hoope them well for
 leakyng when the wine was
 poured into them: that is to
 witte, to cense them from
 delighting in sinne, and to
 binde them from delightpng
 in vanitie. For that which
 is good could not come in,
 till that whiche is ill was
 first rpd out. The delight-
 81 G png

EVE



SETH



Remember



death.

S. Augustines

yng in wickednes defileth ,
 and the delight yng in vanitie
 sheadeth out . The delight-
 yng in wickednesse maketh
 the vessell foule , and the de-
 light yng in vanitie maketh
 it full of cranies . To delight
 in wickednesse , is to loue
 sinne , and to delight in va-
 nitie , is to be in loue with
 transitorie th ynges . There-
 fore cast out the th yng that
 is euill , that thou mayest re-
 ceau e the th yng that is good .
 Poure out sowernesse that
 thou mayest be filled with
 sweetenesse . Cast out the spi-
 rite of the deuill and the spi-
 rite of this world , that thou
 mayest take in the spirite of
 God .

NOE.



ABRAHAM



ISAAC.



IACOB.



As grasse



I passe

Manuell.

God . The spirite of the deuill
 woꝝketh delight in wickednes,
 and the spirite of the woꝝlde
 woꝝketh delight in vanitie .
 And theſe delightes are euill:
 foꝝ the one is a faulte of it
 ſelfe , and the other is the
 occaſion of faultes . When
 the euil ſpirites be caſt out ,
 then will the ſpirite of **G O D**
 come and enter into the ta-
 bernacle of thy harte , and
 woꝝke good delightes , and
 good loue , whereby the loue
 of the woꝝlde and the loue of
 ſinne is driuen awaye . The
 loue of the woꝝlde inticeth
 men to deceaue them , and the
 loue of ſinne defileth and lead-
 eth to death . But the loue

From that

I was.

CALEB.



OTHONIEL



S. Augustines

of **G D D** inlighteneth the mynde, cleanseth the conscience, gladdeth the harte, and sheweth to man **G D**.

¶ Of the working of him that loueth **G D**.

H E in whome the loue of **G D** dwelleth, is alwayes deuising when hee shall come vnto **G D**, when hee shall leaue the worlde, and when he shall scape the corruption of his flesh. And to the intent hee may finde true peate, hee hath his hart and desire alwayes lifted vp aboue. When he sitteth, when hee goeth, when hee resteth, or whatsoeuer he doe,

his

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GEDEON



IEPTE.



I hope



agayne

Manuell.

his hart is euermore with
 God . He exhorteth all men
 to the loue of God, he com-
 mendeth the loue of God vnto
 all men, & in hart, worde,
 and worke hee sheweth vnto
 all men both how sweete the
 loue of God is, and also how
 euill and bitter the loue of
 this worlde is . He laugheth
 at the glory of this world,
 and findeth fault with the
 care of it, shewyng how foud
 a folly it is to put a mans
 trust in thynge that be tran-
 sitozie . He marueleth at the
 blyndnesse of the men that
 loue such thynge . And he
 wondereth that all men for-
 sake not all these transitozie

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C iij

and

With Christ

to raigene.

SAMSON.



SAMUEL.



NATHAN.



HELIAS.



S. Augustines

and sightfull thynge . He thinketh that all men should deeme the thynge sweete , wherein he himselfe findeth so good tast : that all men should loue , that which he loueth : & that all men should be priue to that which he knoweth . Oftentimes doth he behold God, and is sweetely refreshed at the contemplation of hym : so much the more happily , as hee doth it more oftenly . For sweete alwayes is that thng to bee thought vpon , which is alwayes sweete to be loued and praised.

HELIZEVS



OBED.



AZARIA



HVLDA.



Both ill



and iust

Manuell.

¶ Of the true rest of
the hart.

If deede the true rest of the
hart, is when the hart is
wholy settled in desire vpon
the loue of God, & coureteth
nothung els, but hath a cer-
taine happy delight in the
thung that he holdes him to,
and ioyeth in the same de-
light. And if it be neuer so
litle withdratwen from hym
by any vayne thought, or
businesse of other matters:
he hyeth hym as fast as he
can to returne to him agayne
with all speede: accountyng
it but a banishment to abyde
anywhere els then there. For

DAVID.



SALOMON



ASA



IOSAPHAT



Death brynges



to dust.

S. Augustines

lyke as there is no moment
 wherein man doth not eniope
 oz ble the gracious goodnesse
 of G D D: so ought there to
 bee no moment wherein he
 should not haue him present
 in remembraunce. And there-
 fore no small faulte doth that
 man commit, who when he
 talketh with God in pzaper,
 is sodenly pluckt awaye from
 his presence, as it were from
 the eyes of one that neither
 sawe hym nor heard him.
 And that is done when hee
 followeth hys owne naughtie
 & vnruely thoughtes, and pre-
 ferreth befoze G D D, some
 creature that is for hys owne
 profite oz pleasure wherunto
 the

IEHV.



IOAS.



AMAZIAH



VZZA.



Yet none



tell can

Manuell.

the contemplation of his
 mynde is easily drawn away,
 by bethinking, reuoluyng,
 or myndyng the same oftener
 then God, whom he must
 continually remember as his
 creatoꝝ, honour as his re-
 deemer, attende vpon as his
 Sauioꝝ, and feare as his
 iudge.

¶ Whatsoeuer withdraweth
 the sight of the mynde from
 God, must in any wise be
 eschewed and abhorred.

Who soeuer thou art that
 louest the woꝝlde, looke
 before thee whither thou goest.
 The way that thou walkest
 is an euill way and full of
 soꝝrowe.

The houre

nor when.



HOZEKIA

MANASSE

IOHAM.

IOSYA.

ISAIAH.



IEREMI.



EZECHI.



DANIEL.



S. Augustines
 sorowe . Therfore D man
 leaue of thine own busineses
 for a while , and withdrawe
 thy selfe from thy trouble-
 some thoughtes . Cast away
 thy burdensome cares , lay a-
 side thy paynefull turmoyles,
 bestowe some tyme vpon God,
 and rest thy selfe a while in
 him . Get thee into the cham-
 ber of thy mynde , shut out
 all thynges sauyng God and
 such thynges as further the
 findyng of him , and seeke
 hym, with thy dooze fast shut
 to thee . Let thy whole hart
 say vnto GOD, I seeke thy
 countenance, it is thy coun-
 tenaunce that I seeke O Lozde.
 Now then my Lozde God, go

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to

By fayth



take hold.

Manuell.

to teache thou my hart where
 and how it may seeke thee,
 & where and how it may finde
 thee . Lord if thou be not
 here, where shall I seeke thee
 when thou art gone ? O if
 thou be euery where, why see
 I not thee here? Certesse thou
 dwellest in vnappzochable
 light . And how shall I come
 at thee then ? o; who shall
 leade me and byng me in
 thether that I may see thee
 there ? Agayne, what markes
 o; what shape shall I seeke
 thee by ? I neuer saw thee
 my Lord GOD . I neuer
 knew thy face . What shall
 this farre banished creature
 of thyne do most hygh Lord,
 what

OSEAS.

AMOS.

IOEL.

ABDIAS.

In Christ

be bold.

IONAS.



MICHEAS.



NAHVM.



ABAKVK.



S. Augustines
 what shall he doe ? what shall thy seruaunt do whiche is carefull for loue of thee and is reiected farre from thy presence ? Behold, he panteth to see thee, and thy countenance is farre from him. He longeth to come neare thee, and thy dwelling place is vnapprocheable. He would fayne finde thee, and hee knoweth not thy place. Hee is desirous to seeke thee, and knoweth not thy countenance.

¶ That the seying of God is lost through sinne, and miserie founde in stead of it.

Lord, thou art my God and my souereigne, & yet

From canck-



red rust

Manuell.

pet I neuer sawe thee . Thou
 hast made me and made me
 new agayne , and bestowed
 all thy goodes vppon me ,
 and yet hetherto I haue nei-
 ther knowen thee noꝝ seene
 thee . To be short , I was
 made to see thee , and I haue
 not yet done the thing that
 I was made foꝝ . O wretched
 state of man , that he must
 foꝝgoe the thing foꝝ whiche
 hee was made . O hard and
 cursed case as it was . Alas
 what hath he lost , & what
 hath he founde ? what is foꝝ-
 gone , and what remayneth ?
 He hath lost blessednesse , to
 whiche hee was made , and
 founde miserie , to whiche hee
 was

SOPHONIA



HAGGEVS



ZACHAJS



MALACHIA



Christ shall

make iust.



S. Augustines

was not made . The thng
 is gone without whiche no-
 thng is lucky, and the thng
 remaineth whiche of it selve
 is altogether vnluckie . Man
 dyd then eate aungels bread,
 whiche thng he now hun-
 greth for: and now hee eateth
 the bread of sorrow, whiche
 he was not then acquainted
 with . O Lorde, how long
 wilt thou forget vs: for ever:
 how long wilt thou turne
 away thy face from vs: when
 wilt thou looke backe and
 heare vs: when wilt thou in-
 lighten our eyes and shew vs
 thy face: when wilt thou re-
 store thy selve vnto vs: Looke
 backe Lord and heare vs,
 and

SARA.



RACHEL



REBECCA



LEA



By Adams



sinne

Manuell.

and inlighten vs, and shewe
 thy selfe vnto vs, and restore
 thy selfe vnto vs, that it
 may go well with vs whiche
 are so ill bestad without thee.
 I haue a bitternesse at my
 hart because thou hast for-
 taken it: Lord I beseech thee
 sweeten it agayne with thy
 comfort. I haue begon to
 seeke thee with a hungry ap-
 petite, let me not bee sent
 away from thee without re-
 past. I am come with a
 sharpe stomacke, let me not
 go awaye fastyng. I come
 pooze to thee that art riche,
 I come wretched to thee that
 art pitifull, let me not go
 away emptie and despised.

65

Lord

HESTER



ANNA.



OLDA



SAREPTA



Death did



begyn.

S. Augustines

Lord I am bowed down, and
 I cannot looke but downe-
 ward . Rapse me that I
 may looke bpward . Myne
 iniquities are gone ouer my
 head, they haue ouerwhelm-
 ed me, and they overload
 me as a heaup burthen .
 Wynde me out, & vnload
 me, that the pit shut not his
 mouth vpon me . Teach me
 to seeke thee, and shewe thy
 selfe to me at my seeking .
 For I cannot seeke thee except
 thou teach me, noz finde thee
 except thou shewe thy selfe
 vnto me . Let me seeke thee
 by longing after thee, & let
 me long after thee by seeking
 thee . Let me finde thee by
 loupng

MATHEVS.



LVCAS



MARCVS



IOANNES



And by

his fall

Manuell.

louyng thee, and let me loue
thee by finding thee.

¶ Of Gods goodnesse.

I Confesse Lord (I thanke
thee for it) that thou hast
created me after thine owne
Image, to the ende I should
be myndefull of thee, thinke
vpon thee, & loue thee. But
that Image is so defaced by
the corruption of sinne, that
it cannot doe the thyng for
whiche it was created, ex-
cepte thou renew & refozme
it againe. I beseech thee O
Lord which geuest the vnder-
standing of fapth, graunt
that I may readily vnder-
stand how great thou art.

97

H

For

We pe-

rish all.



ADAM



ABEL.



EVE.



SETH.



S. Augustines

For thou art as we beleue,
 and this is it that we beleue:
 namely we beleue that thou
 art some one thynge, then the
 which there can nothynge be
 thought to be either greater
 or better. What art thou
 then O Lorde God? Euen
 that one thynge, then the
 whiche nothynge can be im-
 agined to be greater or better,
 that is to say, the soueraigne
 goodnes, which hath his be-
 ing of it selfe alone, & hath
 made all other thynge of
 nothing. Thou therfore art
 righteous, soothfast, blessed
 and whatsoeuer thing els it
 is better to be then not to be.
 But how doest thou spare the

NOE.



ABRAHAM



ISAAC.



IACOB.



But Christ



is iust.

Manuell.

the wicked, saying thou art
wholy and without compa-
rison righteous? Is it be-
cause thy goodnesse is incom-
prehensible? This thyng lyeth
hid in the vnapprocheable
light whiche thou dwellest
in. Verely, the headspryng
from whence the streame of
thy mercy floweth, lyeth hid
in the most deepe & secret gulfe
of thy goodnesse. For al-
though thou be wholy and
exceedyngly righteous: yet
art thou also gentle to the
euill, because thou art wholly
and exceedyng good: for thou
shouldest be the lesse good if
thou shouldest beare with no
euill. For better is he that

99

H i s

In him haue

trust.



CALEB.



OTHONIEL



S. Augustines

is good both to good and bad, then hee that is good but to the good onely. And better is he that is good to the euill both by sparing them & also by punishing them, then he that is good to them but in punishing them onely. The cause therfore why thou art mercypfull, is for that thou art wholy and exceedyng good.

¶ Of the delectable fruition of God.

O Unmeasurable goodnesse whiche passeth all vnderstanding of hart, let that mercy of thyne come vpon me, whiche proceedeth from
so

100

GEDEON



IEPTE.



And his



iustice

SAMSON



SAMUEL



NATHAN



HELIAS.



Manuell
 so passing aboundaunce . Let
 that flowe into me which
 floweth out of thee . Spare
 me of thy mercyfulnes , and
 punishe me not by thy Justice.
 Awake now my soule , and
 lift by thy whole vnderstand-
 ing , & consider to the vtter-
 most of thy power how great
 and of what sorte that good-
 nesse is whiche is God . For
 if euery seuerall good thpng
 be delectable : cast in thy mynde
 aduisedly , how delectable that
 good thpng is , which con-
 tepneth the pleasauntnesse of
 all good thpnges : not in such
 sorte as we finde it in thpnges
 created , but as farre differ-
 ryng , as there is oddes be-

100

H iij twene

Makes thee

rightwise.

S. Augustines

twene the creature and the maker . For if the lyfe that is created be good : how good is the lyfe that created it : If the welfare that is created be pleasaunt : howe pleasaunt is the welfare that made all welfare : If the wisdom that consisteth in conceiuing or knowyng of thynge knowen , be amiable : how amiable is the wisdom that made all thynge of nothng : finally , if there be many and great pleasures in thynge that be delectable : what & how great pleasure is there in hym whiche made those delectable things : ¶ what shall he haue , or what is it that

HELIZEVS



OBED.



AZARIA



HVLDA.



As you are,



So were we.

DAVID.



SALOMON



ASA



IOSAPHAT



Manuell.

that he shal not haue which enioyeth this good thynge : Certesse he shal haue whatsoeuer he wil, and he shall not haue any thing that he would not haue . For there shall he haue all good thynge, both of body & soule, such as neuer eye of man hath sene, nozeare heard, noz hart imagined.

¶ The souereigne good is to be sought.

Why raungest thou then through so many thynge, O sillie man, seeking the goodes of thy soule & of the body ? Loue the one good thynge wherein are all good thynge, & it is inough.

103

H iiii Bee

As we be,



So shal ye.

S. Augustines

WEE desirous of the single good
 thypng which is all goodnes,
 and it sufficeth. For what
 is it that thou louest & my
 fleshe? what desirest thou &
 my soule? whatsoeuer thou
 louest, it is there: whatsoe-
 uer thou desirest, it is there.
 If thou haue a mynde to
 beawtie, there the righteous
 shpne as the sunne. If thou
 like of swiftnes, strength,
 or libertie of body, where
 agapnst nothypng may resist:
 there they shall be like the
 aungels of God. For the body
 is sowne a naturall body,
 but it shall rise a spirituall
 body, that is to witte, spirit-
 uall in power, but not in sub-

IEHV.



IOAS.



AMAZIAH



VZZA.



So discust, dye



thou must.

Manuell.

substaunce . If thou desire a long or healthful lye, there shall be healthfull euerlastingnesse, & euerlasting healthfulness . For the righteous shall liue for euer, and the welfare of the righteous cometh of the Lord . If suffaunce: They shall be suffised when the gloze of the Lord appeares . If dronkenness: They shall be made drunken with the foizon of Gods house . If melodie: There the aungels shall sing vnto God without end . If any maner of pleasure, so it be not vncleane: The Lorde will let them drinke their fill of the streame of his pleasures .

HOZEKIA



IOETHAN



MANASSE



IOSYA.



But lye

for euer



ISATAH.



IEREMI.



S. Augustines

lures . If wilidome : The
 berp wisidome of God shall
 shew himselte to them . If
 frendshyp : They shall loue
 God moze then themselues ,
 and one an other as them-
 selues : and God shall loue
 them moze then they loue
 themselues . For they loue
 hym themselues , and one an
 other by him : and he loueth
 himselte and them by hym
 selte . If concorde : They
 shall all of them delight but
 in one thping , for there shalbe
 but one will among them ,
 and that shalbe the will of
 God their soueraigne . If
 power : They shalbe maisters
 of their wils lyke as God is
 of

106

EZE CH.



DANIEL.



In Christ

thy sauer.



Manuell.

OSEAS.



IOEL.



of his . For like as God can do what he listeth by him selfe : so shall they be able to do what they list by him . For like as they wil not list any other thynge then hee listeth : so will he list what soeuer they list , & so consequently what soeuer hee lysteth must needes come to passe . If honoz and riches : God will make his good & fapthfull seruauntes rulers of much goodes , yea they shalbe the children of God , and Gods , and they shalbe the heyres of God , and coheyres with Christ . O if thou desire assured safetrie : they shalbe as sure that that good estate shall

AMOS.



ABDIAS.



Fast and

pray.



IONAS.



MICHEAS.



S. Augustines

shall neuer fayle them, as they are sure that they would neuer foꝛgoe it by their owne willes, and that **G D D** their louer will not take it away from his louers agaynst their wils, & that there is not any thping mightper then God to separate God and them asunder. Now then, what & how great iope is there, whereas is such and so great goodnesse?

NAHVIVM.



ABAKVK



¶ Of the mutuall loue betwene the Saintes in heauen.

O Hart of man, **D** pooze hart, **D** hart vnacquainted with miserie and wretchednesse, oz rather ouerwhelmed

Pitie the



poore.

Manuell.

whelmed with miseries: how glad wouldest thou be if thou haddest aboundaunce of all these thynge: Aske thy furthest compasse of thyne inward conceit if it were able to receaue the iope of this so great happynesse? Certainely if any other man whom thou louedst as thy selfe should haue the same happu state, thy iope would be double, because thou wouldest be as glad for hym as for thy self. But if two or thzee or a number moe should haue the same thing, thou wouldest bee as glad for euery one of them as for thy selfe, if thou didst loue them as thy selfe. What

109

iop

SOPHONIA



HAGGEVS



ZACHAJS



MALACHIA



God ge-

ueth all.



S. Augustines

ioy then shall there be in that
 perfect loue of the innumer-
 able blessed aungels and men,
 when none shall loue any
 other lesse then him selfe : for
 euery of them shalbe as glad
 for others as for him selfe .
 Now if the hart of man be
 scarce able to conceiue the
 ioye of any one so great a
 benefite, how shall it be capa-
 ble of so many and so great
 ioyes : And doubtesse, seying
 that accordyng as euery man
 loueth another , so much doth
 he reioyce of his well doyng ,
 therefore like as in that blessed
 happynesse euery man shall
 without comparison loue God
 moze then him selfe and all
 others

SARA.



RACHEL



REBECCA



LEA



Christ ob-



taineth all.

Manuell.

others set all together : so also shall he without estimation reioyce more of Gods happy state, then of his owne and all other folkes with him . Moreover if they loue GOD with all their hart , with all their mynde , and with all their soule , and yet all their hart , all their mynde , and all their soule suffice not to loue hym as he is worthy : Out of all doubt , they shall also reioyce with al their hart , with all their mynde , and with all their soule : and yet their whole hart , their whole mynde , and their whole soule shall not suffice to reioyse to the full .

111

¶ Of

The holy



Ghost

S. Augustines

¶ Of the full ioy of the
eternall lyfe.

My GOD and my Lord,
my hope and hartes ioy,
tell my soule whether this bee
the ioy wherof thou sayest
vnto vs by thy sonne: Aske,
and pe shall receiue that pour
ioy may be full, for I haue
founde a certaine ioye that
is full and moze then full.
For when the hart is full,
the mynde full, the soule full,
and the whole man full of
that ioy, yet shall there re-
maine an ouerplus of ioye
without measure. All that
ioy then, shall not enter
whole into the enioyers of
it,

MATHEVS.



LVCAS



MARCVS



IOANNES



Certifi-

eth all.

Manuell.

ADAM



ABEL



EVE



SETH



it, but the eniopers shall enter whole into the ioy of their Lord. Lord tell thy seruaunt, tell me inwardly in my hart, whether this be the ioye whereinto those seruauntes of thyne shall enter, whiche must enter into the ioye of their maister. Cruely the ioy that thine elect shall enioy, was neuer seene of mans eye, noz heard of mans eare, noz conceaued of mans hart. Therefore Lord I haue not yet sayd oz imagined how much thy chosen shal reioyce. Undoubtedly they shall so much reioyce, as they do loue thee: and they shall so much loue thee, as they know thee.

113

I

And

Fayth

appe-



NOE.



ABRAHAM



S. Augustines
 And how much shall they
 loue thee? Verely, no eye
 hath seene, eare heard, nor
 hart conceiued in his lpsfe,
 how much they shall know
 thee and loue thee in that lpsfe.
 I beseeche thee my GOD let
 me know thee and loue thee,
 that I may haue ioye of thee.
 And although I cannot do it
 to the full in this lpsfe: yet
 let me profite from day to
 day vntill it may come to
 the full. Let the knowledge
 of thee growe in me here,
 that it may become full there.
 Let the loue of thee increase
 in me here, that it may bee
 full there: so as my ioy
 may be great in hope here,
 and

ISAAC.



IACOB.



114

hendeth



all.

Manuell.

and full in deede there . O
soothfast God , I pray thee
let me receaue the thpng that
thou promisset, that my ioy
may be full . In the meane
tyme let my mynde be think-
ing vpon it , let my tounge
be talkyng of it , let my hart
long for it , let my mouth
be speakyng of it , let my
soule hunger after it , let my
flesh thirst after it , let my
whole selfe be desirous of it ,
vntill such tyme as I may
enter into the ioye of my Lord,
there to continue for euer
wozrde without end. Amen.

All glozy, honoz, prayse,
and thankes be geuen to
God alone.

MOSES



AARON.



ELIAZAR



PHINES



Workes te-



stifieth all.





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