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reddere. ergo virginitatem non
re. Quidā dicunt q̄ hoc intelligit sic q̄ de/
us non potest facere quin factū sit factum.
sed omne depditum potest restituere. S3
tunc idem est de exoculato. Et ideo dicē/
dum est q̄ hoc non refertur ad carnis cor/
rupte restitutionē. sed ad virginis palme
retributionem. Et dicit glosa. Nō potest.
Id est. non congruit eius potentie vt aureola
coronet corruptas. Hoc em̄ esset p̄tra ius/
ticiā. Et iō illud nō pōt esse. Et Tho. ii. ii.
q. cii. ar. iij. ponit exemplū pulchrū de h̄ di/
cens. Sicut illi magnifico q̄ p̄sup̄ p̄p̄
suas et diuitias. p̄ p̄niam nō restitunt di/
uitie. Similiter ille q̄ peccando virginita/
tem amisit. p̄ penitentiā non recuperat vir/
ginitatis p̄positum. Unde ip̄e dicit q̄ licet
natura virginitatis sc3 corporis integritas
possit reparari miraculose in virgine. Non
tamen hoc potest reparari q̄ expertus no/
luptatem veneream fuerit non expertus.

ne parare vt milites ad pugna3 in-
em. Tota enī vita hominis est vt mi-
uper terram. In qua quidem pugna-
mus multos aduersarios et forniſſi-
. Deutero. xx. Unicuiq3 grauis aduer-
zpugna. nūc occulta. q2 iſidiaſ vt leo
clunca ſua inimicus. nunc manifeſta.
manifeſta ſunt opera carnis que ſunt
cacio. immundicia. auaricia. z inſuper
quotidiana eſt pugna z rara victoria.
Aug⁹. de ſingularitate clericorū. et in
de agone chriſtiano.

E

IXI tertio qⁱ i verbis premis-
ſis deſcribitur ſan-
cti virginū celeſtis premij glozioſa io-
itas Lū dicitur. Intrauerūt cum eo
ptias. Tria deſcribunt quantū ad
iditatem iſtarū nuptiarum. Primo
ſponſo occurrerunt. Secundo quia
onſum ſe preparauerūt. Tertio quia
co intrauerūt. Iſto modo ſpecialiter

o s

89

poruz. Ad Philip. iij. Reformabit
humilitatis nostre configuratū c
ritatis sue. Ideo dicit christus ad
24 Vestiuī te discoloribz. z calciaui te
z cincti te bisso. z indui te subtilibz.
te ornamēto Ezechiel. xvi. Secū
ibi erunt delicatissima fercula. Ec
36 Spiritus meus super mel dulcis.
tas mea super mel z fauū. Tūc e
cet christus suis Canticoz. v. L
amici. et bibite. et inebriamini ch
S3 de quo tunc inebriabimur. L
vbertate domus eius z torrente v
tis eius. vt fm multitudinem d
in corde electoz consolatiōes dei
animas eoz. Hoc est quod ait salu
se. qd pcinget se z transiens ministra
Luce. xij. z Luce. xxij. D q̄ beat⁹ q
ducat panem in regno dei. Luce. x
tio quia ibi erit suavis instrument

9th Cal. A 7040
MEDITATION

VPON
**THE LORDS
PRAYER,**

Written
**BY THE KINGS
MAIESTIE,**

**For the benefit of all his sub-
jects, especially of such as
follow the Court.**

Lizth — **IOH. 16. 23.** *Albey*

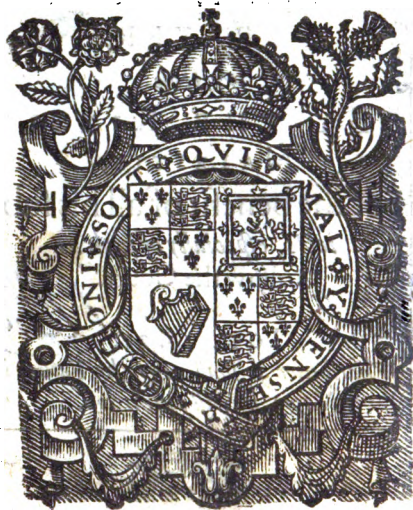
*Whatsoever ye shall aske the Father in
my Name, he will giue it you.*



LONDON,
Printed by BONHAM NORTON
and IOHN BILL, Printers to the
Kings most Excellent Maiesty.

M.DC.XIX.

*King
James
his me-
ditation
on the
Lords
prayer
1620.*





THE PREFACE.

I Might iust-
ly prefixe for a
Preamble to
this my Meditation,
Ille ego qui quondam:
as well as Virgil did in
his Poëtike Preamble to
his Æneides, but to a
cleane contrary end. For
his Ille ego, was to shew
x A 2 how

The Preface.

how high he was mounted
in his new subject, from
writing of the plough, to
write now of Princes and
their Warres: whereas I
now, cleane contrary, am
come from wading in
these high and profound
Mysteries in the Reve-
lation, wherein an Ele-
phant may swimme; to
meditate upō the plaine,
smoothe and easie Lords
Prayer, that every olde
wife can either say or
mumble,

mumble, and euery well bred child can interpret by his Catechisme: Having left so the solid meat that men feed vpon, for the milke fit for babes. But the reason is, I grow in yeeres, and old men are twice babes; as the Prouerbe is; hauing imitated Cardinall Bellarmine herein, who of late yeeres hath giuen ouer his bickerings in Polemikes and Controuersies, wherein he

A 3 was

The Preface.

was bred all his life, and
betaken himselfe now to
set out a short *Medita-*
tion every yeere, only em-
bellishing almost every one
of them with some two or
three* fabulous miracles,
wherein he shall goe alone
for my part. But now
when I betbinke my selfe,
to whom I can most aptly
dedicate this little labour
of mine, most of it being
stollen from the houres
ordained for my sleepe:
and

* Reijce ani-
les fabuias,
1. Tim.

and calling to minde, how
carefull I haue euer bin to
obserue a decorū in the
dedicatiō of my bookes. As
my ΒΑΣΙΛΙΚΟΝ
ΔΩΡΟΝ was dedica-
ted to my Sonne HENRY,
now with God, because it
treated of the Office of a
King, it now belonging to
my only Son CHARLES,
who succeds to it by right,
as well as to all the rest of
his brothers goods: and as
I dedicated my Apolo-

A 4 gie

The Preface.

gie for the Oath of Al-
legiance to all free Chri-
stian Princes and States,
because they had all of
them an interest in that
argument. other of my
bookes which treated of
matters belonging to eve-
ry qualitie of persons, be-
ing therefore indefinitely
dedicated to the Reader
in generall, I cannot sure-
ly finde out a person, to
whom I can more fitly de-
dicate this short Medita-
tion

The Preface.

tion of mine, then to you,
BUCKINGHAM. For it
is made vpon a very short
and plaine Prayer, and
therefore the fitter for
a Courtier: For Cour-
tiers, for the most part,
are thought neither to
haue list nor leisure to
say long prayers, liking
best courte Meesse &
long dinner. But to con-
fesse the trueth now in
earnest, it is the fitter for
you that it is both short
and

Like St. Chri-
stopher that
neither could
nor would fast
nor pray for
attayning to
the seruice of
Christ, and
therefore was
set to a Por-
ters worke by
the Ermite.

The Preface.

and plaine. That it is
short, because when I
consider of your continu-
all attendance vpon my
seruice, your dayly im-
ployments in the same,
& the uncessant swarme
of suitors importunately
banging vpon you, with-
out discretion or distin-
ction of times, I can find
but very litle time for you
to spare vpon meditation:
And that it is plaine, it is
the fitter for you, since you
were

The Preface.

were not bred a scholler.
You may likewise claime
a iust interest in it for di-
uers other respects. First,
from the ground of my
writing it ; for diuers
times before I medled
with it, I told you, and
onely you, of some of my
cõceptions vpon the Lords
Prayer, and you often so-
licitated me to put penne to
paper : next, as the person
to whom wee pray it, is our
heauenly Father, so am I
that

The Preface.

that offer it unto you, not
onely your politike, but al-
so your æconomike Fa-
ther, and that in a neerer
degree then unto others.
Thirdly, that you may
make good use of it; for
since I dayly take care to
better your understand-
ing, to enable you the
more for my service in
worldly affaires, reason
would that Gods part
should not be left out, for
timor Domini, is, ini-
tium

tium sapientiæ. And
 lastly, I must with ioy ac-
 knowledge, that you de-
 serue this gift of mee, in
 not onely giuing so good
 example to the rest of
 the Court, in frequent
 hearing the word of God:
 but in speciall, in so often
 receiuing the Sacrament,
 which is a notable demõ-
 stration of your charitie
 in pardoning them that
 offend you, that being the
 thing I most labour to re-
 com-

The Preface.

*commend to the world, in
this meditation of mine:
and how godly and ver-
tuous all my aduises haue
euer been vnto you, I hope
you will faithfully witnes
to the world. Receiue
then this Newyears gift
from me, as a token of my
loue, being begun vpon
the Eue of our Saviours
Natiuitie, and ended
farre within the first mo-
neth of the yeere: pray-
ing God, that as you are
rege-*

This paper-
friend will
not impor-
tune you at
vnseasona-
ble houres,
come vn-
called, nor
speake vn-
required,
& yet wil he
neither flat-
ter, lie, nor
dissemble.

The Preface.

*regenerated and borne in
him anew, so you may rise
to him, and bee san-
ctified in him,
for euer.*

Amen.



the first of the year 1881

the second of the year 1881

the third of the year 1881

the fourth of the year 1881

the fifth of the year 1881

the sixth of the year 1881

the seventh of the year 1881

the eighth of the year 1881

the ninth of the year 1881

the tenth of the year 1881

the eleventh of the year 1881

the twelfth of the year 1881

the thirteenth of the year 1881

the fourteenth of the year 1881

the fifteenth of the year 1881



A Meditation upon
the LORDS Prayer.



OF all things, the Service of God is the most due, necessary, and profitable action of a Christian man. Of all Services of God, Prayer is the most excellent for many respects, and of all Prayers, the LORDS PRAYER is the most perfit, vsfull and comfortable. That the Service of God is to bee prefer-

B

red

red to all other actions of a Christian man, no Christian will doubt, the glory of God being the proper ende of mans creation, whom hee is ordained to glorifie : First temporally, during the time of his pilgrimage vpon this earth; and next for euer in his eternall habitation. That Prayer is to bee preferred to all other actions of a Christian man, the Commandement giuen vs, the excellencie of the Action, and the infinite fruit we receiue by the vse thereof, doth sufficiently proue it. The Commandement, *Pray continually*; wee are

are commanded to do no other thing continually, but to pray: all other things haue fit times set for them. Euery thing * hath a time, as *Salomon* sayes, but prayer is barred at no time, if a mans zeale kindle his heart, and dispose his thoughts vnto it. And the excellencie of the action is manifest in that, that, whereas at all other times when wee speake, it is but with men like our selues, wee then by prayer speake with God, and in a maner conferre with him, as halfe Angels for that time, our faith and hope being, by the

B 2 force

force of Prayer, stirred vp
and enabled to draw God
downe to vs, and make him
become ours; yea, euen to
dwell with vs, that wee may
bee his for euer. And as to
the infinite fruite wee re-
ceiue by the vse thereof,
wee are commanded by our
Saviour, to aske and it shall
be granted vnto vs, to seeke
and we shall finde, to knocke
and it shalbe opened vnto vs.

* Luke 6. If * we aske bread, wee shall
not haue stones, if wee aske
fishes, wee shall not haue
serpents, and if wee aske
egges, we shal not haue scor-
pions. He also tels vs, what
things

things soeuer wee desire
when we pray, so that wee
beleue we receiue them, we
shall haue them; Yea euen
we are commaunded to imi-
tate the importunitie of the
* widow in prayer, with as-
surance of the like successe.

* Luke 18.

And if euer this doctrine
was needfull in any age, it is
most in ours: for now our
zeale to prayer is quite dried
vp and cooled, and turned to
* pratling, especially in this
Isle, where the *Puritanes* will
haue vs hunt for hearing of
Sermons without ceasing,
but as little prayer as yee
will; turning the cōmando-

* In this age
we content
our selues to
talke of the
Seruice of God
in common
discourses, but
our actions in-
tend nothing
lesse, every ig-
norant wo-
man, and ordi-
nary crafts-
man taking
vpon them to
interpret the
Scriptures, as
Ierome com-
plaines ad
Paulinum.

ment of the Apostle from *Pray continually*, to *Preach continually*, onely obeying another commandement of the same Apostle, in preaching and exhorting both in season and out of season. Now that the LORDS PRAYER is the most excellēt & perfect of all prayers, is agreed vpon by all Christians, euē by the very rebellious *Brownists* themselves (though they will neuer say it in their owne prayers) the reason is, because it is the onely Prayer that our Sauour dictated out of his owne mouth, with a precept to vs of imitation. But
that

that foolish ground where-
upon the *Brownists* disobey
Christs precept of imitati-
on, is onely founded vpon
their imitation of their fa-
thers, the English *Puritans*,
whome they striue to out-
goe in zeale, vpon their owne
grounds. For our *Puritans* wil
say no set prayer, forsooth,
* that is prescribed by their
mother the Church, but eue-
ry brother must cōceiue one
vpon the sudden, and there-
fore the *Brownists* refuse to
say the LORDS PRAYER,
because it is a set prayer,
though prescribed by God
himselſe, shifting their dis-

* Set formes of
Common
Prayers haue
euer bene ap-
pointed, and
vsed in all
Churches, in
all ages.
Conc. Mileuit.
can. 12. Nec a-
lia omnino pre-
ces dicantur in
Ecclesia, nisi qua
a prudentioribus
ſcripti tracta-
ta, vel compro-
bata in Synodo
ſuerint, &c.

B 4

obe-

obedience vpon this æquiuocation, that they are commanded to pray after this manner, but not in the same wordes, that is, they may pray, or rather sing the descant of it, as their owne vaine braines shall please to conceiue it, but not the plain song; they may pray by a Commentary, but not by a Text. And thus, *nec agnoscunt Deum pro Patre, nec Ecclesiam pro Matre*, in setting downe rules vnto them; for in the Text it selfe, *S. Luke 11.* Christ himselfe prescribeth, *Quando oratis, dicite, PATER NOSTER, &c.* & indeed our

Puritans

*August. symb.
ad catech. lib. 4.*

Puritans goe very neere to
 i oynewith them in blotting
 out the LORDS PRAYER. For
 they * quarrell our Church
 for hauing it twice sayd in
 our dayly Common prayer,
 so as they could bee content
 with as little of it as may be.
 But this monstrous conceit
 of * conceiued prayers, with-
 out any premeditation, spoi-
 leth both *Puritans* and *Brow-*
nists. I iustly call it mon-
 strous, since they will haue
 a thing both conceiued and
 borne at once, contrary to
 nature, which will haue
 euery thing to lie in the belly
 of the mother a certaine
 time

* The first yere
 of my reigne
 in England at
 the conference
 kept at Hamp-
 ton Court by
 my appoint-
 ment, one of
 the things
 quarrelled by
 the *Puritans*,
 in our English
 Liturgie, was
 the repetition
 of the LORDS
 Prayer.
 * Abusing that
 place, Mat. 10.
 19. dabitur vo-
 bis in illa hora,
 &c.

time after the conception, there to growe and ripen before it bee produced. and this is the vniuersall course of nature, as well in animall as vegetable things, yea, euen in mineralls within the bowels of the earth, though the *Alchymists*, in that poynt agree with the *Puritans* and *Brownists*: and indeede, our *Puritans* may iustly be called *(hymicall)* doctors in Diuinitie, with their Quintessence of refined and pure doctrine. And in this, Grace imitates Nature, not producing any perfect work at the first, but by degrees.

But

But in case men might think that I wrong our *Puritans*, in calling them the *Brownists* fathers ; I must craue leaue of the Reader to digresse here a little, for his better satisfaction in this point. I told you already, how that vpon our *Puritans* ground of reiecting all set prayers, they refuse to say the LORDS PRAYER. And now I am to proue how that vpon our *Puritans* grounds they found their totall separation from vs. Our *Puritans* are aduerse to the gouernment of Bishops, calling it an Anti-christian gouernement, and there-

* Cartwrights
contra White-
gift.

holy water, therefore to the woods and caues must they goe, like outlawes and rebels, to their Sermons & diuine exercises, iust building vpon * *Cartwrights* ground; That he that was once a Popish Priest, can neuer be admitted to the ministry in a rightly reformed Church. And thus haue I sufficiently prooued, I hope, that our *Puritans* are the founders and fathers of the *Brownists*; the latter onely boldly putting in practise what the former doe teach, but dare not performe. And not onely are our *Puritans* founders and fathers

fathers to the *Brownists*, but
vpon their foundation and
ground are also built vp all
these innumerable sects of
new heresies, that nowe
swarme in *Amsterdam*.

For the true visible Church,
when she is in prosperitie, as
(God be thanked) she is now
in this Kingdome, is *cinitas*
super montem posita, she is sea-
ted vpon the top of a steepe
hil, where her children must
stay and dwell with her; for
one step downe may make
them slide ouer the preci-
pice, where there is no bush
nor stay to hold them by, till
they fall to the bottom of the
hill

hill with all their waight,
where lyes that vnquencha-
ble fierie lake of fire & brim-
stone. For although a man
that had neuer knowen
Christ, being willing to be-
come a Christian, must bee
well aduised what Church
hee will become a member
of, if hee be not already bred
in the bosome of the true
Church; and therin he must
trust to his owne conscience
to beare him witnesse, what
Church doth truly preach
the word of saluation, accor-
ding to the reuealed will of
God, and doth not mixe, and
contradict the points of sal-
uation

uation contained in the
 Scripture, with their owne
 traditions: For all the points
 of our saluation are (God be
 thanked) cleare and plaine
 in the Scriptures; a lambe
 may easily wade through
 that foord, as Saint * *Gregory* * Greg. in pra-
fat. in Job.
 sayth: Yet then assoone as
 he hath thus made his choise
 what Church to liue and die
 in, *audi eam*, as Christ com-
 mands: for his conscience
 in this must onely serue him
 for a guide to the right
 Church, but not to iudge
 her, but to be iudged by her.
 For hee that will haue God
 to be his Father, must also
 C haue

* *Aug. Symb.
ad catechum.*

* Eph. 4. 14.

* This word *proceede*, is the phrase that these startup Heretikes vse and applie to themselves when they change from one heresie to another, and euer the last proues the worst.

haue the true Church to be his Mother, as * *S. Augustine* sayth. Holde fast therefore your profession, as the * *Apostle* exhorts vs, and be not caried away with the winde of euery doctrine; nor trust not to that priuate spirit or holy ghost which our *Puritans* glory in; for then a little fierie zeale will make thee turne *Separatist*, and then * proceed stil on from *Brownist* to some one Sect or other of *Anabaptist*, and from one of these to another, then to become a Iudaized *Trafkite*, and in the ende a profane *Familiist*. Thus yee see, how

how that letting slippe the holde of the true Church, and, once trusting to the priuat spirit of Reformation, according to our *Puritanes* doctrine, it is easie to fall and slide by degrees into the *Chaos*, filthy sinke and *farrago* of all horrible heresies, where of hell is the iust reward.

And now I returne to my purpose, craving pardon for this digressiō; for the zeale I haue to preserue the Church from these foxes, and little foxes, *Heretikes* and *Sectaries*, hath enforced me, that with the Doue tooke this Oliue branch in my mouth

in this Meditation of mine
vpon the LORDS PRAYER;
to seeme to play the Raucn
that was sent out of the Ark,
in flying ouer the sweete O-
liue boughes, and lighting
on a stinking carrion.

THE LORDS PRAYER
then being my present Me-
ditation, I haue thought
good first to set downe the
Prayer it selfe, as it is written
by Saint *Matthew*; next I will,
with Gods grace, shortly in-
terpret the meaning thereof,
and last, I will in very few
words draw it into a short
summe: which will be the
more easily vnderstood whē
the

the meaning of the wordes
shall be first explained. The
words then are these: OVR
FATHER VVHICH ART IN
HEAVEN, HALLOVVED BE
THY NAME: THY KING-
DOME COME: THY WILL
BE DONE IN EARTH, AS
IT IS IN HEAVEN: GIVE
VS THIS DAY OVR DAILY
BREAD: AND FORGIVE VS
OVR DEBTS, AS VVE FOR-
GIVE OVR DEBTORS: AND
LEAD VS NOT INTO TEM-
PTATION, BVT DELIVER
VS FROM EVIL: FORTHINE
IS THE KINGDOME, AND
THE POVVER, AND THE
GLORY, FOR EVER, AMEN.

C 3 OVR

OVR FATHER: FATHER;
is a title of dignitie and honour, but OVR FATHER is
a title of infiniteloue, ioyned
with greatnesse. These two
first words, are to put vs in
minde, that are but dust and
ashes, what person wee are
to speake vnto; for prepa-
ring our reuerence in the
highest degree; not like the
Puritanes, to talke homely
with God, as our fellow:
who therefore loue to sit
Iacke-fellowlike with Christ at
the Lords Table, as his bre-
thren and camerades: and
yet our reuerence to be mix-
ed with a sweete confidence

in his loue ; for he is our Father, and we are his adopted children and coheires with Christ of his Kingdome. E- uery one of vs is cōmanded to call him OVR FATHER, in the plurall number , to shew that holy communion which is among the Saints, and that euery one of vs is a member of a body of a Church ; that is compacted of many members : contra- ry to those little start-vp sects in *Amsterdam*, where two or three make a Church ; and contrary to all those con- temners of Antiquitie , that will haue nothing, but a Ba-

bylonish till their time.

WHICH ART IN
HEAVEN: This is the place
where the Throne of his
Maiestie is set; for though
he be present euery where as
well in his infinite essence
as power, in spight both of
*Vorstin*s and some of the *Ar-*
minians; yet is hee onely re-
sident in heauen, as the seat
of his Maiestic according to
that of *Esay* 66. 1. *Heauen is*
my Throne, and earth is my foot-
stool. And by the nomina-
tion here of heauen, it puts
vs in minde what Father we
pray vnto, that it is no earth-
ly man, but onely our hea-
uently

uenly Father, *sursum corda.*

Now we come to the Petitions, the number whereof by most of the ancient Church was reckoned to be seauen, diuiding in two Petitions, *Lead vs not into temptation, and deliuer vs from euill* : whereas of late dayes wee haue confounded them in one. But surely in mine opinion the Fathers had good reason to diuide them; as I shall shew in the owne time.

**H A L L O V V E D B E
T H Y N A M E** : This is the first Petition, and this is the affirmatiue of that whereof
the

bylonish till their time.

WHICH ART
HEAVEN: This is the
where the Throne
Maieftic is fet; for
he be prefent euery w
well in his infinite
as power, in fplight
Verfins and fome o
minians; yet is bee
fident in heaven
of his Maieftie acc
that of *Efay* 66. I
my Throne, and can
look. And by t.

tion of hea

le wh

was that hee might sanctifie
his Name; and this is not on-
ly the Office of the Militant
Church here and of euey
one of them, but it is also
the eternall Office of the
Church triumphant in Hea-
uen; composed of Angels &
men; who without ceasing
praise & sanctifie the Name
of God for euer. We sancti-
fie his Name in this earth;
either when we praise God;
pray to him with reuerence,
or speake of his wonderfull
workes, repent vs of our
sinnes with confession of
them, edifie our brethren to
saluation, or beare witnesse
to

to the truth being ducly required. We are also to observe that these words are not here set downe in the present time, *Wee hallow thy Name*, but in the sense of the optative moode, *Hallowed be thy Name*, because every Christian man, as a feeling member of the body of the Church, ought to pray that Gods Name may be praised, and sanctified by men and Angels: not onely for the present, but in all times comming, and after that there shalbe no more time, for ever and ever eternally. And although we know it must
 and

and euer wilbe so , yet wee pray and wish it ; to shew and expresse our harmonic and holy zeale to praise God, ioyntly with the rest of the members, both of the Militant & triumphant Church. But that wee are to pray for in this Petition is , that all the behauour of the Militant Church may euer be directed chiefly to that end, that his Name may be sanctified in all their words and actions. Now that we doe not wish God to be hallowed, but his Name; the reason is easie, for God is not onely perfectly holy, but he is euen

ipsa

ipsa sanctitas, & quicquid est in Deo est Deus : therefore we pray that his Name may bee hallowed amongst vs here vpon earth, as himselfe is perfectly holy both in his Name and essence ; not that hereby wee can imagine to make him and his Name holie, but that God would giue vs grace to vse it holily. It is also to bee noted that not only in this prayer, but euen in all other prayers , wee speake to God in the singular number, *Thou*, whereas *We* is a stile of greatnesse amongst men ; the reason is, that God is one, yea vnitie it

it selfe : not that wee acknowledge with the *Iewes*, *Arrians*, and other *Hereticks*, but one person in the Godhead, blotting out both the Sonne and the Holy Ghost; but because though there be three persons, yet is there but one indiuiduall essence, one in three & three in one, distinguished but not diuided, according to the *Athanasian* Creed. And therefore because wee haue only one to pray vnto, to whom onely all glorie appertaines, we call him *Thou*, *per excellentiam*; keeping out of our Kalender aswell the Hea-
then

then gods as the Popish Saints : for God Almighty will haue no fellowes ioyned in worship with him, as himfelfe declares in the first of the tenne Commandements, and also in *Esay* 42. 8. God tells vs, hee will not giue his glory to another.

**T H Y K I N G D O M E
C O M E,** This is the second Petition, and it will admit two interpretations, that may both stand with the Analogie of Faith. The first, that in these words wee pray for the second comming of Christ, which is promised to be hastened for the elects sake

sake: the reason is that an
 end may be put to the mis-
 eries of the Church, especi-
 ally in regard of that fear-
 full defection that is threat-
 ned to come in the latter
 daies, and whereof we in our
 dayes have the dolefull ex-
 perience; that *Faith shall* ^{* Luke 18.8.}
 not bee found on the earth,
 and the *love of many shall* ^{* March. 24. 12.}
 waxe cold. And whoso-
 ever will make choice of this
 interpretation must under-
 stand the next Petition in
 this forme, *In the meane
 time, Thy will bee done in earth
 as it is in Heavens.* The other
 interpretation is; to which

D

I ra-

I rather encline , that the words of *thy kingdome come* are seconded by the next following Petition , *Thy will be done in earth, as it is in Hea-ven*. The reasons perswading mee to like best of this opinion are two; First because it is Christs vsuall phrase in the Gospel by the Kingdome of Heauen to meane the Church Militant; and all the faithfull are bound to pray for the flourishing prosperitie of the Church, and that there may bee peace in Israel. The other reason is , because of the next following Petition,

on, *Thy will be done &c.* that is, that by the meanes of the flourishing of the Church, the will of God may be done in earth as it is in heauen. And vpon the other part, although wee bee commanded when wee shall see the signes going before the latter day, to ¹ lift vp our heads, ¹Luk. 21.28. knowing that the latter day, the day of our deliuerance is at hand : and although ^{S^r}. Paul tells vs, that the ^{whole} ¹Rom. 8.22. creatiō groaneth & travaileth in paine, to be renewed, & that ^{S. Iohn} after he had bin rauished in spirit, where besides many other heauenly myste-

Reuel. 22. 30

ries, he saw the glory of the
 very throne of God. Albeit
 (I say) that vpo that glorious
 sight he burst forth in these
 words, *etiam veni Domine*
Iesu: yet I can find no cleare
 place of Scripture that com-
 mands euery faithfull man
 to pray continually for the
 hastening of the Lords com-
 ming: and to alleadge these
 words in the LORDS PRAY-
 ER for it, is *petitio principij*,
 and to take *controuersum pro*
confessu. For though death be
 the deliuerer of euery faithfull
 man fro this prison & body
 of sin, to eternal felicitie, our
 Sauiour by his death & pas-
 sion

sion hauing killed the sting
 of death in vs: and although
 S. Paul, rauished in a high
 contemplation, wished to be
 "dissolued, & be with Christ," Phil. 1. 23.
 yet haue we no warrant eu-
 ery man to pray for the haste-
 ning of his owne death.
 and death is to euery parti-
 cular faithfull man the same
 thing, that the generall trans-
 mutation will be at the latter
 day to the whole body of
 the Elect; except that wee
 will, after the generall disso-
 lution, attaine to a greater
 degree of glory. Now that
 we desire the kingdom of
 God to come, is thereby
 D 3 meant,

meant, that wee desire, that the Church of God may more and more bee spreadde vpon the face of the earth; and that the number of the elect may be multiplied. In a word, that hee would send a plentifull haruest with sufficient store of labourers.

THY VVILL BE DONE IN EARTH, AS IT IS IN HEAVEN. This third Petition I take to bee a prayer, to grant vs the meanes of attaining to his kingdome; as if yee would say, *thy kingdome come, and to this effect let thy will bee done, &c.* S. Luke hath it, *as in heaven, so in earth,*

CO

to shew how precisely wee
ought to wish that Gods will
were done in earth iust as it
is in heauen. God hath two
wills, a reuealed will to-
wards vs, and that will is
here vnderstood : hee hath
also a secret will in his eter-
nall counsell; whereby all
things are gouerned, and in
the end made euer to turne
to his glory, often times
drawing good effects out of
bad causes, and light out of
darkenesse, to the fulfilling
either of his mercie or iu-
stice, which made S. Augu-
stine say, *bonum est, ut sit malum.*

We are then to pray, that
his reuealed will may bee o-

beyed in earth by his militant Church, as it is by his triumphing Church in heauen: then would this Militant Church vpon earth obserue better the two tables of the Law, then now they do, and then would the Church be free of Schismes, Heresies, and all new opinions; but this is neuer to bee looked for in this world. We are onely to wish, that God would multiply and increase his blessings vpon her, in that measure that hee shall thinke most expedient, for his glory, and her comfort. For let the vaine *Chiliasts* gape after that thousand

Digitized by Google yeeres

yeeres of Christs kingdome
 to be settled vpon earth, and
 let *Brighman* bring downe
 that heauenly Ierusalem, and
 settle it in this world, the
 word of God assures ys, that
 the latter dayes shall prooue
 the worst, and most dange-
 rous dayes. Now as for the
 performance of the decrees
 and secret will of God; wee
 are not commanded to pray
 for that; for it is ineuitable;
 but we must without mur-
 muring submit our selues
 vnto it, saying with our Sa-
 uiour, *Mat. 26. 39. not my will,*
but thy will bee done. For the
 first Article of the Apostles
 Creede

Creede teacheth vs, that God is Almighty, how euer *Per-*
ssians and the *Arminians* think to rob him of his eternal decree, and secret will, making many things to bee done in this world whether hee will or not.

GIVE VS THIS DAY
OUR DAILY BREAD.
This is the fourth Petition in order, but the first that e-
uery particular man is to begge for himselfe; hauing first preferred his generall petitions for the aduancement of the glory of GOD, and the felicitie, by consequence, of the whole Church

Church militant in generall.

But though euery man in particular is to begge this for himselfe, yet doe we beg it for vs, in the plurall number; and this we do to shew our charitic, as feeling members of that Body, whereof Christ is the Head: and so in all the rest of our petitions following, according to that rule in the New Testament,

**Orate alij pro alijs.* And by 1 Tim. 5. 16.

this word, **O v r,** are we also taught neuer to pray for our selues; without praying also for our neighbour. But vpon this rule of praying one for another, to ground the prayer

prayer to the Saints to pray
 for vs, is very farre fetched;
 for then should follow, That
 since we are commanded to
 pray one for another, wee
 should pray for the Saints, as
 well as they for vs. Surely
 wee that are vpon this earth,
 are commanded to pray one
 for another; but no menti-
 on is made of Saints nor An-
 gels in that precept, nor any
 where else in the word of
 God: and it is a good sure
 rule in Theologie, in matter
 of the worship of God, *Quod
 dubitas ne feceris*; according
 to that of S. Paul, Rom. 14. 5.
*Let every man be fully persua-
 ded*

ded in his minde. Besides, wee
doe not make a formal pray-
er and worship one to ano-
ther, that he may pray for vs,
as the Papists doe to their
Saints. I meddle not with
that question, whether the
Saints or Angels pray for vs
or not; but I am sure wee
have no warrant in the word
of God to pray to them for
that end. Now the thing wee
pray for in this petition, is
our daily bread, which this day
we begge at Gods hand. We
begge our daily bread, this
day, at Gods hand, to shew
that from the poorest beg-
ger to the greatest King, no
mortall

mortall creature is exceded from that necessitie of daily begging, all temporall benefits that wee haue need of, at Gods hand: for euery houre, yea euery minute wee haue neede of Gods assistance, both in our spirituall and temporall necessities; and therefore Saint *Luke* hath it, *day by day*, to expresse our daily necessitie so to pray. And we are to obserue, that not onely in this Petition, which is the first in order of these foure which euery man prays for himselfe; but also in the other three following, this word *daily*, is to be vnder-

vnderstood, although it be not expressed: for wee haue daily, yea hourly neede to craue pardon for our sinnes, to pray that we be not ledde into temptation, and to be preserved from all euill. By this word *bodie*, *this day*, is likewise vnderstood, the supplying of our temporall necessities through the whole course of our life; for in that sence the word *bodie*, for the *whole life, is taken in diuers ^{* Heb. 3. 7.} places of the Scripture.

This word *day*, doeth likewise put vs in mind, that wee are but pilgrims in this world, and therefore are not
to

to make a settled prouision
 for our feluts here; accor-
 ding to the rule that our Sa-
 uiour gave to his Apostles,
 not to take care for to mor-
 row. Nor that hereby all
 lawfull prouidence is for-
 bidden to any man; accor-
 ding to his degree; for that
 were a tempting of God;
 but only that we should not
 haue a distrustfull or anxious
 care; nor preferre the care
 of prouiding for worldly
 things, to our care of laying
 vp a store of heavenly trea-
 sure: laying our speciall trust
 vpon Gods blessing of our
 lawfull and moderate indu-
 strie,

strie, for prouision of temporall things; remembering euer, that in vaine wee plant or sow, except God giue the encrease and blessing vnto it. For our principall care must euer be for our heauenly habitation, and then God will the better blesse and prosper our second and moderate care, for prouiding for our temporall necessities. Let vs care for the principall, and not omit the other, as Christ said to the Pharisees, Matth. 23. 23. By this word, *bread*, that we pray for, is signified and vnderstood all kinde of food or other temporall necessities. Bread tho-

row all the Scriptures signifies all sort of food ; for it is the most common and necessary sort of food for man. And wee see euen in these Northren parts of the world where wee liue, and where flesh is most eaten, corne, whereof bread is made, is only called victuall, and the word of victuall comes of *victu*, because we liue vpon it: and notwithstanding the abundance of flesh that wee consume, yet good cheape yeeres or deare yeeres, are onely counted so, because of the abundance or scarcetie of corne in these yeeres. And therefore Christ ordained

the Sacrament in bread, to represent thereby our food in generall vnto vs; for his flesh is very meat indeede. All our temporall necessities are also comprehended here vnder the name of bread, to teach vs, that as bread is the commonest foode both to rich and poore, so we ought to pray onely for such temporall things as are necessary for our *esse*, or at farthest for our *bene esse*; but not for those things that are *ad luxum & ad superfluitatem*. For comonly we abuse them to our owne hurt, & they serue vs but for baites to entice

vs to sin: but if it shall please God, liberally to bestow likewise these things vpon vs, we are bound to be thankful for them, vsing them with sobriety & without excesse, according to our ranks & calling, euer remēbring whose gift they are. And when we pray for *Bread*, that is, to be supplied of all our temporall necessities, wee must also comprehend therein the staffe of bread, that is, to pray that the blessing may bee ioyned with the benefit, that it may serue vs for the right vse for which it is ordained: otherwise wee shall
starue

starue of hunger and the bread in our mouthes, wee shall die like the *Israelites* with the flesh of Quailes amongst our teeth, and wee shall haue all things for the supplying of our worldly necessities, and yet want the vse and comfort of them: like the rich Miser, who abounding in wealth starues for want, or like the carriage-Moyle that carries a load of prouender, and yet cannot satisfie her hungrie belly with any part of it. Now that wee pray God to giue it vs, it is easie to be vnderstood; for the Lord is the

* Psal. 24. 1.

onely proprietary both of Heauen and Earth and all that therein is, and wee are onely Vsu-fructuaries and his Tenants at will, euery one of vs of such little parcels of earth, as it pleaseth him to bestow vpon vs; *nam domini est terra & plenitudo eius.*

AND FORGIVE VS OVR DEBTS, AS WE FORGIVE OVR DEBTORS. This is the fift Petition and the most important of them all, for euery man in particular; and therefore we are not to craue that inestimable benefit of the pardon of our debts, except

cept vpon that condition,
that wee forgiue our deb-
ters. S^t. *Luke* expresseth this
condition more clearly: for
he hath it thus, *And forgiue*
vs our finnes; for wee also for-
giue every one that is indebted
unto vs. So as God cannot
bee moued for any other
condition to pardon our
finnes, but because hee sees
wee haue already pardoned
euery one that hath offen-
ded vs; and where euery
one is expressed, none is ex-
cepted: *durus est hic sermo*
amongst them that are
thought the braue men of
this world. Our finnes are
E 4 called

*Matt. 18. 34.

called debts in Saint *Mathew*,
as an argument *a maiore ad
minus* , that if wee would
haue God to pardon vs our
debts, how can we refuse to
pardon our debtors; except
wee looke for the like * re-
ward that the euill seruant
got of his Master : and in
Saint *Luke* they are called
finnes, to teach vs that if we
would haue our heauenly
Father, to remit vnto vs all
our innumerable mortall
finnes ; how much more
haue wee reason to pardon
the offences of our brethren
against vs , which are but
- slight debts, in comparison
of

of our grieuous finnes against God. And in that wee pray God to forgiue vs our finnes, wee thereby make a generall implicate confession of our finnes: for if wee had committed no finnes, wee would haue no need to craue pardon for them. Whereupon it doth necessarily follow, that if the doctrine of the Church of *Rome* bee true, that diuers men can keepe the tenn Commandements, without euer in their life committing any mortall sinne; then must all such persons bee excemed from praying the

LORDS

LORDS PRAYER, as not ha-
 uing need of it, and their di-
 stinction betweene Mortall
 and Veniall finnes cannot
 elide this consequence. For
 what needes a man craue
 pardon at God for his Veni-
 all finnes, when hee may
 haue as many pardons from
 the Pope*, as he shall please
 to bestow his mony vpon,
 both for Mortall and Ve-
 niall finnes; and not only for
 finnes already committed,
 but euen for finnes to come,
 which is a farre greater grace
 then euer God promised vs.
 And I protest that I haue
 seene two of these Authen-
 ticall

* This was
felix error in
 the Church of
Rome. For the
 monstrous &
 vnsupportable
 abuse of these
 pardons in
Germany in the
 time of *Leo de-*
cimus, awaked
Luther, by
 whom such a
 breach was
 made in the
 Popes iurif-
 diction, as
 could neuer
 after be made
 vp againe.

ticall Bulles with mine eyes;
one, when I was very young
in *Scotland*, and it was taken
from a *Scottish* Priest; and
the other I saw here in *Eng-*
land taken from an Irish
man, and both of them par-
doning such & such sinnes,
as well by-past as to come.
But I returne to their di-
stinction betwixt Mortall
and Veniall sinnes. For Ve-
niall sinnes carrie the soules
but to Purgatory, according
to their doctrine, whereof
the Pope hath the key to o-
pen & locke at his pleasure.
and yet I hope no man
doubts, but all the Apostles
prayed

prayed the LORDS PRAYER, for their Master taught it them in speciall, as appeares in *S. Luke*: and it is likely that they were as holy, and committed as few Mortal finnes, as any of the Popes late legended Saints haue done. But we are all commanded in *S. Matthew* to pray thus, and where all are commanded none are excepted, no not the blessed Virgin her selfe, (whome all ages shall call blessed) though the gray Friers, and *Bellarmino* with them, labour hard to exceme her, both from originall and actual finnes. And we ought
dayly

dayly to make this generall
 confession of our sinnes, and
 craue pardon for them, be-
 cause wee dayly commit
 sinnes, * *Septies in die cadit in-* *Prou. 24. 16.
stus. Here now are we taught
 to confesse our sinnes to
 God, but I cannot find, that
 in any place of the Scrip-
 tures a necessitie is imposed
 vpon vs, vnder the paine of
 damnation, of confessing the
 least one of our secret sinnes
 to a Priest: nay if the least
 sinfull thought bee omit-
 ted, all the charme is spilt.
 For as to that place, * *Confite-* *James 5. 16.
mini alij alijs; if ye meane it of
 the offences made by one a-
 gainst

gainst another in this world,
 a Priest will not be necessary
 to take the confession; or
 if yee meane it by confession
 of finnes, we are not by that
 commandement restrained,
 to make it to no other degree
 of persons, but to a Priest:
 though I confesse indeede, a
 godly discrete Church-man
 is the fittest friend, that a
 man can choose to confesse
 his finnes vnto; and by his
 helpe to obtaine comfort,
 and absolution of his finnes,
 by the power of the keyes.
 Neither will these places
 serue their turne, *Dis* * *Eccle-*
sia, or, *Present* * *thy selfe to the*
high

*Matth. 18.17

*Matth. 8.4

high Priest, or, * *Quidrum remissio-^{v John 20.23.}*
ritis peccata. For the first of
these places, *Dic Ecclesie*, is
onely meant by the offences
that one of vs commits a-
gainst another; besides that
the confession in that case
must be publike, the offence
being first made publike, for
purging the publike scan-
dal, contrary to their private
whispering in a Priests care,
who is bound by his profes-
sion, neuer to reueale it to anie
creature, no though the con-
cealing of it should indanger
a Kings life, and the destru-
ction of a whole kingdome:
* nay euen though it should
endanger

* In a Pam-
phlet written
by a Resuite,
and publicly
printed with-
in these few
yeeres.

³¹⁰
 endanger the life of our Sa-
 uiour, if hee were come in
 mortall flesh into this world
 againe. And the second con-
 cerning the cōming before
 the high Priest, is likewise to
 be vnderstood of a publicke
 action ; besides that their
 presenting themselves be-
 fore the high Priest, was ra-
 ther done for a publicke
 Thankelgiuing, and declara-
 tion of their obtayning of
 health, or any such benefit, as
 is manifest in that particular
 case of cleansing of the Le-
 per, to whom Christ gaue
 *that commandement. And
 as to the third place, *Quorum*
remiseri-

*Mat. 9.4.

remiseritis peccata; that doth indeed containe the power of the Keyes giuen to the Church, not by astricting e- uery particular man, to make a particular enumeration of euery sinne, to a priuat Priest by Auricular confession: but onely to shew the Churches ministeriall power in pardo- ning, *that is*, in declaring such sinnes to be pardoned in heauen, as the partie shall then shew a due contrition for. And yet *Bellarmino* is not ashamed to say, that this constrained Auricular con- fession of theirs, is *Iuris diuini*, and grouded vpon the word
F of

*Inst. lib. 3, cap. 4. **
sect. 12.

of God. For my part, with
Calvine I commend Con-
 fession, euen priuately to a
 Churchman, as I said before.
 And with all my heart I wish
 it were more in custome a-
 mongst vs then it is, as a
 thing of excellent vse, especi-
 ally for preparing men to re-
 ceiue the Sacrament worthi-
 ly. But that necessitie impo-
 sed vpon it by the Romish
 Church, that euery secret
 thought that can be stretch-
 ed towards any sinne, must
 be revealed to a Confessor;
 that necessitie, I say, I iustly
 condemne, as hauing no
 warrant at all in the word of
 God,

God, though very beneficial
to the Church of Rome.
Now as to the clause irritant
in the contract betwixt God
and vs, That he will not par-
don our sinnes, except wee
first forgiue euery one that
is indebted to vs, I told you
already, it is *durus sermo*; and
specially to them that are
thought to haue high spirits:
but I am sure we shall neuer
attaine to that height of our
heauenly habitation, except
wee doe it. Since then this
clause is *causa sine qua non*, in
the point of our eternall feli-
citie, we haue all great reason
seriously to consider, First,

what wee are to win or lose, in the performing or not performing, of this cōdition set vnto vs: And next, whether the performance thereof, may easily bee done or not; in case we haue a minde to it. For the first, the case is plaine; for by performing of this cōdition vpon our part, we gaine the Kingdome of Heauen, by obtaining pardon for our sinnes: & by not performing it, we shut with our owne hands the gates of heauen against vs; for without remission of sinnes can be no saluation. As to the next questiō, our braue men,

at least these that would be thought so, tell vs that this is a hard and almost impossible condition, and that wee must put our selues in Christs mercy for not performing this, no more then diuers other of his precepts; as, *If * one giue thee a boxe vp on the one eare, hold vp the other; and * if thine eye offend thee plucke it out, for better it is &c.* But these two are not to bee vnderstood as absolute precepts, as some of the *Anabaptists* haue done the first of them, and some other ** Heretikes* haue done

** Matt. 5. 39.*

** Matt. 18. 9.*

** Origen was iustly punished in a point like this, for turning all the plaine places*

of the Scripture into allegories, being so blinded in the understanding of the allegory of castration, as he foolishly gelded himselfe.

F 3

the

the last. But they are onely meant comparatiuely, as thus: Rather then that thou shouldst thy selfe bee the avenger of thine own wrong *resistendo malo, ratione, vlla malâ*; and so to take the sword out of Gods and his Deputie the Magistrates hand, it were better or lesse harme for thee to indure a double iniurie. Otherwise fortitude were a vice, which indeed is a high vertue, being rightly defined and vnderstood. For *vim vi repellere*, is *iuris naturalis*; and our Saviour came not to peruert or destroy Nature, but onely to rectific

rectifie and sanctifie it: and
 I dare say, there is no
 vaine fabulous Romanzo,
 that more highly comends
 fortitude, and valiant men
 * for their valour, then the
 Scripture doeth: but all is in
 the right vse of it. And so is
 likewise to bee vnderstood
 that, of plucking out thine
 eye; for if thou cannot keep
 thy selfe from giuing of-
 fence, by the meanes of one
 of thine eyes, better it were
 or lesse harme to plucke it
 out and bee saued with the
 losse of one eye, then bee
 damned with both. But the
 meaning of this precept is

* It is a Te-
 nent fit for an
 Atheistcall
 Machiauell to
 hold, that Re-
 ligion daunts
 a mans cou-
 rage; and a-
 bundantly co-
 fused by the
 constancie of
 many thou-
 sand Martyrs.

F 4 not

not to be vnderstood literally, of the amputation, or destruction of any of our members, for that were a sort of parricide: but onely, that if we finde that any of our senses prouoke vs to be tempted; as if the sight of faire and beautifull women prouoke vs to lust, or if any other of our senses tempt vs to any sinne, let vs depriue our selues of such occasions, which may otherwise be lawfull, rather then hazard to be ledde into temptation by them; and so by depriuing our selues of that sight, which so much pleaseth vs,

we

we do, as it were, plucke out one of our eyes : and by depriving our selves from the hearing of that which so much delights vs, we cut off in a maner, one of our eares ; and the like in the other senses. For when wee depriue our selves of that vse of any of our senses, which we most delight in, we doe in a manner robbe our selves of that sense. And whereas they account this condition in the LORDS PRAYER to be impossible to be performed: I answer, It is blasphemie to say, that any of Christs precepts are impossible to be performed.

* Matthew.
11. 28, 30.

performed ; 'for it is to giue
himselſe the lie , who out of
his owne mouth told vs, that
* his yoke is eaſie , and bids
vs that are burthened, come
to him , and hee will eaſe vs.
For our Sauour came into
this world ; that by his me-
rits and paſſion , hee might
redceme vs from the thral-
dome of the Law , to the li-
bertie of the ſonnes of God.
Since therefore this condi-
tion is of no lower price then
the Kingdome of heauen,
and that it is not onely poſſi-
ble , but eaſie to bee per-
formed by vs, if we will earneſt-
ly ſet our minds to it ; what
ſhould

should wee not doe, *omnem*
mouendo lapidem; for enabling
vs to attaine to so great a fe-
licitie, and to eschew so great
a misery? for there is no mid-
way in this case. Now the
onely way for enabling vs to
performe it, is by our earnest
prayer to God, that hee will
enable vs to doe it, accor-
ding to that of *S. Augustine*,
Da Domine quod iubes, & iube
quod vis: For it is true, that
that grace is a flower, that
growes not in our owne gar-
den, but wee must set our
mind to it, as I said already,
and not lazily leaue it off,
and betake vs to his mercie,
because

because it agrees not with our humour and passions: for wilfully to disobey his precept, is a plaine refusing, and scorne of his mercie, which is but offered vnto vs in case of obedience; and to refuse obedience because it is against our minde, is like the excuse of the Tobacco-drunkards, who cannot abstaine from that filthy stinking smoake, because, forsooth, they are bewitched with it. And this is an excuse for any sinne, they will not leaue it, because they cannot leaue it, but the truth is, because they will not leaue it: like

like a sluggard, who when he hath lien in bed, & slept more then can doe him good; yet he cannot rise, because he wil not rise for lazines. But since we cannot pardon them that haue offended vs, except wee haue charity, I wil shortly set down & describe the contrary to it, which is rancour and reuenge, that so I may make that diuine vertue of charity, the better to shine & appeare in the owne colours, when her contrary is set downe, *ex diametro* opposed vnto her, according to that olde and true saying, *Contraria iuxta se posita magis elucescunt.*

The

The sinne of rancour and reuenge proceeds from baseness and want of courage in men, & euen amongst beasts and creeping things it proceeds of a defect and want of courage in the. Among men these are iustly to be accounted the basest, that are rebates and outlawes to their heauenly King, for these that are disgraced and banished euen out of an earthly Kings Court, are in a lower estate, then these that are highly preferred in it. The first that euer practised it, was *Cain* vpon his brother *Abel*, for not being able to avenge him-

himselfe vpon God, who was
the agent, for accepting his
brothers oblation, and reie-
cting of his, he exercised his
rancour vpon his brother in
murthering of him, who
was but the patient. But
what came of this? Hee was
made an Outlaw and a run-
nagate for it, both from the
presence of God, and his
owne father. O braue Cain,
thou wast brauely exalted
and preferred for this braue
and manly act, in giuing
the first example of mur-
ther and shedding of inno-
cent blood! Wee read of an-
other after, who not con-
tent

tent to practise it, made his vaunt of it; as of a braue and honourable resolution; and this was *Lamech*, who made his vaunt of reuenge before his two wiues, to make them afraid of him, as it is thought. But if it be true that some of the *Iewish Rabbins* guesse at, hee killed *Cain*, and so got the curse for his reward, that **G O D** set vpon any that should kill *Cain*, when hee had marked him. How euer it bee, sure I am, that both *Cain* and hee were damned, and all their posteritie destroyed by the Flood. But of this point I need

neede to cite no more examples; whereof there bee so many thousands in all ages. And I will come a degree lower; from wicked men to cowards; for though wicked men and Outlawes bee inferiour to honest and good men; yet cowards are farre inferiour to them, for they are not accounted in the ranke of men. And it is a knowen and vndereniable truth, that cowards are much more cruell and vindicative, then men of courage are: for a coward can neuer ynough secure himselfe of his enemy; in so

G much

much as when hee is lying
dead at his fecte, hee is yet
afraid, *qu' il ne luy fante aux*
yeux, as the French Prouerb
is. But let vs looke a de-
gree lower yet, vpon wo-
men, who are weaker ves-
sels then men: the world
knowes that the most part
of them are cowards, & it is
also well knowen, that they
are a great deale more vin-
dicatiue and cruell then
men. But if we will yet goe
lower, euen to beasts, wee
shall finde that the feareful-
lest beasts are euer the most
cruell and vindicatiue. What
the Lyon is, my diston tells
you,

you, *Est nobilis ira leonis* &c.
 Besides that, the most part of
 the beasts of reafe, and the
 noblest sorts of them, prey
 for hunger and for necessi-
 tie of foode, and not for re-
 uenge. But the Deere that
 are so naturally cowards, as
 one choppe of a Beagle, will
 make a herd of great Stags
 run away, I know not how
 many miles, these coward-
 ly beasts, I say, who neuer
 dare fight, but when they
 are enraged, either with lust,
 desperate feare, or reuenge:
 yet are they so cruell after that
 they haue once gotten the
 victory, that when life leaues

the partie whom one of them hath overcome; yet will hee not leaue him for a long time after, still wounding the dead carcase, and insulting and trampling vpon it. And the better to expresse the reuenging nature of these fearefull creatures, I haue thought it not amisse to set downe heere, what I haue heard by credible report to haue beene done by two diuers Stagges in two diuers places. The one of the Stagges was in a little Red-Deere Parke of the late Viscount *Bindon*, which keeping rut in a corner of the Parke

Parke with a brace of Hinds,
the Keeper chanced in making his walke, to come thorough the bush where these Hindes were, whereupon they ranne away, and the Stagge followed them: but not being able to make them stay with him any longer, by reason of their suddaine fright, he looked backe once or twice very fullenly vpon the Keeper, without pressing to do any more for that time. But within two dayes after, or thereabout, he watched the Keeper walking in the Parke, and after hee had worne him by little and lit-

the to a strait, at a corner
of the Pale he ranne fiercely
at the Keeper, broke his bill,
& gaue him many wounds,
whereof hee dyed within a
day or two after, though the
Stagge was put from him at
that time, by I know not
what accident. The other
Stagge was one of them that
was first put in, in my Lord
of Suffolkes Redde-Deere
Parke, who, being the first
rut time there, mastered on-
ly by one Deere, that was
greater and older then hee,
and so kept from the Hinds,
watched his time the next
spring when the other mew-
ed

ed his head, he being still vn-
mewed, as the yonger deere,
and immediatly thereupon
set on him in a morning in
the sight of one of the Kee-
pers first, and then of all the
rest: & notwithstanding that
they followed him, for sa-
ving the other, both on horse
and foot as fast as they could,
yet neuer left he coursing of
his fellow through the Parks,
like a Grey-hound after a
Hare, till he killed him with
a number of wounds. And
this vindicative Stagge did I
kill after with my Hounds,
I and all my Huntsmen gi-
uing him no other style, but,

The murtherer. And of all beasts none are more vnprofitable for the necessary vse of man, then Apes & Monkies, seeming onely to be created *in ludibrium nature*; so as *Galen* carried euer some of them about with him wheresoeuer he went, onely to make Anatomies of them, for their likenesse in proportion to man. For in *Galens* time it was thought an inhumane thing to make Anatomies of men or women, wherein the Christian world now hath lesse horreur then the *Ethnikes* then had. And that sort of beastes are knowen

knownen to bee so naturall cowards, that they dare neuer pursue any body to bite them, but women or children, and such as they see afrayd of them or flying from them; and yet will they remember an iniurie two or three yeares and watch an opportunity for reuenging it. And if wee will goe, yet lower, euen to them that licke the dust of the earth, as to Serpents and all sorts of venomous Wormes, the Histories are full of their malicious and reuengefull nature: but it is no new thing with them, the seede of the woman

woman must bruise their heads, and they must bite his heele. Nay will wee for conclusion of this point, consider of the very lowest of all places, euen hell it selfe; wee shall finde that the inhabitants thereof, the devills, breathe nothing but malice and reuenge. Satan was a lyer and a murderer from the beginning, and his first worke, after his fall, was to auctige himselfe vpon the Image of GOD in man, by deceauing him; since his malice could not reach to God himselfe, making choice of that malici-
ous

ous beast the Serpent for his organe, And now, I hope, I haue sufficiently proved by the low descent of this sinne by degrees, euen to hell it selfe, that as it is a grieuous, so is it a base sinne, contrary to true courage. But since we haue now put it in hell, from whence it first came, there let vs leaue it, and solace our sight a little with the contemplation of that diuine Vertue, Charitie, the right opposite to that hellish sinne and vice.

Charitie is not onely a diuine Vertue, but God himselfe is Charitie, as I said already.

*1. Cor. 13.

ready. Saint Paul reckoning the three great* Theological Vertues, without which no man can be saued, not onely puts in Charitie for one, but euen for the most excellent of all, without the which the rest are nothing. And it is also the onely permanent Vertue of them all; for Faith and Hope remaine only with the elect, while they are in this world, but Charitie is euer with them, here and hence for euer. Yea euen, wil ye looke to God himselfe, *miserericordia eius super omnia opera eius*, and mercie is a worke of Charitie

ritie. *Charitie* dwells with God, and all the Elect, Angels, Saints and men are clad with it, eternally. I know not by what fortune, the *dicton* of *PACIFICVS* was added to my title, at my comming in England; that of the Lion, expressing true fortitude, hauing bene my *dicton* before: but I am not ashamed of this addition; for King *Salomon* was a figure of *CHRIST* in that, that he was a King of Peace. The greatest gift that our Sauour gaue his Apostles, immediately before his Ascension, was, that hee left his Peace with

with them ; hee himfelfe ha-
 uing prayed for his perfec-
 tours, and *forgiven his owne*
death, as the Prouerbe is. The
 footsteps of his charitie be-
 ing fo viuelic imprinted in
 the difciple whom his Ma-
 fter loued, and who leaned
 on our Saniours bofome ; as
 hee faid nothing, wrote no-
 thing, did nothing : yea in a
 maner breathed nothing all
 the daies of his life, but Love
 and Charitie, to the blessed
 Virgine and him. CHRIST
 vpon the Crosse recommen-
 ded their charitable cohabi-
 tation together, as Mother
 and Sonne : his ftile in all his
 wri-

writings, is full of loue and
 charitie, his Gospel and Epi-
 stles sound nothing but cha-
 ritie. Yea **S. Hierome* maketh
 mention, that when hee was
 so old, as he could not preach
 and scarce walke, hee would
 many times make himselve
 bee ledde to the Preaching
 place, and there repeating oft
 these wordes, *Little children
 loue one another*, hee would
 come backe againe; and be-
 ing asked why hee so often
 repeated that sentence, his
 answer was, *This is the new
 and last Commandement that
 our Master left vs, Et si solum
 fiat, sufficit.* But about all the
 third

* *Hieron. in E-
 pist. Pauli ad
 Gal.*

third Chapter of his Gospel
deserues to be grauen in let-
ters of Marble, in the hearts
of all Christians, especially
the sixteenth verse thereof,
God so loved the world, &c.
And here I must record to
the eternall memory and
goodfame, of my father in
Law the late King of Den-
marke, that hee not being a
Scholler; yet tooke hee the
paines to write vp a little
*Manuell, with his owne
hand, of some of the most
comfortable selected Psalmes,
which was his continuall
Vade mecum, as *Homers Iliads*
was to *Alexander*. And at his
death

*This manuell
of my father
in law, Sir Pe-
ter Young,
my old Master
brought out
of Denmarke,
and shewed
me, and told
me also of this
forme of his
death.

death hee made that part of
the third Chapter of *S. Iohns*
Gospel to bee read ouer & o-
uer vnto him. And as hee
thus died happily, so left he a
goodly and prosperous po-
steritie behinde him. And in
the issue of one of his, I hope,
God shall in his mercy deale
with me in one point, as he
did with *Iob*: if in not resto-
ring vnto mee so many chil-
dren as he hath taken frō me;
yet in restoring them vnto
me in my childrens children.
praying God to blesse that
worke of mercie, that hee
hath already begun towards
me in this point. But to re-
H turne

turne to Saint *Iohn*, we may see at last, euen by his death, how God loued him for his charitie, besides the manifold other proofes, that he gaue him thereof during his life; for he died peaceably in his bed, full of dayes, and was the notablest Confessor that euer was, albeit no Martyr, as all the rest of the Apostles were. To conclude then my description of this diuine verue, Charitie, I remit you to that patternie, which that admirable, learned, and eloquent penne-man of the holy Ghost, hath set forth of her in his thirteenth of his
first

first to the *Corinthians*:

And thus hauing with the pensill of my penne represented vnto you, as viuely as I can; in so little compasse, the bright beautie of this diuine vertue, Charitie: it rests that I set downe her true limits, and how we may make our right vse of her, by knowing towards whome our charity is to bee extended, in what cases, and in what measure; that so wee may be able to performe vpon our part, that condition which God so exactly requires at our hands. As to the first question, towards

H 2 . whom;

whom; no doubt we ought
 to extend our charity to-
 wards all persons yea, even
 in some sort to beastes:
 wee are in diuers places
 of the Scripture comman-
 ded to be *mercifull to our
 beastes, * *bene tritumanti os non*
obligabis. But wee ought e-
 specially to be *charitable to
 the household of faith, and
 then we are more particular-
 ly to measure our charity ac-
 cording to those degrees that
 doe more or lesse concerne
 vs; as our Countrey, our Ma-
 gistrates Spirituall or Tem-
 porall, the strangers within
 our gates, widowes and or-
 phans;

phans; and those of our consanguinity or affinitie, our wiues, parents, brethren or sisters, or children, our professed friendes, especially those that wee are obliged vnto in thankfulness. And as we ought to be charitable to all persons, so are wee bound to extend our charitie to them in all cases, by giuing them either spirituall or temporal comfort, as they haue neede of it; assisting them as wel with our aduice and counsel, as with our fortunes: but in our assisting them, especially with our fortunes, wee are to meASURE

H ;

it,

it, according to the before mentioned degrees, and our owne abilities; otherwise, whereas wee were able before to ease the burthens of others, wee shall then make our selues to become burthensome to others. And above all, we must pardon all them that haue offended vs, which is the direct point now in hand. But in all these cases of charitie, wee are to obserue such a measure, as may preserue vs from both extremities, for though we be to pray for all men, yet are wee not to keepe company with all men, much lesse to
be

be in professed friendship
with euery man. No man
ought to be so secure of him-
selfe, as not to be afraid to
be corrupted with euil com-
pany: yee know the saying,

Corrumpunt bonos mores collo- 1. Cor. 15. 33.

quis mala; and therefore, *Qui*
stat, videat ne cadat; besides 1. Cor. 10. 12.

the euill name a man gets by
haunting infamous compa-
ny. It is reported of that ho-
ly Apostle of loue, of whom
I lately made large mention,
that one day in his age hee

* went in *Ephesus* to bathe
himselfe in a hot bath, and
seeing *Cerinthus* the heretike,
he hastened out of the bath be-

*Irenaeus ad-
uersus haer.
lib. 3. & Euseb.
lib. 3. eccl. hist.
cap. 25.

H 4 fore

fore hee was bathed, fearing that the Bath should fall, because *Cerintus* the enemy of the truth was in it. And indeed this practise of his agrees well with his doctrine in his Epistle; If thou meete one that brings not this doctrine, *ne dicas ei, aue*, lest thou bee partaker of his sinne. Since then this holy Apostle whom his Master loued, was so afraide of euill company, how much more reason haue wee to be so, considering how much weaker the best of vs are in spirituall graces, then hee was? And likewise this conditiō which

is

1o. ep. 3. 10.

is required at our hands, in pardoning them that offend vs, hath also the owne limits, which makes the performance thereof the more easie vnto vs. For our Sauour commands vs, to forgiue them that offend vs, as oft as they repent them of their offending vs: so as they are as well tyed to repent, as wee to forgiue; albeit our forgiveness must not be precisely tyed to their repentance, Marke the 11.25. *When ye stand and pray, &c.* So as what part soeuer of the world your debtour be in, you cannot pray with fruit

cx-

except you forgiue him. We must also vnderstand, that our forgiuing them that offend vs, tyes not the hands of such of vs as are Magistrates, to punish them that are offenders, according to the nature of their offences; so that wee doe it for our zeale to Iustice onely, and not for seruing of our owne particular endes, or satisfaction of our passions. And priuate men are not by this precept restrained, from complaying to the lawfull Magistrate, and seeking redresse of the iniuries done vnto them, agreeable to the qualities

ries of the offences; according to that rule of our Saviour, *Dix Ecclesia*: but wee ought so to loue, & esteeme euery man more or lesse, according as their Vertues, good name, or particular behauour towards vs shall deserue. Wee are no way likewise barred of our iust defence, in case wee be vnlawfully invaded and assailed; for defence is *iuris naturalis*; and tolerated by the Lawes of all Nations; onely wee are to keepe rancour and malice out of our hearts, and our handes from reuenge: for reuenge belongs onely to

GOD,

GOD, and by deputation from him, to his Lieutenants vpon earth, *Mibi vindictam, ego retribuam.* And I pray you, what life would we haue in this world, if euery man were his owne Iudge, and a- uenged his owne iniuries? Sure I am, there would be no need of Kings nor Magi- strates, and I thinke, there would bee no people left to be gouerned. For then eu- ry man would be *homo homi- ni lupus*, whereas by the con- trary men are created to bee
 * *animalia gregalia*, and to liue together like sociable crea- tures. It was a curse pro- nounced

nounced vpon *Ismael*, when it was prophecied, that his band should bee against every man, and every mans band against him. Gen. 16. 12. But our braue spirited men, cannot digest wrongs so easily, and they are ashamed to complaine to the Magistrats. I answer, they must then bee ashamed to obey GOD., and the King, and consequently to liue vnder their protection, but like Giants and mighty hunters, they must wander vp and downe the world, and liue vpon spoile. But what vs is there for swords then and sword-men? I answer, excellent

cellent good vse, for the seruice of GOD, their King and their country, for their owne iust defence, and preserving the weaker sort from iniury or oppression, in case of accidentall necessitie. How honourably are the worthies of *David* recorded in the word of GOD; and what made the Gentiles to deifie *Hercules*? Read the ancient oathes, of the Orders of Knighthood, in speciall, ours of the Order of the *Garter*, and euen the oath that is still giuen to euery ordinarie Knight at this day in *Scotland*; and let vs vpon this occasion consider

1. Chron. 11.

der with pittie the miserable
 case that too many are in, in
 this Island ; who will not
 receive the Sacrament, be-
 cause they have malice in
 their hearts ; forgetting S.
Pauls two precepts, first to 1. Cor. 11. 28.
 trie our selves, and then to
 come. But they thinke it
 ynough to proove them-
 selves, so they neuer come,
 and thinke it neuer time for
 them to come there, till they
 be perfect; not remembering
 that CHRIST came in this
 world for the sicke and not
 for the whole, and that who
 come to that Table weak
 and full of infirmities, to be
 streng-

strengthened with that Spirituall and Heauenly food; only carrying with vs there, a will and an earnest desire of amendement. And if they will not purge their hearts of malice, what can their abstayning from the Lords Supper auail them? For how shall they pray the LORDS PRAYER, except they forgive their debtours? and consequently how shall they obtayne remission of sinnes, without which there can be no saluation? They must resolve then, as long as they liue in this state, to liue as Outlawes and Aliants from the

the couenant of God; and if they die without repentance, to bee certaine of damnation. Truly the best man liuing hath great neede to pray earnestly to bee preserved from a sodaine death, as it is in our English Litanie, that before his end he may haue space and grace to purge his heart, and cleere his conscience from all vncleanesse. For wee are all of vs entised and allured to our owne perdition, by three terrible perswasive sollicitours, the World, the Flesh, and the Deuill. But if the best liue still in that daun-

I

gerous

gerous warrefare, what care then are these men in, if they shall die in that open rebellion, in disobeying the commandement of God, and not being able to pray for the remission of their finnes? and yet is none of them secure of a minutes repriall from death. Surely, mee thinkes, the apprehension of a sodaine death should bee a perpetuall torture to their consciences; and yet the number of them is growen so great, as a man cannot discern betwixt a Papist and an Atheist, in this point: for many Papists take the pretext

text of malice for keeping them out of the penaltie of the Law, for not receiuing the Sacrament. And now that I haue beene a great deale longer vpon this Petition then vpon any of the rest, I hope the Reader will easily excuse mee, since the remission of our sinnes is *causa sine qua non* to euery Christian man (as I said before) as also since this condition annexed vnto it, is so lightly regarded and so little obeyed in our age, yea euen in the Court, and amongst the better sort of men, I meane for qualitie. Follow-

ing in this the example of CHRIST himfelfe, the Author of this prayer, who in the fame place, where hee teacheth it, *Matth. 6.* doth immediatly there after enlarge himfelfe vpon the interpretation of the condition of this Petition, without preffing to interpret any of the reft.

AND LEADE VS NOT INTO TEMPTATION. The *Arminians* cannot but millike the frame of this Petition; for I am fure, they would haue it, *And fuffer vs not to bee ledde into temptation*; and *Vorstius* would adde, *as farre,*
Lord,

Lord, as is in thy power, for thy power is not infinite. And vpon the other part, wee are also to eschew the other extremity of some Puritans, who by consequent make God Authour of sinne; with which error the Papists doe wrongfully charge our religion; but *medio tutius itur.*

Saint * *Augustine* is the best decider of this question, to whom I remit mee. In so high a point it is fit for euery man, *sapere ad sobrietatem*; which is Saint Pauls counsell, Rom. 12. Notwithstanding that himselfe was rai-
uished to the third heauen,

* *August. de predestinatione Sanctorum, de dono perseverantia. contra Pelagianos; & passim alibi in suis operibus.*

and best acquainted with these high mysteries; not to be searched vnto, but to be adored. And it sufficeth vs to know that *Adam* by his fall, lost his free will, both to himselfe and all his posterity; so as the best of vs all hath not one good thought in him, except it come from God; who drawes by his effectuall grace, out of that attainted and corrupt masse, whom hee pleaseth, for the worke of his Mercie, leauing the rest to their owne wayes, which all leade to perdition: so as though God
 * draw all the Elect vnto him,

* Rom. 9.18.

* Ioh. 6.44.

him, who otherwise can neuer win heauen, yet doth hee force none to fall frō him; *perditiona ex te Israel.* And therefore God is said to *leade vs into temptation*, when by a strong hand he preserues vs not frō it; & so was he said to harden *Pharaees* heart because he did not soften it: Euen as a nurse, hauing a childe that is but beginning yet to learne to goe, may bee iustly sayd to make the child fall, if shee leaue it alone, knowing that it cannot scape a fall without helpe. Now temptations are either bred within vs, or come from externall causes;

If they breed within vs, earnest prayer and holy Meditations are often to bee vsed; cures also would be applied of contrarie quality to these sins that wee finde budding within vs; for *contraria contrarijs curantur*: good bookes likewise wilbe a great helpe, and specially the good aduice of a sound Diuine, provided that hee haue the reputation of a good life. And if our temptations come from externall causes; if any of our senses bee caught with vnlawfull delights, let vs then (as I sayde already) deprive our senses of these dangerous

rous objects. If prosperitie
or aduersity bring vs in tem-
ptation, let vs apply the re-
medies accordingly: against
aduersitie tempting vs to de-
spaire, let vs arme our selues
with patience the best wee
can, flie solitude, and oft
seeke consolation from wise,
godly, honest, and entire
friends. If wee be tempted
with prosperity (which com-
monly is the more dange-
rous, though the other bee
sharper) let vs consider by
euery little disease, and other
crosses, our naturall frailtie,
often meditate vpon the ne-
cessitie of death, and be care-
full

Gen. 3. 19.

full to reade and heare oft
good funerall Sermons, *Pul-*
uis es, & in puluerem reuerteris.

And in a word, let vs con-
sider, that hauing so many
tempters, and occasions of
temptation within & about
vs, all the houres of the day;
so as the whole life of a true
Christian, is nothing els but
a continuall triall of his con-
stancie, in his vncessant spi-
rituall warrefare. Wee haue
therefore the greater reason
to watch our selues continu-
ally, and carefully take heed
to all our thoughts and acti-
ons: for otherwise it will be
in vaine for vs to pray to
God,

God, not to leade vs in temptation, and in the meane time we shall be leading our selues into it vpon euery occasion; like one that will wilfully lie in the myre, and call to another to helpe him out of it.

BUT DELIVER VS FROM EVILL. This is the last petition, & the seuenth in the account of the ancient Church, as I tolde you before, and the sixt as wee now doe ordinarily reckon it. The Fathers made it the seuenth, diuiding it from, *Leade vs not into temptation*, because wee pray hère to bee deliuered from

from euill. Now deliuerie
 presupposeth a preceeding
 thraldome, or at least an im-
 minent danger; so as in the
 former petition wee pray to
 be kept out of temptation in
 times to come; and in this
 wee pray to be deliuered frō
 all euill that already is fallen,
 or presently hangeth vpon
 vs; not onely euill of* temp-
 tation, but euill of punish-
 ment, or whatsoever aduer-
 sitie that is laid vpon vs. But
 our Church makes this a
 branch of the former Petiti-
 on, and so a part of the sixt;
 in regard it begins with *argi.*
but, as yce would say, **Lord**
leade

**Malum pa-
 na & malum
 culpa,*

leade vs not into temptation, but
keepe vs euer safe from all such
euill. But whether ye account
it the seventh Petition, or a
branch of the sixt, either of
the wayes is orthodoxe, and
good enough, (though the
older way be the fuller, as I
haue now showen) for the
substance is, that we pray to
God, not to leade vs in temp-
tation, but to deliuer vs from
any euill either present or to
come. The Greeke hath it,
ἀπὸ τοῦ πονηροῦ, *from the euill one*; and
these words put vs in mind;
what need we haue of conti-
nuall prayer to God, to bee
preserued from that old trai-
terous

* 1 Pet. 5. 3.

terous and restlesse enemye,
 * *qui circumdat terram*, like a
 roaring lyon seeking whom
 he may deuoure. And by this
 Petition thus vnderstood,
 we are taught, not to trust to
 our owne strength, against
 so strong and fiercely cruell
 an enemye, but to be armed
 with faith, that we may safe-
 ly sleepe, *sub umbra alarum*
tuarum Domine.. The Latine
 translation, *à malo*, wil beare
 either any euill thing, or the
 euill one; and our vulgar
 translation, *euill*, is generall
 for eschewing of any euill
 that may befall vs, whether
 by the meanes of Satan, or
 other-

Psal. 91. 4.

otherwise. And so we are to pray that God by his mercifull hand would deliuer vs from all euill, either in corporall or spirituall things; either against our temporall necessities and comforts in this life, or our spirituall graces for our eternall saluation: that we may lie downe safe, and rise againe and not be afraid, though thousands of enemies, both spirituall and temporall, should encompass vs. Heere now the LORDS PRAYER ends in S. *Luke*, but in Saint *Matthe* is subioyned that Epilogue,
For thine is the Kingdome, the power

power and the glory for ever.
Amen.

Who will seriously consider the occasion, whereupon our Saviour taught the LORDS PRAYER in both the Gospels, he shall finde, that Christ taught it twice; first, priuately to his disciples, at the suite of one of them to teach them to pray; and then he taught the Petitions onely, prefixing that short preamble, *Our Father which art in Heauen*: and at that time he expressed two or three of the Petitions in this Prayer, more plainly then he did after in his publicke Sermon before

before the people. For his manner was euer, to expresse himselfe more plainly to his disciples, then hee did to the whole people : and this is the forme set downe in the 11. of *S. Luke*. And after at another time, hee taught it vpon the mountaine, to a multitude of people in the midst of a long Sermon that he made vnto them, and then he added this foresaid Epilogue; & this form is contained in the sixt of *Matthew*, at which time it seemes hee added the Epilogue, to teach the people to pray, both with the greater confidence and

K

reue-

reuerence, since to him who they prayed vnto, belonged the Kingdome, &c. It is true that this Epilogue is wanting, in the vulgar Latine Translation, euen in Saint Matthew; and Robert Stensen that learned Printer sayth it is also wanting in some old exemplar; but that is no matter, it is sufficiently acknowledged to bee Canonickall. Now as to the words of this Epilogue, they containe the reason of our praying to our heavenly Father; for his is the Kingdome, hee is not onely a King, but the Kingdome *per excellenciam* is his

this *is* *Antichrist*. Even as, although
there shalbe *multi Antichristi*,
yet is the great Antichrist,
head of the generall defecti-
on, called *Antichrist*: So as God
is the onely KING of all *in so-*
lidum, al earthly depute kings
kingdomes being but small
brookes and rivers deriued
from that Sea. And hee is
not onely King of all, but
power is his onely, so as he is
not onely an infinitely great
KING, (for great Kings may
not doe all that they would)
but hee is also an infinitely
powerfull, and Almighty
KING. And not onely is
the *Kingdome* his, and the

K. 2 power

Power his, but also the *Glory* is his, which maketh the other two excellent: so as all worldly kingdomes, powers and honours (for without honour all worldly Kingdomes and powers are nothing) are onely drops borrowed out of that great and vast Ocean. But if all this were but temporall, then might wee doubt of the decay thereof; and therefore to resolute vs of this doubt also, *For ever*, is subioyned to the end of these supremely high titles; to shew that his Kingdome, his Power and his Glory is neuer to receiue end

end, change or diminution. Remébring then, that in the first wordes of this Prayer, wee call him *Our Father*, which settles our cōfidence in his loue ; and in the last words thereof wee acknowledge his infinite power : with great cōfort we may be confident, that hee both may and wil heare, & graunt these our petitions. And to this Prayer is *Amen* put, as the cōclusion of all; for hereby are wee stirred vp, to recollect shortly to our memory all that which wee haue said : adding a faithfull wish, that our petitions may bee

granted vnto vs. Which is a signe that wee should know what we say, when we make this Prayer, contrary to the Papists, who teach ignorant wiues & children, to mumble, or rather mangle this Prayer in Latin *ad intentionem Ecclesie*. But if S. Pauls rule bee true in his 14. of his 1. to the Corinthians, those ignorants can neuer say *Amen* to their owne prayer which they vnderstand not: but the Church of Rome hath not onely euill lucke to be contrary to S. Paul in this point, but also to Christs owne prohibition, in his preface

face to this same Prayer in the
6. of *S. Matthew*. For there he
forbids vaine repetitions, as
the heathen doe, but bids
them pray thus. Now they
haue preferred the imitati-
tion of the Heathen to
CHRISTS example, witnesse
our Ladies Rosarie, and wit-
nesse all their prayers vpon
Beades; making vp such a
rable of *Paters* and *Aves*,
contrarie to CHRIST that
forbids vaine repetitions:
and I am sure there cannot
bee a vayner repetition, then
to repeate a * prayer they vn-

* I read with
mine eies with-
in these 10. or
12. yeeres, a
little Pamphlet,
set out by an
English Priest,

printed in some part of the Archdukes dominion, which laboured to
maintaine by many arguments, that the LORDS PRAYER, and other
short prayers, were more profitable for the vulgar and ignorant sort,
to be said by them in Latine, although they understood it not, then in
their owne naturall language.

derstand not; and contrarie to Saint *Paul* also, as I sayd already, and I dare say without any precept or example of antiquitie, for the space of many hundred yeares after CHRIST: and yet these vaine and ignorant repetitions, are matters of great merit with them. And it is also to bee obserued, that although our Saviour commanded vs to make our Petitions to God in his name, yet hath hee not made mention of his own name in this prayer; not that I doubt but that vnder the name of the FATHER in this prayer, all the

the Trinitie is to bee vnderstood; but it may bee that hee hath omitted the inserting of his name in this prayer, foreseeing that in the latter dayes, superstition would insert to many intercessors in our prayers, both of hee and the Saints. And surely the darkenesse of this superstition was so grosse in our fathers times, as a great Theologue was not ashamed, within little more then these threescore yeares to preach publikely in Saint *Andrewes*; That the LORDS PRAYER might bee said to our Ladie: whereupon grew
such

such a controuersie in the
Vniuersitie there, that a Sy-
node in that same place, was
forced to take knowledge of
it and decide it. And what
lesse superstition was it in so
learned a man as *Bonma-
ture*, to turne the meaning of
the Psalmes vpon our Lady?
I meane whatsoever was
spoken of God in them to be
meant of our Ladie: and yee
was this famous booke of
his reprinted at *Park* with-
in these few yeares'. But
since God in his great mer-
cie hath freed vs in this
Island, from that more then
Egyptian darkenesse, I cannot
won-

wonder ynough at the in-
constancie of too many a-
mongest vs in our dayes;
that like foolesaine of flitting,
as the Scottish Prouerb is, are
so greedie of nouelties, that
forsaking the pure veritie
for painted fables, they will
wilfully hoodwinke them-
selues, and thrust their heads
in the darke againe, refusing
the light; which they may
live and ioy in, if they list.

And thus hauing ended
this my Meditation vpon
the LORDS PRAYER, it reste
onely that I draw it into a
short summe (as I promised)
that wee may the better vn-
der-

derstand, and remember
what we pray; and that our
prayer may the more viuely
and deeply be imprinted &
engrauen in our hearts. And
it is shortly this: We first for
a preamble inuocate God, by
1 the sweet name of *Our Father*,
thereby to settle our confi-
dence in his loye, that hee
will heare and grant our pe-
2 titions; next, to breede the
greater reuerence in vs, and
to assure our selues of his all-
seeing eye, we make menti-
on of the place of the resi-
dence of his glory, which is
3 Heauen. Then wee make
first three generall petitions
for

for his glory, before wee
come to our owne particu-
lar suits. In the first where-
of we doe our homage vnto
him, in wishing his Name
to be hallowed, both in hea-
uen and earth; like as wee
then doe; then our next ge-
nerall petition is, that his
kingdome may come, as well
generally and vniuersally at
his second comming, as that
the militant Church may
flourish in the meane time,
and that we may in Gods ap-
pointed time, euery one of
vs come to that Kingdome
of his. That in the meane
time his will may bee done
in

in earth as it is in heauen; the effect which the kingdome of heauen in this earth will produce, which is our third and last generall petition for the propagation of his glory, and the felicitie of his Church. And if we please a little deeplier to meditate vpon these three petitions, they may likewise put vs in mind of the Trinitie; of God the Father, by wishing his Name to be sanctified, whose Name no tongue can expresse: of God the Sonne, by wishing his Kingdome to come, for he is King, Priest, and Prophet, and of his kingdome there

there shall neuer be an ende.
And wee are put in mind of
God the holy Ghost, by pray- 3
ing that his wil may be done
in earth, as it is in Heauen,
for he it is that sanctifies the
wils of the elect, and makes
them acceptable to God the
Father, through Iesus Christ.
And our first priuate suite
that followes, is for our dai-
ly bread; for except God pre-
sently furnish, and sustaine
vs, with that which our
temporall necessities doe re-
quire; our beeing in this
world will faile before wee
can performe any part of our
seruice which he requires at
our

our hands, and a suddaine death will preuent our due preparation for our iourney to our true home. Wee next pray for remission of our by-past sinnes, that we may stand *recti in curia*, being washed in the blood of the Lambe; for else our corporall sustenance doth but feede vs to the slaughter. And wee shew our selues capable of this great and inestimable blessing and benefit, by the profession of our Charitie in pardoning our brethren, according to his commandement. And then the vgly horreur of our by-past

past finnes, and our true and
fencible sorrow for the
same, together with the ac-
knowledgement of our own
weaknesse, and distrust in
our own strength, makes vs
pray that wee be not hereaf-
ter ledde into so dangerous
temptations: but that he will
hereafter deliuer vs from
all euil both in body & soule;
especially from the cruel and
craftie assaults of that euill
one. And as in the preamble
we called him our heauenly
Father, to stirre vp our reue-
rent confidence in his loue;
so doe wee in the Epilogue
acknowledge his Almighty

L

and

and eternall glorious power:
thereby to assure our selues,
that he is as able, as he is rea-
dy to heare and graunt these
our petitions; closing vp all
with AMEN, for the streng-
thening our wishes with
that small measure of faith
that is in vs, and assurance of
the trueth of the perfor-
mance of our petitions, that
our requests may be graun-
ted. To which I adde ano-
ther AMEN, *etiam fiat.*

DOMINE IESV.

(* *)

J.
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Excellent Maiestie.

M.DC.XIX.



1843-44

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lodia Thobse. xiiij. Per vicos eius canta-
 bitur alleluia. id est. laudabit deus in san-
 ctis suis ineffabiliter. Hoc admirās Be-
 nedicat. Unde tibi o anima mea. unde tibi tam-
 ineffabilis gloria. ut eius sponsa merearis
 esse in quē angeli desiderāt p̄spicere. Quid
 retribues domino p̄ omnib; que retribuit
 tibi. ut sis sacre mense regis conuina. so-
 cia deniq; thalami. ut introducat te rex in
 cubiculū suū. Ad quod nos p̄ducere digne-
 tur pater ⁊ filius ⁊ spūs sanctus. Amen.

Hi sequentes sermones vsq; ad sermo-
 nem de corpe xpi exclusine sunt ex Socco

De sancta Dorothea.

Sermo XVI.

UIRGO cogitat
 que domini sunt ⁊ quō pla-
 ceat deo ut sit sancta corpo-
 re ⁊ sp̄ritu. i. Corinth. vii. In verbis posi-
 tis tria tangit apostol⁹. scz statū excellentē.
 actū competentē. ⁊ finem congruentē. Pri-
 mū ibi. Virgo. Virginitas enim omni sta-
 tui excellentior est. Scdm ibi. cogitat. In
 quo tangit actū tali statui competentē. Vir-
 gines em̄ que a maritali debito ⁊ a curis se-
 culi sunt per om̄ia solute debēt meritoꝝ

Diri secūdo q̄ describit̄ san/

ctarū ḡginū me-
ritum. qđ est ex parte ip̄az ornat⁹ speciositas. cū dicit̄. Que parate erāt. Circa qđ re-
stant duo videnda. Primo de ornatu ḡgi-
num. Scđo de ornatu generalit̄ omniū fi-
delium animaz. qualiter se p̄parare debēt
erga istum sponsum. Quantū autē ad pri-
mum dicendū est. qđ ornat⁹ iste quo meren-
tur virgines sancte in p̄senti consistit in tri-
plici virtute. Primo scz in mūdicia castita-
tis. Scđo in pulchritudine humilitatis.
Tertio in professione paup̄tatis. De mun-
dicia castitat̄ dicit̄ Ecc̄l̄ij. Qui timent do-
minū p̄parabunt corda sua. ⁊ in conspectu
eius suscitabunt an̄ias suas. Ecce quō ca-
stitas includit in se timorē. qui p̄parat cor-
da virginū p̄ custodia castitatis. que debet
esse in corde. Duo ergo hic dicit de ḡgini-
bus. Primo qđ debent esse timorate. Se-
cundo qđ debent p̄parare corda ⁊ an̄ias su-
scitare. ad significandū qđ timendū est vir-
ginib⁹ ne amittant virginitatē quā repara-
re non p̄nt. xxxij. q. v. Si paulus. De hac
enim dicit̄ qđ virgo cecidit nō ad̄iciet vt re-
surgat. Unde dicit Hieronym⁹ in epl̄a ad
Eustochiū. Q̄cum deus om̄ia possit. non
est virginem suscitare post ruinā. Na-
dē liberare de pena. sed non valet co-
rruptam scz ne virginem.

nar? virginalis. Assistit in man
militatis virgine. vt etiā pa
pimenta interpret eius seruati/
s illud ps. Ego aut in flagella
Unde dicit Augustin? in libro
gines. q? dñica in paupertate
cepta d? q? diu vixerit pmane/
De scō ornatu. s. generali oīm
laz q? se parare debēt. est sci/
fideles debēt se pare vt puelle
ali? z corpis. vt. s. faciē z corpus
t. Scō vt familia ad cibū cor
z man? suas. Tertio vt milites
stantem. De pmo ornatu q? d?
vestitu d? in ps. Assistit regia a
i vestitu deaurato. Vestit? de
ga clarissime caritat? q? ornat
vultu. Pmo vbi ē imago dei. z
er? mēbr? q? sunt mēbra. s. Hāc
hō cūciē extra nuptias. Dar.
o ornatu. Familia ad cibū acce
pt. ita aīa accedēs ad nuptias z
etnā lauat man?. i. opa. pedes
cs. An? Isa. Lauam? mundi
libi expōit ppha di.
Un? p? qrit. Quis
estes Et rñdet Jon
Ecce lotio manuu
nā indiget nisi vt p

