



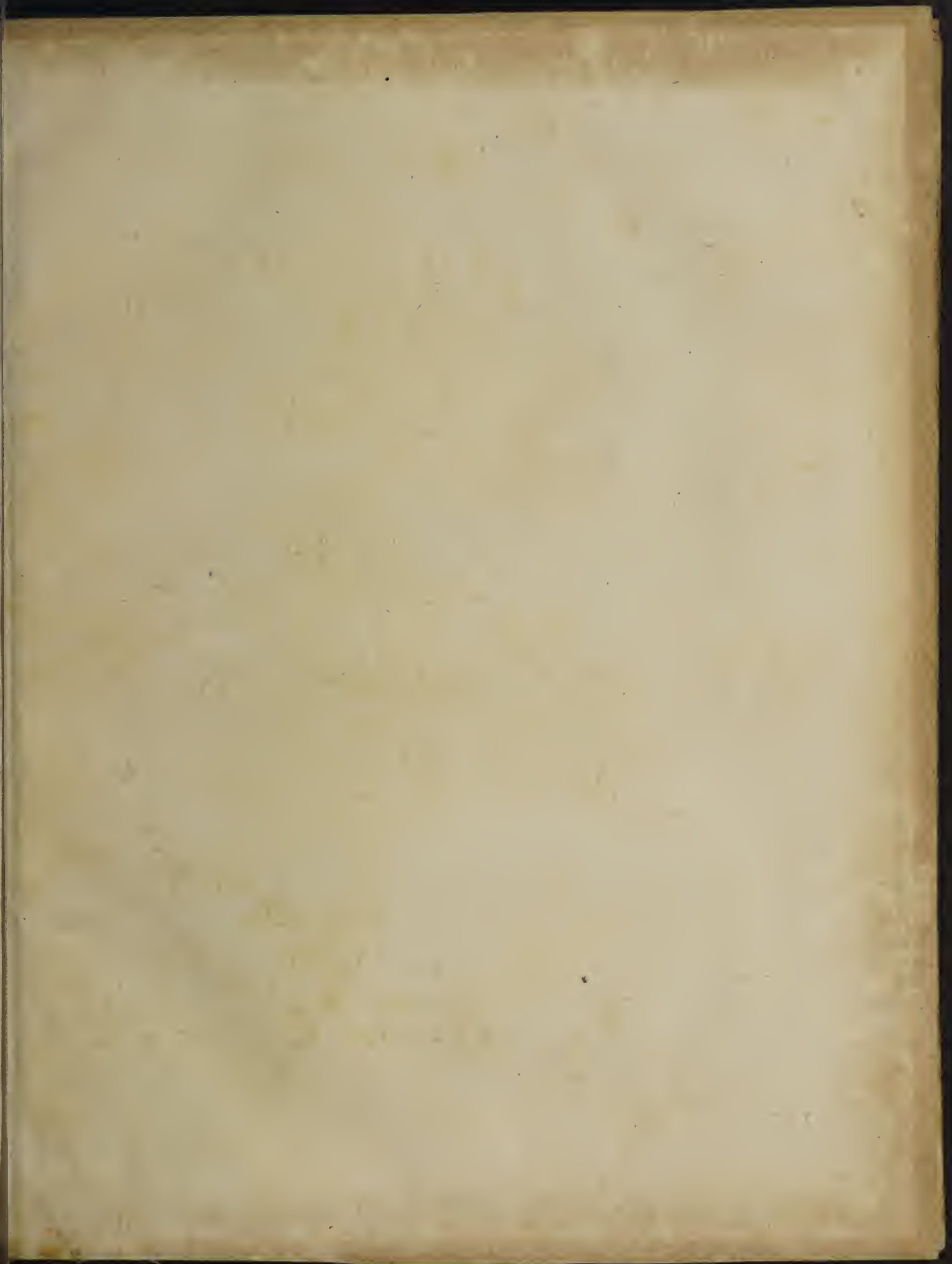
A FORME OF PRAYER - 1626

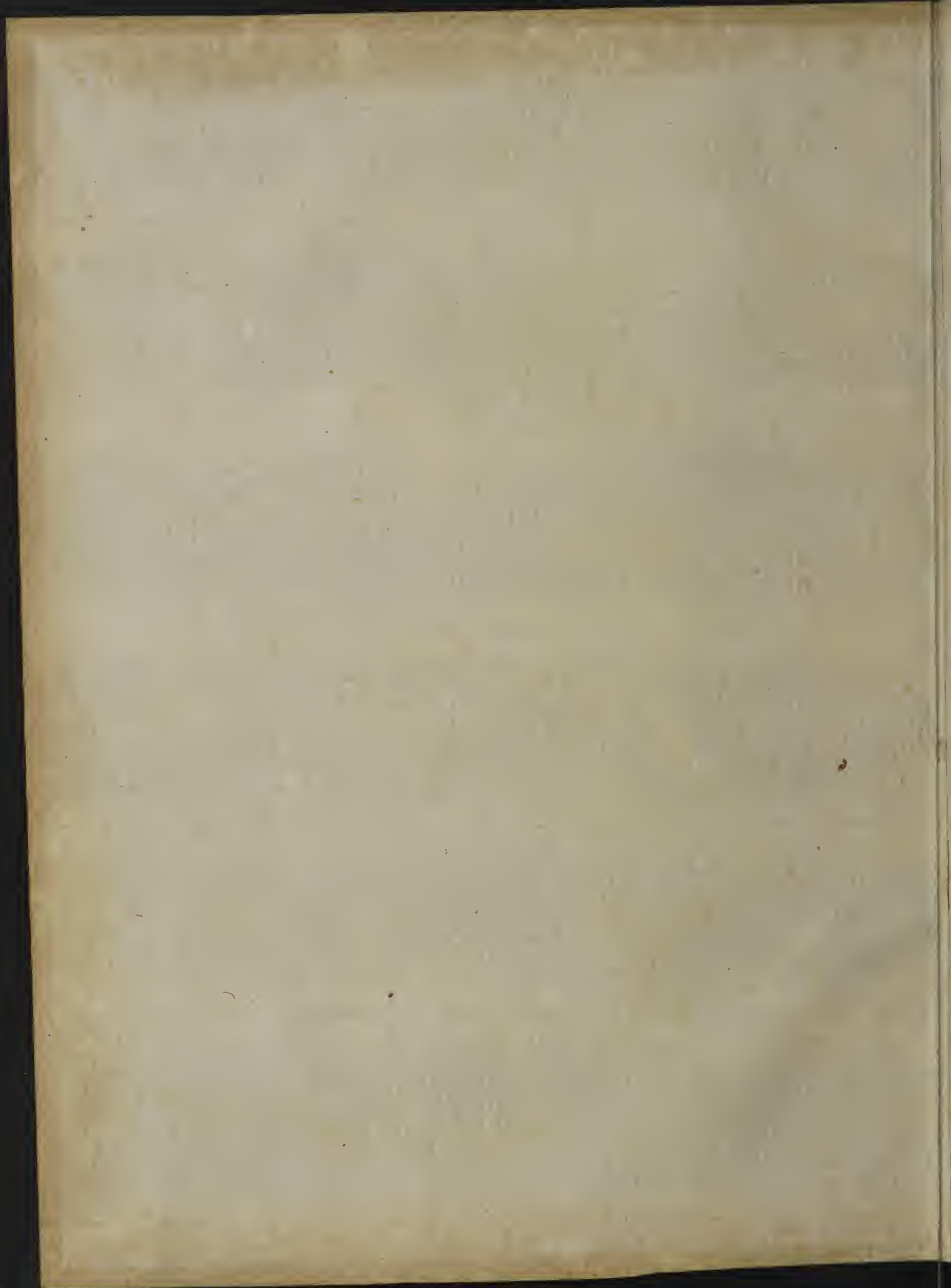


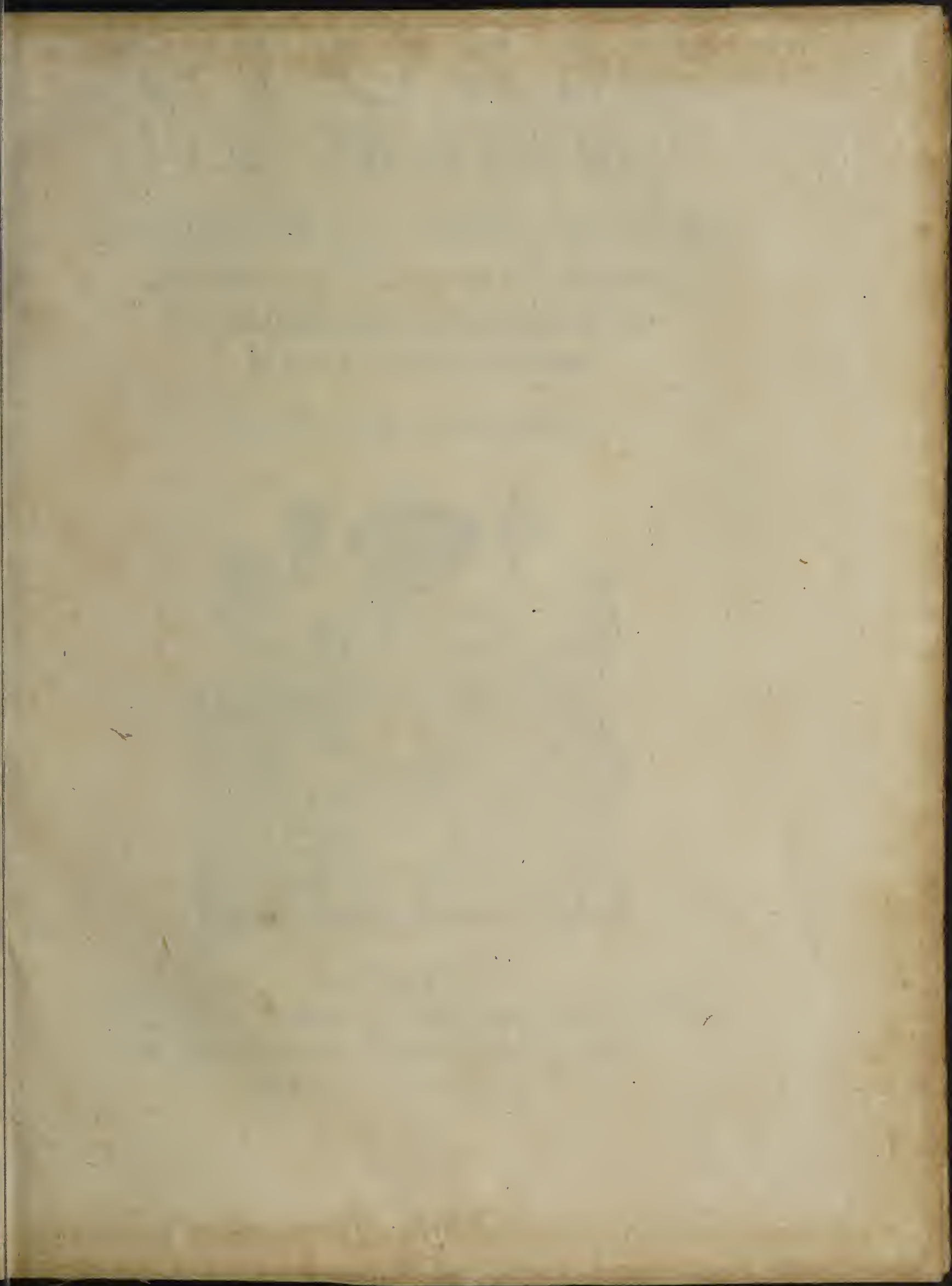


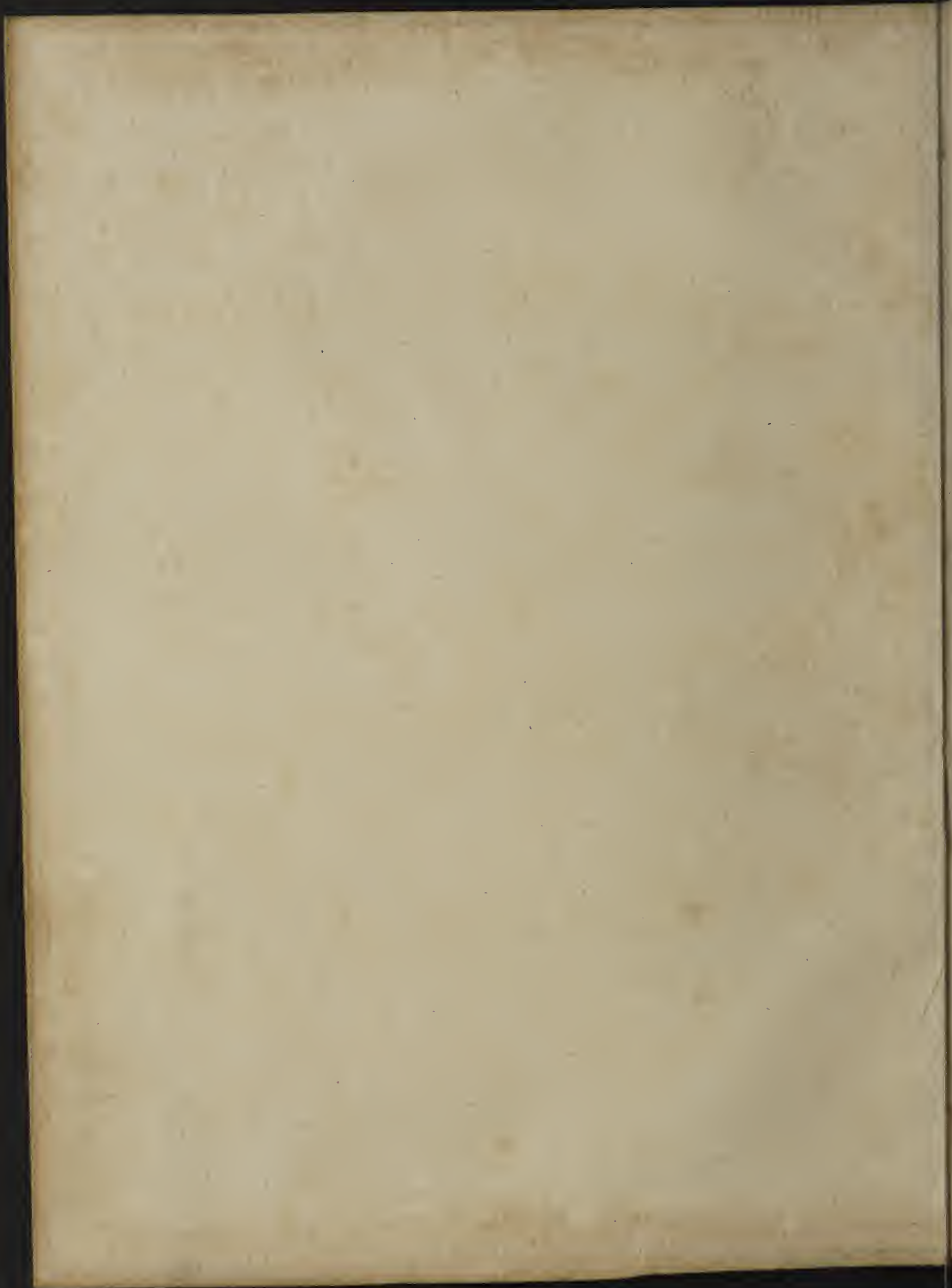


2028









A FORME OF PRAYER,

Necessary to be vsed in these dange-
rous times, of Warre and Pestilence,
for the safety and preservation of his
M A I E S T Y and his Realmes.

Set forth by Authoritie.



L O N D O N

Printed by BONHAM NORTON, and *John Bill,*

Printers to the Kings most Excellent

M A I E S T Y. 1626.

4571

A FORM OF WRIT

Whereas the King hath given
unto the Lord of the Exchequer
his special commandment
that he should cause to be
written a Form of Writ
for the better ordering
of the same



LONDON
Printed by Thomas Norton and W. De Witt
in the Strand
1550



THE ORDER FOR MORNING PRAYER.

¶ First the Minister shall say.

Direct vs (O Lord) and yet in thy Iere. 10.
iudgement, not in thy fury, lest wee
should bee consumed, and brought to
nothing.

¶ Then shall follow the Exhortation.

Dearely beloved Brethren, the
Scripture mooueth vs in sundry
places, to acknowledge and con-
fesse our manifold sinnes and wic-
kednesse, and that wee should not
dissemble nor cloake them before the face of Al-
mightie God our heauenly Father, but confesse
them with an humble, lowly, penitent, and obe-

A 3

dient

A forme of Prayer

dient heart, to the end that we may obtaine forgiveness of the same, by his infinite goodnesse and mercy. And although we ought at all times humbly to acknowledge our sinnes before God: yet ought we most chiefly so to doe, when we assemble and meet together, to render thanks for the great benefites that we have receiued at his handes, to set forth his most worthy praise, to heare his most holy word, and to aske those things which be requisite and necessary, as well for the body as the soule. Wherefore I pray and beseech you, as many as bee heere present, to accompany mee with a pure heart and humble voyce, vnto the Throne of the heauenly grace, saying after mee.

¶ The Confession to bee said of the whole Congregation, kneeling.

A Almighty and most mercifull Father, Wee haue erred and strayed from thy wayes like lost sheepe, Wee haue followed too much the deuices and desires of our owne hearts, Wee haue offended against thy holy lawes, Wee haue left vndone those things which wee ought to haue done, And we haue done those things which we ought not to haue done, And there is no health in vs: But thou, O Lord, haue mercy vpon vs miserable offenders, Spare thou them, O God, which confesse their faults, Restore thou them that be penitent, according to thy promises declared vnto mankinde in Christ Iesu our Lord; And

for these dangerous times.

And grant, O most mercifull Father, for his sake, that we may hereafter liue a godly, righteous, and sober life, to the glozy of thy holy Name. Amen.

¶ The absolution to bee pronounced by the Priest alone.

A Almighty God, the Father of our Lord Jesus Christ, which desireth not the death of a sinner, but rather that hee may turne from his wickednesse and liue, and hath giuen power and commandement to his Ministers, to declare and pronounce to his people, being penitent, the absolution and remission of their sinnes: hee pardoneth and absolueth all them which truely repent, and vnfainedly beleue his holy Gospel. Wherefoze wee beseech him to grant vs true repentance and his holy Spirit, that those things may please him which we doe at this present; and that the rest of our life hereafter may bee pure and holy, so that at the last we may come to his eternall ioy through Jesus Christ our Lord.

¶ The Priest shall begin, and say.

O Ur Father which art in heauen. Hallowed be thy Name. Thy kingdome come. Thy will be done in earth, as it is in heauen. Giue vs this day our daily bread. And forgiue vs our trespasses, as we forgiue them that trespass against vs. And leade vs not into temptation: but

A forme of Prayer

but deliuer vs from euill : for thine is the king-
dome, the power and the glory, for euer and
euer. Amen.

Priest.

¶ Lord open thou our lips.

Answer.

And our mouth shall shew forth thy praise.

Priest.

¶ God make speed to saue vs.

Answer.

¶ Lord make haste to helpe vs.

Priest.

Glory be to the ffather, and to the Sonne, and
to the holy Ghost.

As it was in the beginning, is now and euer
shall be, world without end, Amen.

Praise yee the Lord.

¶ Then shall be said or sung this Psalme following, in
stead of *Venite exultemus*.

1.
Psal. 18.

Lord will loue thee, O Lord, my
strength: the Lord is my sto-
nie rocke and my defence, my
Saviour, my God and my
might in whom I will trust,
my buckler, the horne also of
my saluation, and my refuge.

2. In my trouble I will call vpon the Lord, and com-
plaine vnto my God: so shall I be safe from mine ene-
mies.

3. So

for these dangerous times.

So shall hee heare my voyce out of his holy
Temple : and my complaint shall come before
him, it shall enter euen into his eares.

3

Heare my prayer, O Lord : and let my crying come
vnto thee.

4

Pfal. 102.

Hide not thy face from mee in the time of my
trouble: incline thine eare vnto me when I call,
oh heare me, and that right soone.

5

The enimie cryeth so, and the vngodly com-
meth on so fast : for they are minded to doe mee
some mischiefe, so maliciously are they set against
mee.

6

Pfal. 55.

Thou art my King, O God : send helpe vnto
Jacob.

7

Pfal. 44.

Through thee will wee ouerthrow our enemies :
and in thy Name will wee tread them vnder that rise
vp against vs.

8

For I will not trust in my bow : it is not my
sword that shall helpe me.

9

But it is thou that sauest vs from our ene-
mies : and puttest them to confusion that hate
vs.

10

There is no King that can bee saued by the
multitude of an hoste : neither is any mighty
man deliuered by much strength.

11

Pfal. 33.

Therefore in thee, O Lord, haue I put my trust :
let me neuer bee put to confusion, deliuer mee in thy
righteousnesse.

12

Pfal. 31.

Bow downe thine eare to me, and saue mee :
make haste to deliuer me.

13

My time is in thy hand, deliuer mee from the
hand

14

B

hand

A forme of Prayer

hand of mine enemies: and from them that persecute me.

15 **Pleade thou my cause, O Lord, with them**
Psal. 35. **that strive with mee: and fight thou against**
them that fight against me.

16 **Lay hand vpon the shield and buckler: and stand**
vp to helpe mee.

17 **Bring forth the speare, and stop the way a-**
gainst them that persecute mee: say vnto my
soule, I am thy saluation.

18 **Let them bee confounded, and put to shame that**
seeke after my soule: let them bee turned backe, and
brought to confusion that imagine mischief for mee.

19 **Let them be as the dust before the wind: and**
the Angel of the Lord scattering them.

20 **Let their way bee darke and slippery: and the An-**
gel of the Lord persecute them.

21 **But let the eye of the Lord be vpon them that**
Psal. 33. **feare him: and put their trust in his mercie.**

22 **To deliuer their soules from death: and to feed**
them in the time of dearth.

23 **O Lord, take heed vnto mee and heare mee:**
Psal. 55. **how I mourne in my prayer, and am vexed.**

24 **For I will confesse my wickednesse: and bee sorry**
Psal. 38. **for my sinne.**

25 **I said, I will confesse my sins vnto the Lord:**
Psal. 32. **and so thou forganest the wickednes of my sinne.**

26 **For this shall euery one that is godly make his**
prayer vnto thee in a time when thou mayest bee
found: but in the great water floods they shall not
come nigh him.

The

for these dangerous times.

The sacrifice of God is a troubled spirit: a
broken and contrite heart, O God, shalt thou
not despise. 27
Psal. 51.

O bee favourable and gracious vnto Sion: build
thou the walles of Ierusalem. 28

And now, Lord, what is my hope? truly my
hope is euen in thee. 29
Psal. 39.

Let thy mercifull kindnesse be vpon vs: like as wee
doe put our trust in thee. 30
Psal. 33.

Glorie be to the ffather, and to the Sonne, and
to the holy Ghost:

As it was in the beginning, is now and euer
shall be, world without end, Amen.

Domine quid. Psal. 3.

I did how are they increased that
trouble me: many are they that
rise against me.

2 Many one there bee that
say of my soule: there is no help
for him in his God.

3 But thou, O Lord, art my defender: thou
art my worship, and the lifter vp of my head.

4 I did call vpon the Lord with my voyce:
and he heard me out of his holy hill.

5 I laid me downe and slept, and rose vp a-
gaine: for the Lord susteined me.

6 I will not be afraid for ten thousands of
people: that haue set themselves against mee
round about.

B 2

7 Up

A forme of Prayer

7 Up Lord, and helpe mee, O my God: for thou smitest all mine enemies vpon the cheeke bone, thou hast broken the teeth of the vngodly.

8 Saluation belongeth vnto the Lord: and thy blessing is vpon the people.

Glozy bee to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and euer shall be: world without end, Amen.

Dominus illuminatio. Psal. 27.



The Lord is my light, and my saluation, whom then shall I feare: the Lord is the strength of my life, of whom then shall I be afraid?

2 When the wicked (even mine enemies and my foes) came vpon me to eate vp my flesh: they stumbled and fell.

3 Though an hoste of men were laid against me, yet shall not my heart be afraid: and though there rose vp warre against me, yet will I put my trust in him.

4 One thing haue I desired of the Lord, which I will require: euen that I may dwell in the house of the Lord all the dayes of my life, to behold the faire beauty of the Lord, and to visit his Temple.

5 For in the time of trouble, he shall hide me in his Tabernacle: yea, in the secret place of his dwelling shall he hide me, and set me vp vpon a rocke of stone.

6 And

for these dangerous times.

6 And now shall he lift vp mine head : aboue mine enemies round about me.

7 Therefore will I offer in his dwelling an oblation with great gladnesse : I will sing and speake praises vnto the Lord.

8 Hearken vnto my voyce, O Lord, when I cry vnto thee : haue mercy vpon mee, and heare me.

9 My heart hath talked of thee, seeke ye my face : thy face, Lord, will I seeke.

10 Hide not thou thy face from me : nor cast thy seruant away in displeasure.

11 Thou hast been my succour : leaue me not, neither forsake me, O God of my saluation.

12 When my father and my mother forsake me : the Lord taketh me vp.

13 Teach mee thy way, O Lord : and leade me in the right way, because of mine enemies.

14 Deliuer me not ouer into the will of mine aduersaries : for there are false witnessses risen vp against me, and such as speake wrong.

15 I should vtterly haue fainted : but that I beleue verily to see the goodnesse of the Lord in the land of the liuing.

16 O tarry thou the Lords leasure : be strong, and hee shall comfort thine heart, and put thou thy trust in the Lord.

Glozy be to the Father, and to the Sonne : and to the holy Ghost.

As it was in the beginning, is now, and euer shall be : world without end, Amen.

A forme of Prayer

Deus noster refugium. Psal. 46.



God is our hope and strength: a very present helpe in trouble.

2 Therefore will we not feare though the earth be mooued: and though the hills be carried into the midst of the Sea.

3 Though the waters thereof rage and swell: and though the mountaines shake at the tempest of the same.

4 The riuers of the flood thereof shall make glad the Citie of God: the holy place of the Tabernacle of the most Highest.

5 God is in the midst of her, therefore shall she not be remooued: God shall helpe her, and that right early.

6 The Heathen make much adoe, and the Kingdomes are mooued: but God hath shewed his voyce, and the earth shall melt away.

7 The Lord of hostes is with vs: the God of Jacob is our refuge.

8 Come hither, and behold the workes of the Lord: what destruction hee hath brought vpon the earth.

9 He maketh wars to cease in all the world: hee breaketh the bow, and knappeth the speare in sunder, and burneth the chariots in the fire.

10 Be still then, and know that I am God: I will be exalted among the heathen, and I will be exalted in the earth.

11 The

for these dangerous times.

11 The Lord of hostes is with vs : the God of Jacob is our refuge.

Glorie be to the Father, and to the Sonne : and to the holy Ghost.

As it was in the beginning, is now, and euer shall be : world without end, Amen.

Deus quis similis? Psal. 83.



Hold not thy tongue, O God, keepe not still silence : refraine not thy selfe, O God.

2 For loe, thine enemies make a murmuring : and they that hate thee, haue lift vp their head.

3 They haue imagined craftily against thy people : and taken counsell against thy secret ones.

4 They haue said, Come, and let vs roote them out, that they be no more a people : and that the name of Israel may be no more in remembrance.

5 For they haue cast their heads together with one consent : and are confederate against thee.

6 The Tabernacles of the Edomites and the Ismaelites : the Moabites, and Hagarenes.

7 Sebal, and Ammon, and Amalech : the Philistines, with them that dwell at Tyze.

8 Assur also is ioyned vnto them : and haue holpen the childzen of Lot,

9 But

A forme of Prayer

9 But doe thou to them as vnto the Madianites : vnto Sisera , and vnto Jabin , at the brooke of Kison.

10 Which perished at Endor : and became as the dung of the earth.

11 Make them and their Princes like Oreb and Zeb : yea, make all their Princes like as Zeba and Zalmana.

12 Which say, Let vs take to our selues : the houses of God in possession.

13 O my God, make them like vnto a wheele: and as the stubble before the winde.

14 Like as the fire that burneth by the wood: and as the flame that consumeth the Mountaines.

15 Persecute them euen so with thy tempest : and make them afraid with thy storme.

16 Make their faces ashamed, O Lord : that they may seeke thy Name.

17 Let them be confounded and vexed euer more and more : let them be put to shame and perish.

18 And they shall know that thou (whose Name is Jehouah :) art onely the most highest ouer all the earth.

Glozy be to the Father , and to the Sonne : and to the holy Ghost.

As it was in the beginning , is now , and euer shall be : world without end , Amen.

¶ For

for these dangerous times.

¶ For the *First Lesson* is appointed to be read *The Second Booke of the Kings*, from the seuenteenth Verse of the eighteenth *Chapter*, to the end of the nineteenth *Chapter*. Of *Hezekiah* and *Sennacherib*.

Or

The Second Booke of the Chronicles, the thirteenth *Chapter*, to the end of the twentieth Verse. Of *Abijahs* warre against *Ieroboam*.

We praise thee, O God: wee know = *Te Deum*
ledge thee to be the Lord. *laudamus.*

All the earth doth worship thee:
the Father euerlasting.

To thee all Angels cry aloud:
the heauens and all the powers therein.

To thee Cherubin, and Seraphin: continu-
ally doe cry.

Holy, holy, holy: Lord God of Sabbath.

Heauen and earth are full of the Maiesty: of
thy glory.

The glorious company of the Apostles: praise
thee.

The goodly fellowship of the Prophets:
praise thee.

The noble army of Martyrs: praise thee.

The holy Church throughout all the world:
doeth knowledge thee.

The Father: of an infinite Maiesty.

Thine honourable, true: and onely Sonne.

Also the holy Ghost: the Comforter,

¶

Thou.

A forme of Prayer

Thou art the King of glory : O Christ.

Thou art the everlasting Sonne : of the Father.

When thou tookest vpon thee to deliuer man : thou didst not abhorre the Virgins wombe.

When thou haddest ouercome the sharpenesse of death : thou diddest open the kingdome of heauen to all beleeuers.

Thou sittest at the right hand of God : in the glory of the Father.

Wee beleue that thou shalt come : to be our Judge.

Wee therefore pray thee helpe thy seruants : whom thou hast redeemed with thy precious blood.

Make them to be numbred with thy Saints : in glory everlasting.

O Lord saue thy people : and blesse thine heritage.

Gouerne them : and lift them vp for euer.

Day by day : we magnifie thee.

And we worship thy Name : euer world without end.

Touchsafe (O Lord :) to keepe vs this day without sinne.

O Lord haue mercy vpon vs : haue mercy vpon vs.

O Lord let thy mercy lighten vpon vs : as our trust is in thee.

O Lord in thee haue I trusted : let mee neuer be confounded.

¶ For

for these dangerous times.

¶ For the *Second Lesson* is appointed to be read the
four and twentieth *Chapter* of *Saint Matthew*.

Blessed be the Lord God of Israel: Benedi-
for hee hath visited and redeemed us.
his people.

B . And hath raised up a mightie
saluation for vs : in the house of
his seruant David.

As hee spake by the mouth of his holy Pro-
phets : which haue bin since the world began.

That we should be saued from our enemies :
and from the hands of all that hate vs.

To performe the mercy promised to our fore-
fathers : and to remember his holy couenant.

To performe the oath which he sware to our
forefather Abraham : that he would giue vs.

That wee being deliuered out of the hands of
our enemies : might serue him without feare.

In holinesse and righteousnesse before him :
all the dayes of our life.

And thou Childe shalt bee called the Prophet
of the Highest : for thou shalt goe before the face
of the Lord to prepare his wayes.

To giue knowledge of saluation vnto his peo-
ple : for the remission of their sinnes.

Through the tender mercy of our God: wher-
by the day-spring from an high hath visited vs.

To giue light to them that sit in darknesse, and
in the shadow of death: and to guide our feet in-
to the way of peace.

A forme of Prayer

Glorie be to the Father, and to the Sonne, and
to the holy Ghost.

As it was in the beginning, is now, and ever
shall bee: world without end. Amen.

¶ The Creede to be said standing.

I beleue in God the Father Almighty, maker
of heauen and earth: and in Jesus Christ his
only Sonne our Lord, which was conceived
by the holy Ghost, borne of the Virgine Mary,
suffered vnder Ponce Pilate, was crucified,
dead, and buried, he descended into hel, the third
day he rose againe from the dead, hee ascended
into heauen, and sitteth on the right hand of
God the Father Almighty, from thence shall he
come to iudge the quick and the dead. I beleue
in the holy Ghost, the holy Catholique Church,
the Communion of Saints, the forgiuenesse of
sinnes, the resurrection of the body, and the life
euerlasting. Amen.

The prayers, all deuoutly kneeling.

The Lord be with you.

Answer.

And with thy spirit.

Priest.

¶ Let vs pray.

Lord haue mercy vpon vs.

Christ haue mercy vpon vs.

Lord haue mercy vpon vs.

Our

for these dangerous times.

Our Father which art in heauen, hallowed
be thy Name. Thy kingdome come. Thy
will be done in earth, as it is in heauen. Giue
vs this day our dayly bread. And forgive vs
our trespasses, as we forgive them that trespasse
against vs. And leade vs not into temptation:
but deliuer vs from euill. For thine is the king-
dome, the power, and the glory, for ever and e-
uer. Amen.

¶ The Priest standing vp, shall say.

O Lord shew thy mercy vpon vs.

Answer.

And grant vs thy saluation.

Priest.

O Lord saue the King.

Answer.

And mercifully heare vs when we call vpon
thee.

Priest.

O Lord saue thy seruants.

Answer.

Who doe put their trust in thee.

Priest.

Send them helpe from thy Holy place.

Answer.

And euermore mightily defend them.

Priest.

Let our enemies haue no aduantage ouer vs.

Answer.

For the wicked approach to hurt vs.

C 3

Priest.

A forme of Prayer

Priest.

Be vnto vs O Lord a strong Tower.

Answer.

From the face of our enemies.

Priest.

O Lord heare our prayer.

Answer.

And let our cry come vnto thee.

Priest.

Indue thy Ministers with righteousnesse.

Answer.

And make thy chosen people ioyfull.

Priest.

O Lord saue thy people,

Answer.

And blesse thine inheritance.

Priest.

Giue peace in our time, O Lord.

Answer.

Because there is none other that fighteth for vs, but onely thou, O God.

Priest.

O God make cleane our hearts within vs.

Answer.

And take not thy holy Spirit from vs.

Priest.

¶ Let vs pray.

¶ The first Collect for the day.

O Almighty God, King of all kings, and gouernour of all things, whose power no creature is able to resist, to whom it belongeth iudly
to

for these dangerous times.

to punish sinners, and to be mercifull to them that truly repent: saue and deliuer vs (wee humbly beseech thee) from the hands of our enemies, abate their pride, allwage their malice, and confound their deuices, that wee being armed with thy defence, may be preserved euermore from all perils, to glorifie thee, which art the onely giuer of all victory, through the merits of thy onely Sonne Iesus Christ our Lord. Amen.

¶ Or this.

O Lord God of hostes, that giuest victory in the day of battell, and deliuerance in the time of trouble, we beseech thee to strengthen the hands, and to encourage the hearts of thy seruants, in fighting thy battels, and defending thy Altars that are among vs. Let thy Church be kept in safetie, and the state of thine Anoynted bee free from all that shalbe attempted against it, either by Sea or Land. And although for our manifold sinnes, wee deserue to be now consumed by the sword, as of late we were wasted by the pestilence, Yet vpon our humble and vnfained contrition let the multitude of thy mercies saue vs, and the merits of thy Sonne Christ our Lord deliuer vs, that when we haue escaped the furie of our enemies, and seene them sent backe the same way they came, wee may blesse thy glorious Name, and
serue

A forme of Prayer

serue thee without feare in holinesse and righteousnesse all the dayes of our life, who liuest and reigneest, &c.

¶ Or this.

x they
O Eternall God and most mercifull father, we humbly beseech thee to ~~bee mercifull vnto vs,~~ and be neere to helpe vs in all those extremities which our sinnes threaten to bring vpon vs. Our enemies are strengthened ~~against vs~~ by our multiplied rebellions against thee, and wee deserue to suffer what ~~our enemies~~ threaten, euen suddaine surprisall and destruction to desolation. But there is mercy with thee that thou mayest be feared; and there is mercy with thee, that they may not bee feared. Shew vs therefore thy mercy **O** Lord, and let vs so feare thee, that wee may neuer bee brought to feele or feare them, And when thou wilt correct vs for our sinnes, let vs fall into thy hands, and not into the hands of men, euen for Christ Iesus sake our onely Mediatour and Redeemer. Amen.

¶ The second Collect.

O God which art the Authoz of peace, & louer of concord, in knowledge of whom standeth our eternall life, whose seruice is perfect freedom; defend vs thy humble seruants in all assaults of our enemies, that wee surely trusting in
in

for these dangerous times.

in thy defence, may not feare the power of any
aduersaries, through the might of Jesus Christ
our Lord. Amen.

¶ The third Collect.

O Lord our heavenly father, Almighty and
everlasting God, which hast safely brought
vs to the beginning of this day, defend vs in the
same with thy mighty power, and grant that
this day we fall into no sinne, neither runne in-
to any kinde of danger: but that all our doings
may be ordered by thy gouernance, to doe al-
wayes that is righteous in thy sight, through
Jesus Christ our Lord. Amen.



¶ *Then shall follow the Letany.*



God the father of heauen: haue
mercy vpon vs miserable sin-
ners.

O God the Father of heauen: haue
mercy vpon vs miserable sinners.

O God the Sonne Redeemer
of the world: haue mercy vpon vs miserable
sinners.

D

O God

A forme of Prayer

O God the Sonne Redeemer of the world: haue mercy vpon vs miserable sinners.

O God the holy Ghost proceeding from the Father and the Sonne: haue mercy vpon vs miserable sinners.

O God the holy Ghost proceeding from the Father and the Sonne: haue mercy vpon vs miserable sinners.

O holy, blessed, and glorious Trinitie, three persons and one God: haue mercy vpon vs miserable sinners.

O holy, blessed, and glorious Trinitie, three persons and one God: haue mercy vpon vs miserable sinners.

Remember not Lord our offences, nor the offences of our forefathers, neither take thou vengeance of our sinnes: spare vs good Lord, spare thy people whom thou hast redeemed with thy most precious blood, and bee not angry with vs for ever.

Spare vs good Lord.

From all euill and mischiefe, from sinne, from the crafts and assaults of the deuill, from thy wrath, and from euerlasting damnation.

Good Lord deliuer vs.

From all blindnesse of heart, from pride, vaine glory, and hypocrisie, from enuie, hatred and malice, and all vncharitableness.

Good Lord deliuer vs.

From fornication, and all other deadly sinne, and from all the deceits of the world, the flesh
and

for these dangerous times.

and the deuill.

Good Lord deliuer vs.

From lightning and tempest, from plague, pestilence, and famine, from battell and murther, and from sudden death.

Good Lord deliuer vs.

From all sedition and priuy conspiracy, from all false doctrine and heresie, from hardnesse of heart, and contempt of thy Word and Commandement.

Good Lord deliuer vs.

By the mysterie of thy holy Incarnation, by thy holy Natiuitie and Circumcision, by thy Baptisme, Fasting, and Temptation.

Good Lord deliuer vs.

By thine Agony and bloody Sweate, by thy Crosse and Passion, by thy precious Death and Buriall, by thy glorious Resurrection and Ascension, and by the comming of the holy Ghost.

Good Lord deliuer vs.

In all time of our tribulation, in all time of our wealth, in the houre of death, and in the day of Judgement.

Good Lord deliuer vs.

Wee sinners doe beseech thee to heare vs (O Lord God) and that it may please thee to rule and gouerne thy holy Church vniuersally in the right way.

We beseech thee to heare vs good Lord.

That it may please thee to keepe and strengthen in the true worshipping of thee, in righteous-

A forme of Prayer

teousnesse and holinesse of life, thy Seruant
Charles, our most gracious King and Governour.

We beseech thee to heare vs good Lord.

That it may please thee to rule his heart in
thy faith, feare, and loue, and that hee may ever-
more haue affiance in thee, and euer seeke thy
honour and glozy.

We beseech thee to heare vs good Lord.

That it may please thee to bee his defender
and keeper, giuing him the victorie ouer all his
enemies.

We beseech thee to heare vs good Lord.

That it may please thee to blesse and preserue
our gracious Queen Mary, Fredericke the Prince
Electour Palatine, the Lady Elizabeth his wife,
and their Royall issue.

We beseech thee to heare vs good Lord.

That it may please thee to illuminate all Bi-
shops, Pastors, and Ministers of the Church,
with true knowlsdge and vnderstanding of thy
Word, and that both by their preaching and li-
uing, they may see it forth, and shew it accor-
dingly.

We beseech thee to heare vs good Lord.

That it may please thee to endure the Lords of
the Counsell, and all the Nobility, with grace,
wisdom, and vnderstanding.

We beseech thee to heare vs good Lord.

That it may please thee to blesse and keepe
the Magistrates, giuing them grace to execute
Justice, and to maintaine trueti.

We

for these dangerous times.

We beseech thee to heare vs good Lord.

That it may please thee to blesse and keepe all thy people.

We beseech thee to heare vs good Lord.

That it may please thee to giue to all Nations, vinity, peace, and concord.

We beseech thee to heare vs good Lord.

That it may please thee to giue vs an heart to loue and dread thee, and diligently to liue after thy commandements.

We beseech thee to heare vs good Lord.

That it may please thee to giue to all thy people increase of grace, to heare meekely thy word, and to receiue it with pure affection, and to bring forth the fruits of the Spirit.

We beseech thee to heare vs good Lord.

That it may please thee to bring into the way of trueth, all such as haue erred, & are deceiued.

We beseech thee to heare vs good Lord.

That it may please thee to strengthen such as doe stand, and to comfort and helpe the weake hearted, and to raise vp them that fall, and finally to beat downe Satan vnder our feet.

We beseech thee to heare vs good Lord.

That it may please thee to succour, helpe and comfort all that be in danger, necessitie and tribulation.

We beseech thee to heare vs good Lord.

That it may please thee to preserue all that trauell by land or by water, all women labouring of child, all sicke persons and young chil-

A forme of Prayer

dzey, and to shew thy pittie vpon all prisoners
and captiues.

We beseech thee to heare vs, good Lord.

That it may please thee to defend and pro-
uide for the fatherlesse children and widowes,
and all that be desolate and oppressed.

We beseech thee to heare vs good Lord.

That it may please thee to haue mercie vpon
all men.

We beseech thee to heare vs, good Lord.

That it may please thee to forgiue our ene-
mies, persecutors, and slanderers, and to turne
their hearts.

We beseech thee to heare vs, good Lord.

That it may please thee to giue and preserue
to our vse the kindly fruits of the earth, so as in
due time we may enioy them.

We beseech thee to heare vs, good Lord.

That it may please thee to giue vs true repen-
tance, to forgiue vs all our sinnes, negligences,
and ignorances, and to endue vs with the grace
of thy holy Spirit, to amend our liues accor-
ding to thy holy Word.

We beseech thee to heare vs, good Lord.

Sonne of God: we beseech thee to heare vs.

Sonne of God: we beseech thee to heare vs.

O Lambe of God, that takest away the sinnes of
the world.

Grant vs thy peace.

O Lambe of God, that takest away the sinnes
of the world.

Haue

for these dangerous times.

Haue mercy vpon vs.

O Christ heare vs.

O Christ heare vs.

Lord haue mercie vpon vs.

Lord haue mercy vpon vs.

Christ haue mercy vpon vs.

Christ haue mercy vpon vs.

Lord haue mercy vpon vs.

Lord haue mercy vpon vs.

Our Father which art in heauen, &c.

And lead vs not into temptation.

But deliuer vs from euill. Amen.

The Versicle,

O Lord deale not with vs after our sinnes.

Answer.

Neither ward vs after our iniquities.

¶ Let vs pray.



God mercifull father, that despisest not the sighing of a contrite heart, nor the desire of such as as be sorrowful, mercifully assist our prayers that we make before thee, in all our troubles and aduersities, whensoever they oppresse vs: and graciously heare vs, that those euils which the craft and subtilty of the deuill or man worketh against vs, be brought to nought, and by the prouidence of thy goodnes they may be dispersed, that we thy seruants, being hurt by no persecutions, may euermore giue thanks vnto

A forme of Prayer

unto thee in thy holy Church, through Jesus
Christ our Lord.

O Lord arise, helpe vs, and deliuer vs for thy Names
sake.

O God wee haue heard with our eares, and
our fathers haue declared vnto vs, the noble
wozkes that thou diddest in their dayes, and in
the old time before them.

O Lord arise, helpe vs, and deliuer vs for thine ho-
nour.

Glozy be to the ffather, and to the Sonne: and
to the holy Ghost.

As it was in the beginning, is now, and euer
shall be: world without end. Amen.

from our enemies defend vs, O Christ.

Graciously looke vpon our afflictions.

Pittifully behold the sorowes of our hearts.

Mercifully forgiue the sinnes of thy people.

Fauourably with mercy heare our prayers.

O Sonne of Dauid haue mercy vpon vs.

Both now and euer vouchsafe to heare vs, O
Christ.

Graciously heare vs, O Christ,

Graciously heare vs, O Lord Christ.

The Versicle.

O Lord let thy mercy be shewed vpon vs.

Answer.

As we doe put our trust in thee.

¶ Let

for these dangerous times.

Let vs pray.

We humbly beseech thee, O Father, mercifully to looke vpon our infirmities, and for the glory of thy Names sake, turne from vs all those euils that wee most righteously haue deserued: and grant that in all our troubles we may put our whole trust and confidence in thy mercie, and euermore serue thee in holynesse and purenesse of liuing, to thy honour and glory, through our onely Mediatour and Advocate Jesus Christ our Lord. Amen.

Then shall be said this prayer.

O Eternall God and most gracious Father, wee confesse that by our manifold transgressions, wee haue deserued whatsoeuer thy Law hath threathned against sinners. Our contempt of thy diuine Seruice is great, and we heare thy word, but obey it not. Our charitie to our neighbour is cold, and our deuotion to thee is frozen. Religion is with vs, as in too many places besides, made but a pretence for other ends then thy Seruice; and there hath beene little or no care among vs to keepe Truth and Peace together, for the preserving of our Church and State. Forgiue vs, O Lord, forgiue vs these, and all other our grieuous finnes. Send vs light in our vnderstanding,

A forme of Prayer

ding: readinesse and obedience in our will, discretion in our words and actions, true, serious, and loyall endeavours, for the peace and prosperity of Jerusalem, the unitie and glory of this Church and State; that so we may loue it, and prosper in it, full of grace in this life, and bee filled with glory in the life to come, through Jesus Christ our Lord. Amen.

Or this.

Looke downe, O gracious King of glory, looke downe from the habitation of thy holinesse, and behold vs with the eye of pitie, that lift vp our hearts and hands vnto thee for mercie. At the footstoole of thy Throne of grace, we prostrate our soules and bodie, with fasting, with teares, and supplications, beseeching thee, for the death and passion of our blessed Saviour, to accept this our vnfained submission. To thy glory, O Lord, and to our owne shame, we confesse, that thy fauours and blessings haue made this Kingdome to be admired by our friends, and enuied by our enemies: but the sinnes thereof haue called for such punishments vpon vs, as may make vs to be pittied by all. Grieuous it is, and euen a part of this our humiliation, to remember the waste of late made in the principall parts of this Kingdome by the deuouring Pestilence. And this
thy

for these dangerous times.

thy Scourge, though ceasing now to smite where it stricke deepest before, yet making still further entrance into other parts of this Land, it reuiueth our sorrow, and redoubleth our humiliation before thee; that thou mayest heare the groanes of thy afflicted children, and binde vp the wounds of our deare brethren. Stop the course of thy destroying Angell, O Lord, and for the stinting of this dreadfull Infection of our bodie, cleanse, by thy purifying grace, the sinfull staines of our soules.

Let not the enemies of this Church and State triumph in our continued afflictions, and much lesse prosper in their designes for our fall and ruine. Though their power were greater then their malice against vs, yet is thy wonted fauour a safe protection against both. Shew vs therefore, O Lord, thy fauours and mercies, which haue beene euer of old, and be gracious vnto thy seruants. Watch ouer thy Sion, when it is most encompassed with danger, inspire her with wholsome counsailes, assist her with vndaunted courage, and crowne her with prosperitie and victorie ouer all her enemies. So shall our mourning be turned into ioy, and our drooping fasts, into feasts of spirituall comfort and grace, which shall leade vs to endlesse glory, by the merits of him, who hath purchased all these blessings for vs, thy onely Sonne, our euer blessed Sauiour. Amen.

THE SECOND PART OF THE PRAYER BOOK OF THE CHURCH OF ENGLAND

A forme of Prayer

¶ The prayer for the Kings Maiestie.

O Lord our heauenly father, High and Mighty King of Kings, Lord of Lords, the onely ruler of Princes, which doest from thy Throne behold all the dwellers vpon earth, most heartily wee beseech thee with thy fauour to behold our most gracious Soueraigne Lord King Charles, and so replenish him with the grace of thy holy Spirit, that he may alway incline to thy will, & walke in thy way, endue him plenteously with heauenly gifts, grant him in health & wealth long to liue, strengthen him, that hee may vanquish and overcome all his enemies, and finally after this life, hee may attaine euerlasting ioy and felicity, through Iesus Christ our Lord. Amen.

A prayer for the Queene, Prince Fredericke, the Lady Elizabeth, and their children.

A Almighty God, the fountaine of all goodnes, we humbly beseech thee to blesse our most gracious Queene Mary, Fredericke the Prince Elector Palatine, the Lady Elizabeth his wife, with their children: Endue them with thy holy Spirit, enrich them with thy heauenly grace, prosper them with all happinesse, and bring them to thine euerlasting Kingdome, through Iesus Christ our Lord. Amen.

The prayer for the Bishops, and the Clergy.

A Almighty and euerlasting God, which onely workest great maruailes, send downe vpon
our

for these dangerous times.

our Bishops and Curates, and all Congregati-
ons committed to their charge, the healthfull
spirit of thy grace, and that they may truely
please thee, poure vpon them the continuall
dew of thy blessing: Grant this, O Lord, for
the honour of our Aduocate and Mediatour
Jesus Christ. Amen.

A prayer of Chrysostome.

A Almighty God, which hast giuen vs grace at
this time with one accord, to make our com-
mon supplications vnto thee, and doest pro-
mise that when two or thzee bee gathered toge-
ther in thy Name, thou wilt grant their re-
quests: fulfill now, O Lord, the desires and pe-
titions of thy seruants, as may be most expedi-
ent for them, granting vs in this world know-
ledge of thy trueth, and in the world to come life
euerlasting. Amen.

Or this.

O God, whose nature and property is euer to
haue mercy and to forgiue, receiue our
humble petitions, and though we bee tied and
bound with the chaine of our sinnes, yet let the
pitifulnesse of thy great mercy loose vs, for the
honour of Jesus Christs sake, our Mediatour
and Aduocate. Amen.

2. Corinthians 13.

The grace of our Lord Jesus Christ, and the
loue of God, and the fellowship of the holy
Ghost, be with vs all euermore. Amen.

Ex. 32. The

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the Original
of
the Church.*

A forme of Prayer



The second Seruice.



Our Father which art in Hea-
uen, Hallowed be thy Name.
Thy kingdome come. Thy
will be done in earth as it is in
heauen. Giue vs this day our
daily bread. And forgive vs our
trespasses, as we forgive them
that trespasse against vs. And leade vs not into
temptation: But deliuer vs from euill. For
thine is the kingdome, the power and the glory,
for euer and euer, Amen.

The Collect.

Almighty God, vnto whom all hearts bee o-
pen, all desires knowne, and from whom no
secrets are hid: cleanse the thoughts of our
hearts by the inspiration of thy holy Spirit,
that wee may perfectly loue thee, and worthily
magnifie thy holy Name, through Christ our
Lord, Amen.

¶ Then shall the Priest rehearse distinctly the tenne
Com-

for these dangerous times.

Commandements, and the people kneeling, shall
after euery one of them aske God forgiuenesse.

Priest.

God spake these words, and said, I am the
Lord thy God: Thou shalt haue none other
Gods but me.

People.

Lord haue mercie vpon vs, and incline our
hearts to keepe this Law.

Priest.

Thou shalt not make to thy selfe any grauen
Image, nor the likenesse of any thing that is in
heauen aboue, or in the earth beneath, or in the
water vnder the earth. Thou shalt not bow
downe to them, nor worship them: For I the
Lord thy God am a iealous God, and visit the
sinnes of the fathers vpon the childzen, vnto the
third and fourth generation of them that hate
mee, and shew mercy vnto thousands in them
that loue me, and keepe my Commandements.

People.

Lord haue mercie vpon vs, and incline our
hearts to keepe this Law.

Priest.

Thou shalt not take the Name of the Lord
thy God in vaine: for the Lord will not holde
him guiltlesse that taketh his Name in vaine.

People.

Lord haue mercie vpon vs, and incline our
hearts to keepe this Law.

Priest.

A forme of Prayer

Priest.

Remember that thou keepe holy the Sabbath day. Sixe dayes shalt thou labour, and doe all that thou hast to doe, but the seuenth day is the Sabbath of the Lord thy God, in it thou shalt doe no manner of worke, thou, & thy sonne, and thy daughter, thy man seruant, and thy maide seruant, thy cattell, and the stranger that is within thy gates: for in sixe dayes the Lord made Heauen and Earth, the Sea, and all that in them is, and rested the seuenth day: wherefore the Lord blessed the seuenth day, and halloved it.

People.

Lord haue mercie vpon vs, and incline our hearts to keepe this Law.

Priest.

Honour thy father and thy mother, that thy dayes may be long in the land which the Lord thy God giueth thee.

People.

Lord haue mercie vpon vs, and incline our hearts to keepe this Law.

Priest.

Thou shalt doe no niurder.

People.

Lord haue mercie vpon vs, and incline our hearts to keepe this Law.

Priest.

Thou shalt not commit adultery.

People.

for these dangerous times.

People.

Lord haue mercy vpon vs, and incline our hearts to keepe this Law.

Priest.

Thou shalt not steale.

People.

Lord haue mercy vpon vs, and incline our hearts to keepe this Law.

Priest.

Thou shalt not beare false witnesse against thy neighbour.

People.

Lord haue mercie vpon vs, and incline our hearts to keepe this Law.

Priest.

Thou shalt not couet thy neighbours house. Thou shalt not couet thy neighbours wife, nor his seruant, nor his mayd, nor his oxe, nor his asse, nor any thing that is his.

People.

Lord haue mercie vpon vs, and write all these thy Lawes in our hearts, we beseech thee.

¶ Let vs pray.

The Collect for the King.

A Almighty God, whose kingdome is euerlasting, and power infinite, haue mercie vpon the whole Congregation, and so rule the heart of thy chosen seruant Charles our King and Gouernour,

A forme of Prayer

uerour, that he knowing whose minister he is, may aboue all things seeke thy honour and glory, and that we his subiects, duely considering whose authority he hath, may faithfully serue, honour, and humbly obey him, in thee, and for thee according to thy blessed word and ordinance, through Iesus Christ our Lord, who with thee and the holy Ghost liueth and reigneth euer one God, world without end. Amen.

The Collect of the day.

Shew forth the power of thy might, O Lord, and come among vs, and with great strength succour vs, that whereas by sin we are set in the midst of so many and great dangers, wee may by mercy be brought out againe, and the right hand of thy Maiestie may be our defence against all our enemies, through Iesus Christ our Lord, Amen.

Or this.

God, our refuge and strength, whose power no creature is able to resist, who teachest our hands to warre and our fingers to fight, and without whom the horse and chariot is in vaine prepared against the day of battell, Defend vs, wee beseech thee, with thy mighty power, and saue vs with thine outstretched arme, that by the glozy of thy strength our forces may be preserved, and our Armies made victorious both at sea and land, euermore seruing under
his

for these dangerous times.

his banner who hath lead captiuitie captiue, and
as a mighty Conquerour hath by his Crosse tri-
umphed ouer his enemies, euen Jesus Christ
our Lord, To whom with thee and the Holy
Ghost, &c.

The Epistle.

Ioel 2, from the 12 Verse, to the 18.

Turne you vnto mee, with all your
hearts, with fasting, weeping, and
mourning: Rend your hearts, and
not your clothes. Turne you vnto
the Lord your God, for he is graci-
ous and mercifull, long suffering, and of great
compassion, and ready to pardon wickednesse.
Then (no doubt) he also shall turne and forgiue,
and after his chastening, hee shall let your in-
crease remaine for meate and drinke offerings
vnto the Lord your God. Blow out with the
trumpet in Sion, proclaime a fasting, call the
Congregation, and gather the people together:
warne the Congregation, gather the Elders,
bring the children and sucklings together. Let
the Bridegroom goe forth of his chamber, and
the Bride out of her closet. Let the Priestes
serue the Lord betweene the Dorch and the Al-
tar, weeping, and saying, Be fauourable, O
Lord, be fauourable vnto thy people, let not
thine heritage be brought to such confusion, lest
the heathen be Lords thereof. Wherefore should
they

A forme of Prayer

they say among the Heathen, Where is now their God?

The Gospel.

S. Matth. 5. from the first Vers. to the 13.

Iesus seeing the people, went by into a mountaine, and when he was set, his disciples came to him. And after that hee had opened his mouth, hee taught them, saying, Blessed are the poore in spirit, for theirs is the kingdome of heauen. Blessed are they that mourne, for they shall receiue comfort. Blessed are the meeke, for they shall receiue the inheritance of the earth. Blessed are they that hunger and thirst after righteousnesse, for they shall be satisfied. Blessed are the mercifull, for they shall obtaine mercy. Blessed are the pure in heart, for they shall see God. Blessed are the peace-makers, for they shall be called the children of God. Blessed are they which suffer persecution for righteousnesse sake, for theirs is the Kingdome of heauen. Blessed are ye when men reuile you, and persecute you, and shall falsely say all manner of euill sayings against you for my sake: Reioyce and bee glad, for great is your reward in heauen; for so persecuted they the Prophets which were before you.

¶ The

for these dangerous times.

¶ The Nicene Creed.

Beleeue in one God, the Father Almighty, Maker of Heauen and Earth, and of all things, visible and inuisible: and in one Lord Jesus Christ, the only begotten Sonne of God, begotten of his Father before all worlds, God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the Father, by whom all things were made: who for vs men, and for our saluation, came downe from Heauen, and was incarnate by the holy Ghost of the Virgin Mary, and was made man, and was crucified also for vs vnder Pontius Pilate. He suffered, and was buried, and the third day he rose again, according to the Scriptures, and ascended into Heauen, and sitteth on the right hand of the Father. And hee shall come againe with glozy to iudge both the quick and the dead: whose Kingdome shall haue no ende. And I beleue in the holy Ghost, the Lord and giuer of life, who proceedeth from the Father and the Sonne, who with the Father and the Sonne together is worshipped and glorified, who spake by the Prophets. And I beleue one Catholique and Apostolique Church. I acknowledge one Baptisme for the remission of sinnes. And I looke for the resurrection of the dead, and the life of the world to come. Amen.

A forme of Prayer

Let your light so shine before men, that they may see your good workes, and glorifie your Father which is in heauen.

Let vs pray for the whole state of Christs Church militant here on earth.

If there be no almes giuen vnto the poore, then shall the words (of accepting our almes) be left out vnlesse.

Almighty and euerliuing God, which by thy holy Apostle hast taught vs to make prayers and supplications, and to giue thanks for all men: Wee humbly beseech thee most mercifully (to accept our almes, and) to receiue these our prayers, which wee offer vnto thy diuine Maiestie, beseeching thee to inspire continually the vniuersal Church with the Spirit of truth, vnitie and concord: and grant that all they that doe confesse thy holy Name, may agree in the trueth of thy holy Word, and liue in vnitie and godly loue. Wee beseech thee also to saue and defend all Christian Kings, Princes and Gouernours, and specially thy seruant CHARLES, our King, that vnder him wee may be godly and quietly governed. And grant vnto his whole Counsell, and to all that bee put in authoritie vnder him, that they may truly and indifferent-ly minister iustice, to the punishment of wickednesse and vice, and to the maintenance of Gods true Religion and vertue. Giue grace (O heauenly Father) to all Bishops, Pastours, and Curates, that they may both by their life and doctrine set forth thy true and liuely Word, and rightly and duely administer thy holy Sacraments,

for these dangerous times.

ments. And to all thy people giue thy heavenly grace, and especially to this Congregation here present, that with meeke heart and due reuerence, they may heare and receiue thy holy Word, truely seruing thee in holinesse and righteousness all the dayes of their life. And we most humbly beseech thee of thy goodnesse (O Lord) to comfort and succour all them, which in this transitory life be in trouble, sorrow, need, sickness, or any other aduersitie, Grant this. O Father, for Iesus Christs sake our onely Mediatour and Aduocate. Amen.

¶ Then some of these Prayers.



Most gracious and louing Father, wee haue felt thy manifold mercies & deliuerances, no Nation more; and we haue gone beyond many people in sinning against thee. Enter not into iudgement with thy seruants, O Lord, but for the all-satisfying passion of Christ deliuer vs from thy wrath, and saue vs from the malice and crueltie of our Enemies. They be our loud and crying sinnes, that haue called them vpon vs. Let it bee an addition to thy wonted mercy, to put thy bridle into their mouthes, and thy bit betweene their teeth, to restraine their fury, and to diuert their designes, that they may finde no way in our Seas, nor any path in our flouds, but may bee scattered with thy tempest, and followed with all thy stormes; and that wee being deliuered by thy hand,

A forme of prayer

hand, may blesse and honoz thy Name, deuoutly seruing thee all our dayes, through Iesus Christ our Lord, Amen.

A Almighty and everlasting God, mercifully looke vpon our infirmities and miseries, and in all our dangers and necessities, stretch forth thy right hand to helpe and defend vs, through Christ our Lord, Amen.

O Lord, wee beseech thee, fauourably to heare the prayers of thy people, that wee which are iustly punished for our offences, may be mercifully deliuered by thy goodnesse, for the glory of thy Name, through Iesus Christ our Saviour, who liueth, &c. Amen.

A Ssist vs mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy seruants toward the attainement of everlasting saluation, that among all the changes and chances of this mortall life, they may euer be defended by thy most gracious and ready helpe, through Christ our Lord. Amen.

O Almighty Lord & everlasting God, vouchsafe we beseech thee to direct, sanctifie, and gouerne both our hearts and bodies in the wayes of thy Lawes, and in the workes of thy Commandements, that thow thy most mightie protection, both here and euer, we may bee
pre=

for these dangerous times.

preserved in body and soule, through our Lord
and Saviour Jesus Christ. Amen.

A Almighty God, which hast promised to
heare the petitions of them that aske in thy
sonnes Name, we beseech thee mercifully to en-
cline thine eares to vs that haue made now our
prayers and supplications vnto thee, and grant
that those things which we haue faithfully as-
ked according to thy will, may effectually be ob-
tained, to the reliefe of our necessity, and to the
setting forth of thy glory, through Jesus Christ
our Lord. Amen.

¶ Then the Priest shall giue the blessing.

The peace of God which passeth all vnder-
standing, keepe your hearts and mindes in
the knowledge and loue of God, and of his Son
Jesus Christ our Lord, and the blessing of God
Almighty, the Father, the Sonne, and the holy
Ghost, be amongst you, and remaine with you
alwayes. Amen.

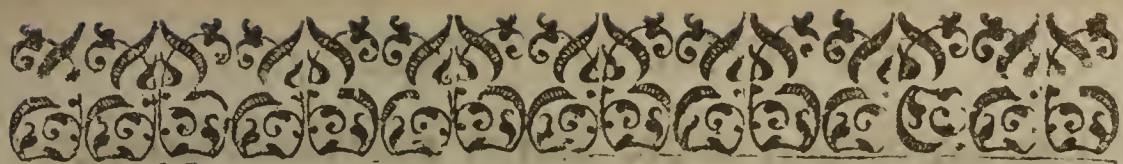
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¶ THE ORDER FOR EVENING PRAYER.

¶ The Priest shall say.

A Mend your liues for the Kingdome of God
is at hand.

The exhortation.

Dearely beloued brethren, the Scripture
mooueth vs in sundry places, to acknow-
ledge and confesse our manifold sinnes and wic-
kednesse, and that wee should not dissemble nor
cloake them before the face of Almighty God our
heauenly Father, but confesse them with an
humble, lowly, penitent, and obedient heart, to
the end that we may obtaine forgiveness of the
same, by his infinite goodnes and mercy. And
although wee ought at all times humbly to ac-
knowledge our sinnes before God, yet ought
we most chiefly so to doe, when we assemble and
meet together, to render thanks for the great
benefits that we haue receiued at his handes, to
set forth his most worthy praise, to heare his
most holy Word, and to aske those things
which be requisite and necessary, as well for the
body as the soule. Wherefore I pray and be-
seech you as many as be here present, to accom-
pany me with a pure heart and humble voyce,
vnto the Throne of the heauenly grace, saying
after mee.

A forme of Prayer

¶ The Confession to bee said of the whole Congregation, kneeling.

A Almighty and most mercifull Father, Wee haue erred and strayed from thy wayes like lost sheepe, Wee haue followed too much the deuices and desires of our owne hearts, Wee haue offended against thy holy lawes, Wee haue left vndone those things which wee ought to haue done, And we haue done those things which we ought not to haue done, And there is no health in vs: But thou, O Lord, haue mercy vpon vs miserable offenders, Spare thou them, O God, which confesse their faults, Restore thou them that be penitent, according to thy promises declared vnto mankinde in Christ Iesu our Lord; And grant, O most mercifull Father, for his sake, that wee may hereafter liue a godly, righteous, and sober life, to the glory of thy holy Name. Amen.

¶ The absolution to bee pronounced by the Priest alone.

A Almighty God, the Father of our Lord Iesus Christ, which desireth not the death of a sinner, but rather that hee may turne from his wickednesse and liue, and hath giuen power and commandement to his Ministers, to declare and pronounce to his people, being penitent, the absolution and remission of their sinnes: he pardoneth and absolueth all them which truly repent, and vnfeinedly beleue his holy Gospel. Where

for these dangerous times.

Wherefore we beseech him to grant vs true repentance and his holy Spirit, that those things may please him which wee doe at this present, and that the rest of our life hereafter may bee pure and holy, so that at the last we may come to his eternall ioy through Iesus Christ our Lord.

¶ The Priest shall begin, and say.

Our Father which art in heauen. Hallowed be thy Name. Thy kingdome come. Thy will be done in earth, as it is in heauen. Giue vs this day our daily bread. And forgiue vs our trespasses, as we forgiue them that trespass against vs. And leade vs not into temptation: but deliuer vs from euill: for thine is the kingdome, the power and the glory, for euer and euer. Amen.

¶ Then likewise he shall say.

O Lord open thou our lips.

Answer.

And our mouth shall shew forth thy praise.

Priest.

O God make speed to saue vs.

Answer.

O Lord make haste to helpe vs.

Priest.

Glozy bee to the Father, and to the Sonne, and to the holy Ghost.

As it was in the beginning, is now and euer shall be, world without end, Amen.

Praise yee the Lord.

¶ 3.

¶ Then

A forme of Prayer

¶ Then shall be said or sung this Psalm following, in
stead of *Venite exultemus.*

I
Psal. 18.

I will loue thee, O Lord, my
strength: the Lord is my sto-
nie rocke and my defence, my
Saviour, my God and my
might in whom I will trust,
my buckler, the horne also of
my saluation, and my refuge.

2 In my trouble I will call vpon the Lord, and com-
plaine vnto my God: so shall I be safe from mine ene-
mies.

3 So shall hee heare my voyce out of his holy
Temple: and my complaint shall come before
him, it shall enter euen into his eares.

4
Psal. 102.

Heare my prayer, O Lord: and let my crying come
vnto thee.

5 Hide not thy face from mee in the time of my
trouble: incline thine eare vnto me when I call,
oh heare me, and that right soone.

6
Psal. 55.

The enemy cryeth so, and the vngodly commeth
on so fast: for they are minded to doe mee some mis-
chiefe, so maliciously are they set against me.

7
Psal. 44.

Thou art my King, O God: send helpe vnto
Jacob.

8 Through thee will wee ouerthrow our enemies:
and in thy Name will wee tread them vnder that rise
vp against vs.

9 For I will not trust in my bow: it is not my
sword that shall helpe me.

But

for these dangerous times.

But it is thou that sauest vs from our enemies: and puttest them to confusion that hate vs. 10

There is no King that can bee saued by the multitude of an hoste: neither is any mighty man deliuered by much strength. 11
Psal. 33.

Therefore in thee, O Lord, haue I put my trust: let me neuer bee put to confusion, deliuer mee in thy righteousnesse. 12
Psal. 31.

Bow downe thine eare to me, and saue mee: make haste to deliuer me. 13

My time is in thy hand, deliuer me from the hand of mine enemies: and from them that persecute me. 14

Pleade thou my cause, O Lord, with them that striue with mee: and fight thou against them that fight against me. 15
Psal. 35.

Lay hand vpon the shield and buckler: and stand vp to helpe me. 16

Bring forth the speare, and stop the way against them that persecute mee: say vnto my soule, I am thy saluation. 17

Let them bee confounded, and put to shame that seeke after my soule: let them bee turned backe, and brought to confusion that imagine mischief for me. 18

Let them be as the dust before the wind: and the Angel of the Lord scattering them. 19

Let their way bee darke and slippery: and the Angel of the Lord persecute them. 20

But let the eye of the Lord be vpon them that feare him: and put their trust in his mercie. 21
Psal. 33.

To deliuer their soules from death: and to feed them in the time of dearth. 22

O Lord,

A forme of prayer

23 **O** Lord, take heed vnto mee and heare mee:
Psal. 55. how I mouerne in my prayer, and am vexed.

24 For I will confesse my wickednesse: and bee sorry
Psal. 38. for my sinne.

25 I said, I will confesse my sinnes vnto the
Psal. 32. Lord: and so thou forgauest the wickednesse of
my sinne.

26 For this shal euery one that is godly make his prayer
vnto thee, in a time when thou mayest bee found:
but in the great water floods they shall not come nigh
him.

27 **The sacrifice of God is a troubled spirit: a**
Psal. 51. **broken and contrite heart, O God, shalt thou**
not despise.

28 O bee fauourable and gracious vnto Sion: build
thou the walles of Ierusalem.

29 **And now, Lord, what is my hope? truly my**
Psal. 39. **hope is euen in thee.**

30 Let thy mercifull kindnesse be vpon vs: like as wee
Psal. 33. doe put our trust in thee.

Glorie be to the Father, and to the Sonne, and
to the holy Ghost:

As it was in the beginning, is now, and euer
shall be, world without end, Amen.

Domine

for these dangerous times.

Domine, Deus meus. Psal. 7.



Lord my God, in thee haue I put my trust: saue mee from all them that persecute me, and deliuer me.

2 Lest hee deuoure my soule like a Lyon, and teare it in pieces: while there is none to helpe.

3 O Lord my God, if I haue done any such thing: or if there bee any wickednesse in my hands.

4 If I haue rewarded euill vnto him that dealt friendly with mee: yea, I haue deliuered him that without any cause is mine enemy.

5 Then let mine enemy persecute my soule, and take mee: yea, let him tread my life do wone vpon the earth, and lay mine honour in the dust.

6 Stand vp, O Lord, in thy wrath, and lift vp thy selfe: because of the indignation of mine enemies, arise vp for me in the iudgement that thou hast commanded.

7 And so shall the congregation of the people come about thee: for their sakes therefore lift vp thy selfe againe.

8 The Lord shall iudge the people, giue sentence with me, O Lord: according to my righteousness, and according to the innocency that is in me.

9 Oh let the wickednesse of the vngodly come to an end: but guide thou the iust.

H

10 For

A forme of Prayer

10 For the righteous God: tryeth the very hearts and reins.

11 My helpe commeth of God: which preserveth them that are true of heart.

12 God is a righteous Judge, strong and patient: and God is provoked every day.

13 If a man will not turne, hee will whet his sword: hee hath bent his bow, and made it readie.

14 He hath prepared for him the instruments of death: he ordaineth his arrowes against the persecutors.

15 Behold, he travaileth with mischief: he hath conceived sorrow, and brought forth ungodlinesse.

16 He hath grauen and digged a pit: and is fallen himselfe into the destruction that hee made for other.

17 For his trauell shall come vpon his owne head: and his wickednesse shall fall on his owne pate.

18 I will giue thanks vnto the Lord, according to his righteousnesse: and I will praise the Name of the Lord, the most High.

Glozy bee to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and euer shall be: world without end. Amen.

Inclina

for these dangerous times.

Inclina Domine. Psal. 86.



Bow downe thine eare, O Lord,
and heare me: for I am poore and in
miserie.

2 Preserue thou my soule, for I
am holy: my God, saue thy seruant
that putteth his trust in thee.

3 Be mercifull vnto me, O Lord: for I will
call dayly vpon thee.

4 Comfort the soule of thy seruant: for vnto
thee (O Lord) doe I lift vp my soule.

5 For thou Lord art good and gracious: and
of great mercy vnto all them that call vpon
thee.

6 Giue eare Lord vnto my prayer: and pon-
der the voyce of my humble desires.

7 In the time of my trouble I will call vpon
thee: for thou hearest me.

8 Among the gods there is none like vnto
thee, (O Lord:) there is not one that can doe as
thou doest.

9 All Nations whom thou hast made, shall
come and worship thee, O Lord: and shall glo-
rifie thy Name.

10 For thou art great, and doest wonderful
things: thou art God alone.

11 Teach mee thy way, O Lord, and I will
walke in thy truth: O knit my heart vnto thee,
that I may feare thy Name.

12 I will thanke thee, O Lord my God, with

A forme of Prayer

all my heart: and will praise thy Name for evermore.

13 For great is thy mercy toward mee: and thou hast delivered my soule from the nethermost hell.

14 O God, the proude are risen against mee: and the congregations of naughty men haue sought after my soule, and haue not set thee before their eyes.

15 But thou, O Lord God, art full of compassion and mercy: long suffering, plenteous in goodnesse and trueth.

16 O turne thee then vnto me, and haue mercie vpon me: giue thy strength vnto thy seruant, and helpe the sonne of thine handmaid.

17 Shew some good token vpon me for good, that they which hate me may see it and be ashamed: because thou Lord hast holpen mee, and comforted me.

Glozy be to the Father, and to the Sonne:
and to the holy Ghost.

As it was in was in the beginning, is now,
and ever shall be: world without end, Amen.

¶ The first Lesson, 2. Chron. Chapter 20. to the end of the 30. verse. Of Iehoshaphats Prayer and Victory.

for these dangerous times.

My soule doeth magnifie the Lord: *Magnificat*
and my spirit hath reioyced in God *Luke 1.*
my Saviour.

For he hath regarded: the low-
liness of his handmayden.

For behold, from henceforth: all generations
shall call me blessed.

For hee that is mightie hath magnified mee:
and holy is his Name.

And his mercie is on them that feare him:
throughout all generations.

He hath shewed strength with his arme: hee
hath scattered the proud in the imagination of
their hearts.

Hee hath put downe the mightie from their
seat: and hath exalted the humble and meeke.

He hath filled the hungry with good things:
and the rich he hath sent emptie away.

Hee remembryng his mercy hath holpen his
seruant Israel: as hee promised to our forefa-
thers, Abraham, and his seed for euer.

Glozy bee to the Father, and to the Sonne:
and to the holy Ghost.

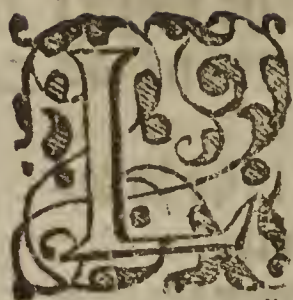
As it was in the beginning, is now and euer
shall be: world without end. Amen.

¶ The second Lesson, *Hebrewes 11.* or, *Ephesians 6.* Of
the Armour of God.

A forme of Prayer

*Nunc di-
mittis.*

Luk. 2. 29.



Do now lettest thou thy seruant
depart in peace: according to thy
word.

For mine eyes haue seene thy sal-
uation.

which thou hast prepared: before the face of
all people.

To be a light to lighten the Gentiles: and to
be the glozy of thy people Israel.

Glozy bee to the father, and to the Sonne:
and to the holy Ghost.

As it was in the beginning, is now and euer
shall be: world without end. Amen.

Or the 67. Psalme.



God bee mercifull vnto vs, and
blesse vs: and shew vs the light
of his countenance, and be mer-
cifull vnto vs.

That thy way bee knowen
vpon earth: thy saving health
among all Nations.

Let the people praise thee, O God: yea, let all
the people praise thee.

O let the Nations reioyce and bee glad: for
thou shalt iudge the folke righteously, and go-
uerne the nations vpon earth.

Let the people praise thee, O God: let all the
people praise thee.

Then shall the earth bring forth her in-
crease:

for these dangerous times.

crease: and God, euen our owne God, shall giue
vs his blessing.

God shall blesse vs: and all the ends of the
world shall feare him.

Glozy be to the Father, and to the Sonne:
and to the holy Ghost.

As it was in the beginning, is now and euer
shall be: world without end. Amen.

¶ The Creede to be said standing.

I beleue in God the Father Almighty, maker
of heauen and earth: and in Iesus Christ his
onely Sonne our Lord, which was conceived
by the holy Ghost, borne of the Virgine Mary,
suffered vnder Ponce Pilate, was crucified,
dead, and buried, hee descended into hell, the
third day he rose againe from the dead, he ascen-
ded into heauen, and sitteth on the right hand of
God the Father Almighty, from thence he shall
come to iudge the quicke and the dead. I beleue
in the holy Ghost, the holy Catholique Church,
the Communion of Saints, the forgiveness of
sinnes, the resurrection of the body, and the life
euermorelasting. Amen.

The prayers, all deuoutly kneeling.

The Lord be with you.

Answer.

And with thy spirit.

Priest.

A forme of Prayer

Priest.

¶ Let vs pray.

Lord haue mercy vpon vs.

Christ haue mercy vpon vs.

Lord haue mercy vpon vs.

¶ Then the Priest, Clerkes, and people, shall say
the Lords prayer with a loud voice.

O Ur Father which art in heauen, hallowed
bee thy Name. Thy kingdome come. Thy
will bee done in earth, as it is in heauen. Giue
vs this day our dayly bread. And forgiue vs
our trespases, as we forgiue them that trespasse
against vs. And leade vs not into temptation:
but deliuer vs from euill. For thine is the king-
dome, the power, and the glory, for euer and
euer. Amen.

¶ Then the Priest standing vp shall say.

O Lord shew thy mercy vpon vs.

Answer.

And grant vs thy saluation.

Priest.

O Lord saue the King.

Answer.

And mercifully heare vs when wee call vpon
thee.

Priest.

O Lord saue thy seruants.

Answer.

for these dangerous times.

Answer.

Who doe put their trust in thee.

Priest.

Send them helpe from thy holy place.

Answer.

And evermore mightily defend them.

Priest.

Let our enemies haue no aduantage ouer vs.

Answer.

Nor the wicked approach to hurt vs.

Priest.

Be vnto vs O Lord a strong Tower.

Answer.

From the face of our enemies.

Priest.

O Lord heare our prayer.

Answer.

And let our cry come vnto thee.

Priest.

Indue thy Ministers with righteousnesse.

Answer.

And make thy chosen people ioyfull.

Priest.

O Lord saue thy people.

Answer.

And blesse thine inheritance.

Priest.

Giue peace in our time, O Lord.

Answer.

Because there is none other that fighteth for
vs, but onely thou, O God.

A

Priest.

A forme of prayer

¶ Priest.

¶ God make cleane our hearts within vs.

Answer.

And take not thy holy Spirit from vs.

¶ Priest.

¶ Let vs pray.

¶ The first Collect for the day.

¶ Almighty God, King of all kings, and gouernour of all things, whose power no creature is able to resist, to whom it belongeth iustly to punish sinners, and to bee mercifull to them that truely repent: saue and deliuer vs (wee humbly beseech thee) from the hands of our enemies, abate their pride, allwage their malice, and confound their deuices, that wee being armed with thy defence, may be preserved euermoze from all perils, to glorifie thee, which art the onely giuer of all victorie, through the merits of thy onely Sonne Iesus Christ our Lord. Amen.

Or this

¶ Lord Creatour of all things, and gouernour of all the kingdomes of the world, looke downe, we beseech thee, in mercy vpon the estate of this Realme which is now in danger to bee assaulted by the enemies thereof. Thou seest, O Lord, how they make a murmuring, how they conspire

for these dangerous times.

conspire daily and take counsell together against thee and against thine Anoynted. We therefore humbly pray thee to extend thine accustomed goodnesse to vs in the defence of our land, saue and deliuer vs from the hands of all such as threaten our destruction. Protect the person of our gracious Soueraigne, direct his Counsels, goe forth with his Armies, be vnto him, and to vs all a wall of brasse, and a strong tower of defence against the face of our enemies; that so we being safe through thy mercy, may liue to serue thee in thy Church, and euer to giue thee praise and glory, through Jesus Christ our Lord, Amen.

Or this against the Pestilence.

O Most mercifull God, we giue thee praise and thanks for the wonderfull ceasing of the late raging pestilence in the chiefe city of our kingdome. Thou didst most graciously accept our vnderferued Repentance befoze thee; we beseech thee to giue vs the grace of greater humiliation, and to shew vs yet further mercy. Lord looke vpon all parts of this kingdome with compassion, and keepe backe the destroying Angel, that hee enter not into the places that bee free, nor make further waste of those which bee already visited. Comfort them that are sicke, preserve them that are sound, receiue them that die, to mercy; that liuing and dying, they and

A forme of Prayer

we may continue thy faithfull seruants, through
Jesus Christ our Lord, Amen.

¶ The second Collect.

O God, from whom all holy desires, all good
counsels, and all iust workes doe proceede:
giue vnto thy seruants that peace which the
world cannot giue, that both our hearts may be
set to obey thy commandements, and also that
by thee we being defended from the feare of our
enemies, may passe our time in rest and quiet-
nesse, through the merits of Jesus Christ our
Saviour. Amen.

¶ The third Collect.

Lighten our darkenesse we beseech thee, **O**
Lord, and by thy great mercy defend vs from
all perils and dangers of this night, for the loue
of thy onely Sonne our Saviour Jesus Christ.
Amen.

¶ The prayer for the King.

O Lord our heauenly Father, High and
Mighty King of Kings, Lord of Lords,
the onely ruler of Princes, which doest from thy
Throne behold all the dwellers vpon earth,
most heartily we beseech thee with thy fauour
to behold our most gracious Soueraigne Lord
King

for these dangerous times.

King Charles, and so replenish him with the grace of thy holy Spirit, that hee may alway incline to thy will and walke in thy way, endue him plenteously with heauenly gifts, grant him in health & wealth long to liue, strengthen him that hee may vanquish and ouercome all his enemies, and finally after this life, hee may attaine euerlasting ioy and felicity, through Iesus Christ our Lord. Amen.

A prayer for the Queene, Prince Fredericke, the Lady Elizabeth, and their children.

A Almighty God, the fountaine of all goodnesse, we humbly beseech thee, to blesse our most gracious Queene Mary, Fredericke the Prince Elector Palatine, the Lady Elizabeth his wife, with their children: Endue them with thy holy Spirit, enrich them with thy heauenly grace, prosper them with all happinesse, and bring them to thine euerlasting Kingdome, through Iesus Christ our Lord. Amen.

The prayer for the Bishops and Clergy.

A Almighty and euerlasting God, which onely workest great marueiles, send downe vpon our Bishops and Curates, and all Congregations committed to their charge, the healthfull spirit of thy grace, and that they may truely please thee, power vpon them the continuall

A forme of Prayer

dew of thy blessing: Grant this, O Lord, for
the honour of our Advocate and Mediatour
Jesus Christ, Amen.

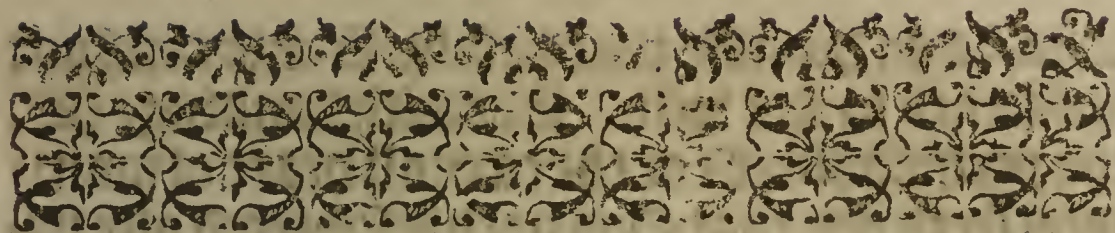
A prayer of Chrysoftome.

A Almighty God, which hast given vs grace at
this time with one accord, to make our com-
mon supplications vnto thee, and doest promise
that when two or thzee be gathered together in
thy Name, thou wilt grant their requests: ful-
fill now, O Lord, the desires and petitions of
thy seruants, as may bee most expedient for
them, granting vs in this world knowledge of
thy truth, and in the world to come life euera-
lasting, Amen.

2 Corinthians 13.

The grace of our Lord Jesus Christ, and the
loue of God, and the fellowship of the holy
Ghost, be with vs all, Amen.

A Gc-



A Generall and Christian
Exhortation, in the time of dan-
ger, and feare of Gods
I V D G E M E N T S.



It is not long since (as you know) that Almighty God, who iustly scourged vs with his Chastizing rods, of famine, and the latter by Pestilence, did after that his fatherly correction, vpon our publique Humiliation, both satisfie our hungry soules with plentie, and likewise so miraculously deliuer vs from the iawes of death, in the principall part of this Kingdome, as if wee had heard him conuince his Destroying Angell, saying, Stay thy hand, it is sufficient, and immediatly the Plague ceased. As therefore the sense of his fiery indignation may terrifie vs from all further prouocation of his wrath, by custome of sinning; so ought the experience of his exceeding mercy challenge
from.

An Exhortation.

from vs an humble thankefulnesse, and constant obedience to his will. Notwithstanding, (O, the perfidiousnesse of the carnall heart of man!) who seeth not that God hath discovered our hypocrisies, by his Plague yet remaining in diuers parts of this Realme? seeing that we cannot but know that these coales of his fierce wrath, had not further burned, except they had beene kindled by our rebellious affections, which are set on fire of hell. For what els are the visible Judgements of God, but reall reprooves of our sinnes, and expressions of his wrathfull displeasure against vs? Wherefore we may much suspect our selues, that wee by Gods late affliction were rather humbled, than truly humble; being as it were forced to that our outward humiliation, more by a slavish feare, than by any filiall sorrow for our transgressions of his will, and for abuse of his patience; much lesse by loue of that his mercy towards vs, in our marueilous deliuerance.

* Jer. 5. 3.

* & cap. 22.

* & cap. 24. 4.

Yet may you not vnderstand this so spoken of vs, as thereby to condemne all outward Humiliation in Feare, whensoever we are vnder Gods hand of correction: No; for the holy Ghost noteth such Obstinates, who being * Strucken of God grieued not at all, * nor trembled at his presence, * nor said in their hearts, Let vs serue the Lord: and condemneth them, as Foolish and ignorant of the wayes of the Lord, & the Iudgments of their God; & accordingly denounceth Gods iust vengeance
against

An Exhortation.

against them. For what greater affront and irreuerence can be done to the Maiestie of God, then not to quake and tremble, when they see Gods hand of vengeance present before them? or how can they conceiue that God will compassionate their miseries, whose hearts are so hard, that the furnace of Gods wrath cannot melt them? Know yee therefore, Beloued, and let it be printed in your soules, as a necessarie trueth, that the greatest cause of feare, is our not fearing of the visible Judgements of God. This God himselte sheweth, by binding himselfe with an oath, that they who gaue themselves * To eating, drinking, and reioycing, in the daies of mourning and weeping, should certainly die and perish. * Isa. 22. 12.

Neuerthelesse, all they that would truely vnderstand themselves, that their conuersion vnto God, is sincere and vnfeined, let them not bee contented to bee driuen to a religious walking before God, onely by feare of punishment; but contend especially by all holy meanes, to be animated with that loue of the goodnesse of God, whereof the Apostle speaketh, saying, * The goodnesse of God leadeth to repentance: The roote of the former is somewhat bitter, and the fruit so wre; the other of loue is as a spirituall wine, which may be said to * glad the heart both of God and man; men on earth, blessed Saints and Angels in heauen, and euen God himselte being delighted at the true conuersion of a sinner. * Iudg. 9. 13.

An Exhortation.

All this while haue we spoken of Plague and
Famine, the two instruments of death, and ex-
ecutioners of Gods vengeance; and wish that
no other matter of horrour and dzead, could be
reprented vnto you. But (alas the intollera-
ble burthen of our sinnes!) the Watchmen that
stand on the highest tower of this kingdome,
being asked what they see, doe answere, and be-
hold, a compleat, vast, and eminent preparation
to warre against vs, by an Enemy, mighty in
power, in malice implacable, in rage bent and
incensed to the vtter destruction of our nation,
as being that which chiefly maintaineth the
Euangelicall trueth, and withstandeth his
boundlesse and vn-satiabie ambition.

This being our present doubtfull and dange-
rous condition, what can wee conceiue or pre-
tend, that we should not thinke our selues ly-
able and subiect to this the greatest and most ter-
rible vengeance, euen the deuouring sword? Shall
we now conceit, that wee are become more con-
formable to the Commandements of God, than
heretofore? Let euery one open his eyes both
of minde and body, looking as well inwardly in-
to the closet of his owne heart, as outwardly
vpon the actions of other men, and then let him
tell; are not men, commonly, as sensually pro-
phane as they haue been? their drunkennesse as
generall and loathsome, their swearing as pro-
digious, their pride as Satanicall, their hatred
as rankorous and inueterate, and, of all other
reigning

An Exhortation.

reigning finnes, some as vnreprooued by Preachers, many as unpunished by Magistrates, & almost all as vnrepented of by transgressours themselves? who after their afflictions are now growen so obstinate, as if they had made their hearts as anuells, to bee more and more hardened by the late strokes of Gods vengeance. Wherefore, as long as wee rebelliously oppose against God an army of our finnes, let vs expect hee will bring vpon vs his hoste of reuengefull enemies, as hee once denounced against his people, saying, that hee would * Hisse for the Flic * Isa. 7. 18. that is in the vttermost part of the riuers of Egypt, and for the Bee that is in the land of Assyria; which (sayth hee) shall come with arrowes and bowes, that is to say, in huge multitudes of armed enemies suddainely prest and prepared to execute Gods iudgements.

O, but some will say, Are not we the professors of Gods trueth, hauing the light of his Gospel among vs, together with the holy seals of his Couenant? True, our Church of England, by the singular mercie of God in Christ Iesus, may truely and confidently boast her selfe, in comparison with any other, that shee vnder a most gracious and religious King, is for trueth of doctrine and puritie of worship, as truely Catholike and Orthodox, as euer any Church of Christ hath been since the dayes of the Apostles; insomuch that in this our English and Spanish warre, Trueth may seeme

An Exhortation.

to fight against Falsehood, Innocence against Antichristian cruelty, and sincerity of worship against flat Idolatry, and therefore (say you) what can bee expected from God by vs in this battell, but victory and great triumph? Nay, deceiue not your owne selues, by claime of false priuiledges, as though, forsooth, Israel (euen the peculiar and onely people of God, carrying the signe of his Couenant in their flesh, acquainted with his Oracles, and possessed of the Arke and Temple of God) did not (notwithstanding) complaine, that God * went not out with their Armies, but forsooke them, so that they turned their backe vpon their enemies; that * Gods Arke (the glory of Israel, and Ensigne of the victorious God) was taken of the heathen; and that their whole nation was often enthralled in manifold Captiuities in Egypt and Babylon: a iustice against Gods people, which God himselfe did auow, when he spake of the sword, saying, * O Assyrian, The rod of mine anger, I will fend thee against an hypocriticall nation, to destroy them.

In which proesse of Gods iudgement against his people, we are to contemplate and consider, the Holinesse, Justice, and Power of our zealous God, together with the abomination of our owne sinnes. So holy a God is he, that he will not acknowledge any Professour of his Law, who is not also a practiser of Pietie and Holinesse; so Just, that hee will at length afflict his owne children for their wilfull transgressions.

* Psal. 44.

* 1 Sam. 4.

Isa. 10. 5.

An Exhortation.

so Powerfull, that hee can of beasts, elements, diseases, and (if these will not serue) of the very heathen, and enemies of Gods Truth, and of their mortally malicious swords, make rods to correct them. Whereunto the Prophet giueth his acclamation, saying, * O mighty God, thou ^{* Hab. 1. 12.} hast ordained them (viz. the heathen) for correction. And how shall not the transgressour himselfe appeare to bee abominable, who prophaneth that Religion of God with his wicked life, which hee professeth with his breath; thereby causing, as much as in him is, the Name and Truth of God, to be blasphemed among the aduersaries thereof, as if God were a patronizer and protector of wickednesse. But say not with your selues, that the light of Gods glozy shall be any whit eclipsed by punishing his owne people: No, but the contrary, as the Prophet sheweth, saying, * The Lord of hostes will be exal- ^{* Isa. 7. 16.} ted in iudgement, and God that is holy, will bee sanctified in righteousnesse, that is, in his auenging Justice. This may be sufficient for remoouing those fond pretences, which like false Prophets, most commonly seduce the hearts of men.

In the next place, it will concerne you (deare Brethren) to seeke the meanes of pacifying Gods wrath, and of preventing his fearefull Judgments; and by a true reconciliation to God, your sins being put away by repentance, to obtaine, that you may become victorious in battel. To this end, you are to examine what is your

An Exhortation.

greatest hinderance. Surely no greater danger can be imagined, then mans security & neglect of danger; nor can there be any greater security, then either not to be willing to know, or knowing, not to prepare against it. Understand it we ought, because * when God (saith the Prophet) giueth his alarme to warre, and bloweth his Trumpet, that is, giueth you full assurance of battell, and you will not hearken, surely the sword shall come: And when God * setteth vp his Ensigne, that is, sheweth manifest evidences of the approach of the sword, and men are * possessed with a spirit of slumber, and wil not see: When they rather embrace such false prophets, who cry * Peace, peace, vnto them; when they make a couenant with death, as if they should say, Come what come will, wee will shift for our selues, all this shall be disanulled, say the Prophets; so that indeed, each one of these men are no better then Salomons * Foole, that would needs bee sleeping vpon the top of the mast, and therefore is in a desperate case.

Furthermore, what helpeth it vs to haue true and infallible intelligence of a malicious & puissant enemy; and yet not to prouide how to encounter him, as well with Spirituall, as Corporall weapons? Our Spirituall preparation is prescribed vnto vs in the word of God; * Sanctifie a Fast vnto mee, saith God by his Prophet; and certainly a Sanctified Fast it must bee, by holy abstinence in afflicting our selues, by holy deuotion in Prayer, and worshipping of
God,

* Ier. 6. 17.

* Il. 5. 26.
& cap. 18.

* Isa. 29.

* Ezech. 9.

* Isa. 28.

* Prou. 23.

* Iocel 1.

An Exhortation.

God, by holy Repentance, and abrenuntiation of our former finnes, by holy bowes and promises of amendment of life & performace therof. For wonderfull are the conquests which the Worthies of God haue atchieued and gotten in their true humiliation of Abstinence, Prayer, & Deuotion. Moses banquished Amalek; King Iehosaphat sheathed the sword of the Amorites and Moabites in their owne bowels; King Hezechias frustrated the huge hoste of Senacherib, and turned them backe to their owne home: And our Gracious Soueraigne followeth the examples of those religious Kings, by his royall command of a Fast, and personall performace of Deuotion, and that (as wee pray, and hope, to obtaine) with like glorious successe.

Our next Spirituall preuention, to wit, our Repentance, is the subiect of most Sermons, and can neuer bee superfluously taught, because neuer sufficiently learned: Yet at this time it may suffice to take out this one Lesson, euen the obseruation of * Achior; that Gods people could neuer bee overcome, so long as they were at peace with God; nor could they euer preuaile against their enemies, so long as their owne finnes, as their deadliest enemies, fought against them, because of vnrpentance. Hence was that Caueat, which God gaue vnto the impenitents in Israel, * Goe not vp against your enemies to war, lest ye die. No maruaile then, if when man in his peruersenesse, turneth his necessitie
of

Judith 5.

* Deut. 1.

An Exhortation.

of Repentance into a libertie and licencious-
nesse of sinning, God in his Justice turne his li-
bertie of pardoning into a necessitie of puni-
shing. Aboue all things therefore (Brethren)
seeke after him in faith and repentance, in wee-
ping, fasting, and praying, who is our reconci-
liation with the father, Jesus Christ our Lord;
so shall the voyce of his blood, shed for vs, crie
downe the voyce of all our crying and bloody
sines.

But are men spirits onely? Are they to fight
their Battels onely with Spirituall Armour?
No; for were not that to tempt God, in neglec-
ting the good meanes ordained by him for that
end? Werely politique preparations are Gods
ordinance, and haue euer beene vsed by his good
seruants, in their greatest confidence of his pro-
tection, euen when God himselte hath comman-
ded them to goe out to battell against his & their
enemies. Abraham, Moses, Ioshua, Dauid, were all
warriers, and famous in their generations, in
fighting the Lords battels; yet read we not, that
any of them euer went out to battell without
due preparation of meanes. Wee reade of the
great, mightie, and numerous armies of Gods
owne people, and their strength and meanes
imployed for their warres. Wee reade of Lawes
of Armes, and Counsels of warre; and we find also
Gods incouragement to Captaines, and War-
riers, as in raising * Iudges to Israel, to know and
prouide against the dangers appoaching, and to
gather

Leu. & Num.

* Isa.

* Iudg. 3. &c.

An Exhortation.

gather the people together, to conduct and direct them to fight their battels; such as were Othniel, and Shamgar, of whom it is sayd, * The Spirit of the Lord came vpon them, and they fought. And we reade of * The sword of the Lord, and of Gideon, that is, Gods powerfull helpe by the hand of Gideon, and the people with him. * Iudg. 3. * Iudg. 7.

And it is the same Spirit of the Lord that informeth the hearts of good people in their duties to God, their King, and their Countrey; and inflameth the affections of all loyall Subiects with a ready and cheereful resolution, to imploy their bodie, strength, and meanes for the preservation of Gods Annoynted, their Gracious Soueraigne, and the safetie of the kingdome, especially in a Defensive Warre, as this is, in which, Gods cause, and true Religion is also assaulted. And who is there, a subiect of this State, and member of this Church, of what degree and calling soeuer, that hath not his share & part herein, and is not imbarcked in this ship of the care of the publike safety? So that the welfare of the whole is his welfare, and the ill speeding of this vessell, cannot but be the shipwreck and ruine of himselfe, & of all that are most deare vnto him. And therefore if through our backwardnes, and neglect of due preparation, to resist and oppose an inuading enemy, as well by the people and Souldiers, as by the Prince and the Leaders, wee shall become guilty of our owne ruine, and giue opportunitie and encouragement

L ment

An Exhortation.

ment to the malevolent mighty enemy, to exercise his rage and cruelty, with unbounded and unlimited fury, against all places and persons that come in his way: shall we not justly be taxed of failing in our duty in respect both of publicke and private?

Yet in the height and best of our care, meanes and preparation, then doeth our hope become victorious, when in confidence of Gods helpe and protection, our Spirituall and Temporall forces are united together; but much more relying upon our Spirituall munition, which hath an obligation of promise with God, then upon our politike, temporall, and corporall.

Memorable and admirable is the story of Moses, who was praying while his Captaines and Souldiers were fighting with Amalek; and so it fell out, that while Moses held up his hands in prayer, Israel had the better, but so soone as his hands failed and fell downe, Amalek the enemy prevailed. What else doeth this teach vs, but that whosoever they be that fight, Victory is absolutely in the will and power of God; and therefore when wee prepare for battell, not to put our trust in the arme of flesh, but to put and haue our confidence onely in our God, the Lord of Hostes; and hauing, as it behooueth vs, in the feare of God, made due preparation of all good meanes, to put on our Armour, and goe to the seruice with bended knees, and penitent hearts, strengthened with faith,
to

An Exhortation.

to call by fervent Prayer for His helpe and protection, that couereth our heads in the day of battell, giueth victory to Kings, protecteth His faithfull, and neuer faileth them that faithfully call vpon him in the time of necessitie?

The Prophet Dauid hath summed vpon all that can be spoken hereof, in one verse, * Our helpe is in the Name of the Lord, which hath made heauen and earth. * Psal. 126.
So then, whosoever shall distrust the arme of the Almighty, or doubt of the strength of the Lord of Hosts, hee thereby offendeth against both heauen and earth, because all kinde of creatures both in heauen and earth are the Armies and prest Souldiers of God, to fight his battels, euen from the host of his Angels aboue, to the flies, lice, and wormes that are ingendred in the dust: and hee can execute his iudgements by what meanes soeuer, whether they be ordinary or miraculous: For hee threw downe the walls of Iericho by the blast of * Rams * Ios. 6.
hornes; hee gaue victory to Israel, by the holding vp of Moses his * hands: hee discomfited the host of * Exod. 17.
the Madianites, at the sound of * Trumpets, and * Iudg. 7.
noyse of mens voyces, and clashing of pitchers together: hee infused strength into the very haire of Samsons head, when Samson exulted, saying of his slaine, * Heapes vpon heapes of a thousand, * Iudg. 16.
by the jaw-bone of an Ass. But miracles now are for vnbelieuers.

In the last place therefore, let vs examine the more ordinary prouidence of God, which may

An Exhortation.

beget confidence in all extremities of warfare. What can man feare, being in reconciliation and confederacy with God, when our enemies are made the enemies of God? Is it the policy of their Counsellis? But hee confoundeth the counsell of Achitophel. Is it that enemies combine together in the name of an holy league? But when they say, *a Confederacy, God maketh them like a wheele turned with the spirit of giddinesse. Is it the courage of their hearts? But he possesseth the enemies hearts with *feare, and maketh the hearts of *Canaanites to melt. Is it their strength or hugenes of stature? But were they the children of Anakims and Gyants, and wee but as Grashoppers in comparison of them; yet *Feare them not (saith God) I will goe before you. Is it the multitude of their hoasts? But it is the glory of God to overthrow many *thousands by a few hundreds. Is it their ioynt and vnited forces? But hee *setteth the Egyptians against the Egyptians. Is it their impunitie, not to bee satisfied till they fight? But either hee will draw *Senacherib backe from warring against Israel, by a rumour of warres begun in the bowels of his owne kingdome, or else, if they will needes battell, hee will hale them on thereunto *to their owne destruction. Is it because no man can tell, when there shall come deliuerance? But hee can doe this to our astonishment, before wee can thinke on it. *When God turned the Captiuitie of Sion, wee

* Psal. 83.

* Deut. 2.

* Ios. 5.

* Num. 13.
& 14.

* Iudg. 7.

* Isa. 19.

* 1. King. 19.

* Ios. 11.

* Psal. 126.

An Exhortation.

wee were like vnto them that dreamed, saith Israel:
as not perswaded it was so, no not when they
saw it. Againe, what greater matter of confi-
dence can wee haue then our former experience
of Gods prouidence? Dauids remembrance of
his deliuerance from the * Lyon and the Beare * 1. Sam. 16.
did animate him in the encountering with that
huge Goliath. And is there any Nation at this
day vnder heauen that hath greater experience
of Gods manifold deliuerances, then this our
kingdome, especially from the fiery Powder-plot,
and from the Spanish Inuasion by water? in respect In 1588.
wherof we might here take vp a long answera-
ble to that of Deborah of the river Kishon; so we,
* The maine Ocean swept them away, the ancient and * Iudg. 5. 21.
maine Ocean. To conclude, doe we cleaue fast to
God? then their armes cannot touch vs * It is * Psal. 46.
he that maketh Warre to cease, knappeth the Speare
asunder, and burneth the Chariot with fire. Nor
can our enemies auoyd the sword, when it shal-
bee inforced vpon them, for then, as saith the
Prophet, who can say to the sword of the Lord,
Put vp thy selfe into thy scabbard, rest and bee still?
It is answered, * How can it be quiet, seeing the * Ier. 47.
Lord hath giuen it a charge against *Askalon*.

Finally (deare Brethren) bee you exhorted a-
gaine and againe, to serious and speedy repen-
tance, the onely meanes whereby the wrath
euen of the omnipotent God is made impotent:
And (howsoeuer God shall be pleased to dispose
of your bodily liues) aboue all things seeke to be

An Exhortation.

furnished with the compleate spirituall armour of God, consisting of truth, hope, inward righteousness, and purity of a good conscience, whereby we may subdue all spirituall enemies that may assault our soules, and in the end bee made possessours of that everlasting kingdome of blessednesse, which hath beene so deere purchased by Christ our Saviour, and prepared for all that with faith and patience expect the glorious appearance of his comming, according unto the everlasting mercy of our most gracious and omnipotent God, to whom bee rendered all praise, power, and thanksgiving, both now and evermore, A M E N.

(* *)



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