

A close-up photograph of a person's hands clasped in prayer, resting on an open book. The person is wearing a dark, textured sweater. The lighting is dramatic, highlighting the texture of the hands and the pages of the book. The background is dark and out of focus.

M

GLEANNING FROM PURITAN PRAYERS
VOLUME 1

DAVID JONESCUE & PHOEBE BOOKAMER
EDITORS

A photograph of a person's hands clasped in prayer over an open book. The person is wearing a dark, ribbed sweater. The lighting is dramatic, highlighting the texture of the hands and the pages of the book. The background is dark and out of focus.

M

GLEANING FROM PURITAN PRAYERS
VOLUME 1

DAVID JONESCUE & PHOEBE BOOKAMER
EDITORS

Gleaning from Puritan Prayers

Volume 1

**David Jonscuc & Phoebe Bookamer,
2022-2023**

Lightly edited to update to modern Standard English

Editing prayers does not necessarily signify endorsement of all
doctrinal content

Permission granted to Monergism for the publication of this work in
digital and physical form.

TABLE OF CONTENTS

[Introduction](#)

[Richard Allestree, 1619-1681 – The Whole Duty of Prayer](#)

[Thomas Becon, 1511–1567 – The Flower of Godly Prayers](#)

[Edward Dering, 1540-1576 – Mr. Edward Dering, His Godly Private Prayers](#)

[Henry Greenwood, d.1634 – The Prisoners Prayers](#)

[John Kettlewell, 1653-1695 – A Companion for the Penitent](#)

[Henry Hammond, 1605-1660 – Private Forms of Prayer](#)

Introduction

"Gleaning from Puritan Prayers" was born out of the desire to see a no-cost alternative to the more popular "on the market" books on Puritan Prayers. Having been a co-operative effort from two members of the Facebook forum "Gleaning from the Puritans," (as the title of the book is a small nod to,) we are able to see first hand many fellow Brothers and Sisters who equally enjoy and find edification in the writings of the Puritans, not having the same access to for-cost Puritan Prayer books so easily accessible in the West. With this in mind, we set out to remedy this plight by bringing together a collection of various Puritan Prayers to be published, at no cost, especially in digital form.

The process of choosing the prayers for this book, was to look at the popular lists of known Puritan & Non-Conformists authors, and utilize their created works on prayer. Instead of choosing individual prayers, or, mixing various prayers to create new ones, or, creating new prayers based on "Puritan" style; we instead chose various Puritan authors "works" on prayer, and utilized the prayers within. This is why you will see the chapter headings, at least in the digital publication, denote the author and subsequent work instead of individual headings on specific topics. Within that authors specific work there will be scores of prayers on different subjects.

These Puritan prayers, are purely Puritan prayers. They are the prayers in the authors own writings, and the only editing done is to

update spelling, and only modernize the most archaic words. We have chosen to break up the collection into 3 Vols. Included within the 3 Vols. will be, Lord Willing, the prayers from the Puritan works below.

We hope this publication blesses you, and proves to be useful, especially in the intended goal; that all would be able to enjoy "Gleaning from Puritan Prayers" regardless of income or region.

Soli Deo Gloria

P. Bookamer & D. Jonescuc

Richard Allestree, 1619-1681 – The Whole Duty of Prayer

Thomas Becon, 1511–1567 – The Flower of Godly Prayers

Edward Dering, 1540-1576 – Mr. Edward Dering, His Godly Private Prayers

Henry Greenwood, d.1634 – The Prisoners Prayers

John Kettlewell, 1653-1695 – A Companion for the Penitent

Henry Hammond, 1605-1660 – Private Forms of Prayer

Richard Allestree, 1619-1681 – Scala Sancta

John Kettlewell, 1653-1695 – Death Made Comfortable

Robert Bolton, 1572-1631 – Certain Devout Prayers

John Mayer, 1583-1664 – The English Catechism Explained

Samuel Hieron, 1576? –1617 – A Help Unto Devotion

Daniel Featley, 1582-1645 – Ancilla Pietatis

John Downname, 1571-1652 – A Guide to Godliness

Robert Hill, d.1623 – The Pathway to Prayer

Lewis Bayly, 1575-1631 – The Practice of Piety

William Nicholson, 1591-1672 – Davids Harp Strung and Tuned

William Thomas, 1593-1667 – Practical Piety

John Udall, 1560? –1592 – The Combat Between Christ and the Devil

Henry Smith, 1550-1591 – Six Sermons

William Crashaw, 1572-1626 – The Ambassador Between Heaven and Earth, Between God and Man

John Bradford, 1510-1555 – Godly Meditation Upon the Lord's Prayer

Miles Coverdale, 1488-1568 – Fruitful Lessons

Sir Richard Baker, 1568-1645 – Meditations and Motives for Prayer

William Gouge, 1578-1653 – A Short Catechism

James Janeway, 1636? -1674 - A token for mariners

Christopher Love, 1618-1651. - A true and exact copy of Mr. Love's speech and prayer, immediately before his death

Bartimaeus Andrewes, c.1550-1616 - A very short and pithy catechism

Peter Du Moulin, 1601-1684. - A week of soliloquies and prayers

William Perkins, 1558-1602. – Deaths Knell

John Donne, 1572-1631. - Devotions upon emergent occasions

John Donne, 1572-1631 – Essays in Divinity

John Meriton, 1636-1704. - Forms of prayer for every day in the week

Richard Baxter, 1615-1691. - How to be certainly saved

Josias Shute, 1588-1643. - Judgment and mercy

Thomas Sorocold, 1561-1617. - Supplications of saints A book of prayers

John Scott, 1639-1695. - The Christian life from its beginning, to its consummation in glory

Samuel Smith, 1588-1665. - The Christians guide to devotion

John Oakes, d. 1689? - The last sermon and sayings of that most pious and reverend divine

Gabriel Powel, 1576-1611. - The mystery of redemption

Arthur Dent, d. 1607. - The plain man's path-way to heaven

James Ussher, 1581-1656. - The Protestant school

Anthony Gilby, 1510-1585 – A Pleasant Dialogue

John Vicars, 1579-1652 – The Opinion of the Roman Judges

Richard Bernard, 1568-1641 – The Good Mans Grace

Richard Allestree, 1619-1681

The Whole Duty of Prayer

A Prayer for a Private Person in the Morning.

Most gracious God, whose mercies are rich and infinite, to all Your servants who call upon You; accept I humbly beseech You this my morning sacrifice of praise and thanksgiving which I now am to offer up unto You, divine Majesty. Oh Lord, in You I live, move, and have my being; You formed me in the womb, and have written my name in the Book of Life, and that I might not be miserable, but happy, You sent Your only beloved Son to die for me and to redeem me from all iniquity.

What shall I render unto You, oh Lord, for all these Your inestimable benefits? Pour forth Your grace upon me, I beseech You, that I may abound in thanksgiving and praise for them. Enlarge my heart with Your love, that I may in some degree comprehend with all saints, the measure of Your infinite mercy and goodness manifested to me, by Your dear Son and my alone Savior. To whom therefore with You and Your blessed Spirit, be ascribed the whole glory of my creation, redemption, sanctification, and salvation.

Forgive, oh Lord, the manifold sins which I commit daily and hourly against You, and grant that for the time to come Your restraining grace may subdue my unruly inclinations, and distempered affections; and as I have been a servant of sin, I may now become an example of reformation: that so I may rejoice in You as my only treasure, and rest in You who are the center of my felicity; and be thoroughly convinced how good it is to draw nigh unto You,

accounting all things but dross and dung in comparison of the excellency of Jesus Christ and my alone Savior and Redeemer.

Oh Lord, as You in Your tender mercy and compassion have watched over me this night, and defended me from my ghostly adversary, so I beseech You, let Your all-seeing eye of providence guide me this day in all my thoughts words, and actions, whereby I may fall into no sin, nor run into any kind of danger; but that all my doings may be ordered by Your governance, to do always that which is righteous in Your sight, through Jesus Christ my Lord and Savior, in whose blessed Name, and words, I shut up these my imperfect prayers in that most absolute form of prayer which He Himself has taught me, saying, Our Father, etc.

A Prayer at Departure from Home.

Almighty and everlasting God, who are the way, the truth, and the life; look down from Your throne of mercy to Your footstool of compassion, and behold me now betwixt the assaults of the devil, the allurements of the world, and my own vain inclinations. I cannot look abroad, but they are ever ready to molest me; but oh, You who led Joseph like a sheep, You most faithful and almighty guide, lend me Your hand, open my eyes, direct my steps, and cause me to walk in Your fear.

You who went out with Jacob from Beersheba unto Padan-aran, guiding him in the waste-plains, and watching over him on his pillow of stones, be not now far from me. Lead me, oh Lord, in Your righteousness, make my paths straight, and strengthen my goings, that having finished my course here, I may sit down in Your Kingdom hereafter, an inheritance undefiled, purchased for me with the blood of my Savior, and Your beloved Son Jesus Christ. Amen.

An Evening Prayer for a Private Person.

Oh eternal God, full of loving kindness, and long suffering, whose mercy is above all Your works, and Your glory above the heavens,

forgive me, I beseech You, my transgressions this day, my vain thoughts, idle words, and loose conversation; my exceeding neglect and forgetfulness of You, my headstrong inclinations and lusting after the world, preferring this land of Cabul before the snow of Lebanon, and a broken cistern before the well of life.

Justly, oh Lord, might You have cut me off this day, and cast me into the lake of Your displeasure, but You have had mercy, and not sacrifice. You have shed upon me the light of Your countenance, and removed my sins far out of Your sight. I know, oh Lord, it is not in man to establish his own ways, it is Your almighty arm must do it; it is You alone who have led me through this day, and kept me both from doing and from suffering evil.

And now, oh preserver of men! What shall I do unto You? What shall I render unto my Lord, for all the mercies and loving kindnesses shown unto Your servant this day, and all the days of my life, even to this moment? I will offer unto You the sacrifice of thanksgiving, and call upon the Name of the Lord. I will ever love You, fear You, praise You, and trust in You. My song shall be of You in the night season, and in the day time I will be speaking of Your wondrous works.

And forasmuch as You (out of Your tender love and compassion on Your creatures) have ordained this time for their repose and refreshment, that having passed through the cares and dangers of the day, they might under the shadow of Your wings find rest and security. Keep me, I most humbly beseech You, from the hours and the powers of darkness; watch over me this night in Your almighty providence, and scatter all the rebellions and devices of my adversaries. Enlighten my soul, sanctify my body, govern my affections, and guide my thoughts, that in the fastest closures of my eyelids my spirit may see You, and in the depth of sleep be conversant with You. This, and whatever You know is needful for me, I humbly beg at Your hands, through the merits of Jesus Christ my Savior and Redeemer. Amen.

A Prayer for Sunday Morning.

Oh Lord, I acknowledge this day to be Yours, as consecrated and set apart for Your worship and service, and to be observed not only as a holy day, but a glorious day unto You, wherein I ought to pay my vows, present my person and my prayers before You, to hear Your Word, and meditate upon the same, to Your glory, and my own everlasting comfort. To this end remove far from me all wandering thoughts, and worldly affections, and work in me a desire of studying Your Law, and walking in the truth, that Your Word may not prove unto me the savor of death unto death, but of life unto life.

Let my ears be attentive, that I may hear those things which You shall instruct me, that hearing I may understand them; understanding, I may remember them; remembering, I may practice them, to adorn that profession which I have invocated in Your Name, and confirm me in the faith of Your Son Jesus Christ, wherein I was baptized and made a member. Raise me, oh Father, by the power of my Savior's resurrection from sin and iniquity, and give me spiritual rest, peace of conscience, joy in the Holy Ghost, and fellowship in the communion of saints, that when I shall leave this earthly tabernacle, I may keep an everlasting Sabbath with You in the Kingdom of heaven.

Behold, oh Lord, I knock at the door of Your mercy and tender compassion, with all the faculties of my soul and body, for all these graces and particular favors, beseeching You to continue unto me the right use of them, that Your Spirit may witness unto my spirit that I am Your son, and shall be heir of Your Kingdom of glory, and that I may be partaker of the inheritance of Your saints in light, where are pleasures that last forevermore. Grant this, oh Father for Jesus Christ's sake. Amen.

A Prayer for Sunday Noon.

Oh God, You are great in majesty and infinite in mercy; wonderful in Your goodness unto Your church and children: You have commanded me to offer up my prayer and supplications for those who shall enter into the ministry, and stand before You to wait at Your altar; the heaviest, oh Lord, is very great, and the painful and conscionable laborers but few. I beseech You, be pleased to send able ministers into Your church, and place such over particular congregations as like John the Baptist, may be burning lights, burning, as being zealous in fervency; and lights also as being conspicuous and eminent for charity, sanctity of life, and all holy graces of Your Spirit.

Let Your Urim and Your Thummim be upon them, as upon Your Holy One. Let them be sound for doctrine, and holy for life and conversation; preaching, let them practice, and by practice let them preach and teach the things which concern Your Kingdom. Open wide unto them the door of utterance, that they may deliver Your Word freely and boldly. Take away all differences and animosities from amongst them; make them examples to those who believe, in soundness of doctrine, and integrity of conversation; bless them with all graces befitting so high a calling, that I may give thanks unto You for them, finding the benefit of Your blessing upon me through their labors, and may praise Your Name forevermore. Amen.

A Prayer for Sunday Evening.

Oh Lord, look down from heaven, Your holy habitation, and behold with the eye of Your love, and tender compassion, a wretched creature, who now calls upon You in the words of the poor publican: Oh God, be merciful unto me a sinner. Write not bitter things against me, neither suffer me to possess the sins of my youth. Oh, forgive and forget all my transgressions, and cast my iniquities as far from Your presence, in distance, as the east is from the west.

Lord pardon, I humbly beseech You, the faults and frailties which I have escaped this day in the sanctifying of Your Sabbath, whether

they be sins of omission or commission; wash them all away in the blood of Your Son, sanctify me by the Word, Your Word of truth, that this day has sounded in my ears. Grant that like good seed sown in good ground, it may take root downward, and bring forth fruit upwards to the glory and praise of Your great Name, and the salvation of my immortal soul.

Oh, let Your word be ever in my mind, to meditate of it; in my mouth, to speak of it; and in my life and conversation, to practice it. By it work in my heart faith, hope, charity, and all other supernatural graces, which accompany salvation; open my eyes that I may see Your Law; and incline my heart, that I may love the truth; and loving the same, may yield obedience to it; doing Your will on earth, or at least endeavoring to do it, as the angels in heaven; willingly, without murmuring; speedily, without delaying; constantly, without ceasing; and universally, without omitting what You have commanded and commended in Your Word, so shall I not be distracted with foolish fears, nor despair of Your mercy, but ever hope and trust in You, and find grace to help me in time of need; to whom be ascribed all honor, power and glory, world without end. Amen.

A Prayer for Monday Morning.

Oh God, as You have now raised up my body from sleep, the image of death, so I beseech You, deliver my mind and affections from the sleep of sin, and from the darkness of this world; and as You have brought me to the beginning of this day, be present with me, and president in me. Let Your Holy Spirit be my counselor and instructor, my God and my guide to lead me into all truth; help me by assistance of the same Spirit to watch over my thoughts, words and works, that I may neither think, speak, nor do anything which is not agreeable to Your holy Word.

Let me in all reverence and humility of soul, submit myself unto Your holy will, so that ordering my conversation aright, and walking according to Your golden rule, peace may be upon me, as upon the

Israel of God. Suffer me not to oppress, or defraud my brother in bargaining, buying, and selling, by using false weights, and balances, or any other unlawful means, but guide me so by Your grace, that my conscience may ever cheer me up through a delightful apprehension of Your blessed favor.

To this end, order my paths and establish my goings in the way of peace, grace and salvation. Cause me to walk upright before You. Make me to provide things honest before You and men, behave myself as in Your sight, and do unto others as I would they should do unto me. Let no sin, inordinate lust, or unruly passion, have dominion over me, but help me to lead captivity captive, to kill and crucify my lusts, and sinful affections, and wage war with my corruptions, until through Christ who strengthens me, I shall prove more than conqueror. Grant this unto me for Jesus Christ's sake. Amen.

A Prayer for Monday Night.

Oh God, the Father of our Lord Jesus Christ, I do in all humility prostrate myself before Your divine majesty, to offer up unto You this my evening sacrifice of prayer and thanksgiving, who offered up Your Son upon the cross to be a propitiation, and meritorious sacrifice for the sins of the world. Lord hear me, and help me, and be merciful unto me. My sins are great, but Your mercies are greater; my trespasses finite, but Your compassions infinite, and never fail.

LORD hear my prayers, and let my praises be acceptable in Your sight, for unto You, oh Lord, upon the altar of my heart do I offer up all possible praise and thanksgiving, for all Your blessings both spiritual and temporal, which You have in a great measure bestowed upon me; but above all, for Jesus Christ the fountain of them all, by whom I have redemption through His blood, and access through His life. I also thank You for Your sacred Word, and for the confirmation and strengthening of my faith, by those sacred signs and pledges of

Your love which You exhibit to me, and unto every believing soul in the sacraments.

I RENDER all thanks unto You, for my life, liberty, food, and raiment, health, wealth, peace, and plenty, which You in much mercy have afforded unto me, from time to time; and I beseech You, to continue this Your providence over me, and as You have hitherto been a sun to comfort me, so be now a shield to protect me. Keep me in soul and body, goods and good name. Vouchsafe me this night peace unto my soul, and rest, and quietness to my body, that so being refreshed, I may praise Your Name forevermore. Amen.

A Prayer for Tuesday Morning.

Oh Lord, what am I but dust, and ashes; and I confess, I am utterly lost, having walked after the vanity of my mind, and lived in all manner of wickedness; but O, if You should be extreme to mark what is done amiss, oh Lord, who were able to abide it? Enter not therefore into judgment with Your servant, for in Your sight shall no flesh living be justified: Though my sins have magnified themselves in infinite length, breadth, depth, and height, yet let Your mercy, which passes all understanding, far exceed them.

And howsoever, by reason of my sins, I have justly deserved to be not only deprived of Your blessings, but forever deserted and forsaken, yet for His sake in whom You are well pleased. Cast me not away from Your presence of grace here, or glory hereafter, but by the one, lead me to the other; by holiness; bring me to happiness. Behold, oh Lord, how I am Your servant, and the son of Your handmaid; oh, grant me grace, that I may live with You forever.

You have redeemed me; oh, let me not fall into captivity and bondage unto sin and Satan, but so confirm and strengthen me, that both in life and death, I may continue Yours, and never draw back unto perdition, or forsake You, the ever-living God, or renounce my Savior, who has the words of eternal life; and who is the way, the

truth, and the life, but that both in prosperity and adversity, I may live in Your fear, die in Your favor, rest in Your peace, and reign with You in Your glory. Amen.

A Prayer for Tuesday Night.

Oh Lord, how often might You have cut me off in the midst of my sins? But Your eye has spared me; You have given me space of amendment, and grace to return unto You, to seek You while You may be found, and call upon You while You are near. Oh Lord, be not far from me, but draw near unto my soul; make haste to deliver me, and help me. You have promised to such as call upon You, to be a present help in trouble, to be their shield and buckler, their castle and fortress, and the horn also of their salvation.

And now seeing You have brought the night upon me, wherein You have ordained man to take his rest, keep me, oh Lord, as the apple of Your eye. Save and defend me from delusions. Cause Your angels to pitch their tents round about me, and watch over my soul and body, that I may not commit any sin either in word or deed, but persevere in grace until the appearing of my Lord and Savior Jesus Christ unto judgment.

Deliver me, I beseech You, from sudden death, fears and frights, casualties by fire, water, or tempestuous weather, disturbance by thieves, or any other danger whatsoever. Vouchsafe me peace of conscience, and joy in the Holy Ghost. Guide me here by Your council, and after that receive me to glory. Let my lying down in the bed, put me in mind of my resting in the grave, and my rising from there, of my resurrection, that both in life and death, I may continue Yours, through Jesus. Christ. Amen.

A Prayer for Wednesday Morning.

Oh eternal God, who are of infinite majesty, look down from heaven, the habitation of Your holiness, upon me Your unworthy servant. You are a God of power, and can relieve me; of goodness, and will in

Your good time mercifully help me. Oh Lord, the fountain of Your mercy can never be dried up, nor the merits of my Savior diminished; oh therefore bath my soul in them, that being sanctified and justified, I may appear in Your sight more pure and white than the snow in Salmon.

I bless Your Name for keeping me this night past, and bringing me to the beginning of this day; let Your eyes always attend upon me, prosper, preserve, cherish, guide, and govern me in all my studies, actions and employments, so that I may spend this day, and the remainder of my life, according to Your blessed will. Grant, oh Lord, that whatever I do, it may be acceptable in Your sight, to the glory of Your most holy Name, the peace of my conscience, and the salvation of my own soul.

To this end be, oh Lord, my God and my guide, my protector and defender. Keep me unspotted of the world, teach me to deny ungodliness and worldly lusts, and to live soberly towards myself, righteously towards my neighbor, and piously towards You, my God; repenting truly of my sins, and serving You in holiness and righteousness all my days, that in life, You may be my God, in death my deliverer, and after death, my eternal rewarder. Amen.

A Prayer for Wednesday Night.

Oh most glorious God, I do here at this time with the good Samaritan return to give You thanks for all Your mercies and blessings bestowed on my soul and body, in things spiritual and temporal; for my election before all time; my creation in the beginning of time; and my redemption in the fullness of time; I praise and glorify You, for Your preservation of me this day, and that You have yet spared me, and have given me liberty, and a gracious opportunity once more to call upon You.

Lord; I acknowledge and confess, that You might have taken me away in the midst of my sins, and in the very act of committing them;

but You have dealt more mercifully with me. Keep, me, oh Lord, this night from fear and danger, and from all noisome dreams, and from all hindrances of sweet repose, which You have appointed for the refreshing of wearied nature.

Seal unto me a full, and a free pardon of all my sins, of what nature or quality soever they be, whether they be sins of omission or commission, of knowledge, ignorance, weakness, or willfulness. Oh Lord, deal not with me according to the magnitude and multitude of them, but for Your infinite mercies blot them out of Your book of remembrance, and cast them out of Your sight into the bottomless sea of Your compassion, that they may never rise in this life to shame me, nor in the life to come to condemn me. Amen.

A Prayer for Thursday Morning.

Oh Lord God, who dwells in that light which no mortal eye can approach; yet beholds in mercy the sons and daughters of men; You make the outgoings of the morning full of Your glory, and cause the sun to shine upon the just and the unjust, mercifully chasing away the darkness of the night and shadow of death. I praise Your holy Name that You have vouchsafed me to pass this night in rest and quietness, and have brought me safe to the beginning of this day.

I humbly beseech You, by the holy incarnation, and blessed nativity of Your Son Jesus Christ, the thrice happy Daystar that appeared to the world, let Your mercy this day rest upon me, and the bright beams of Your heavenly light shine forth in the dark corners of my heart, that I may not be transported either through the corruption of my nature or the power of darkness to spend this day after my own perverse will and pleasure, but carefully perform Your holy will, willingly, speedily, and constantly.

Increase in me, oh Lord, the gift of faith, and hope, that I may believe You, and rely on Your merciful promises made unto me, in Christ Jesus bless my body and soul, that no evil happen to them, and

preserve my memory and senses that they pass not the limits of reason and understanding. Enlighten my mind, oh Lord, to look upon good things, inflame my heart with the love of them, and conduct me with Your grace, that as You have raised my body from sleep so my soul may daily be raised from sin, and soul, and body, and spirit, may be renewed in righteousness to serve You, the living God forevermore. Amen.

A Prayer for Thursday Night.

Oh Lord God, great in mercy, and constant in truth; I acknowledge, and do here in all humility offer unto Your divine Majesty my duty of praise, and thanksgiving for all Your manifold graces and benefits bestowed upon me; and though I am unable to recount them; and much unworthy to be a partaker of them, yet in full assurance of Your unspeakable love, I presume to come unto You, and now again commit to Your almighty protection this night, my soul, and body, with all its faculties; beseeching You to keep them day and night, blameless and undefiled, against the day of Your coming.

Lord, pardon, and forgive, whatever sins I have wretchedly effected, or wickedly imagined against You, or my neighbor. Oh lay not the faults and frailties of my youth unto my charge, but forget, oh Lord, and forgive, and cancel the hand writing that is upon the wall, which will be ready to witness against me. Strike my heart with an awe of Your fear, that I may labor to escape Your threatenings, and give me the comfort once more of Your salvation.

Grant, oh Lord that I may this night quietly rest under the shadow of Your wings, free from fears, dangers, and spiritual darkness; and when the dark end of this mortal life is approached, grant me, oh Lord a vigilant heart, freely disposed to abandon all transitory things, and depart from here in the peace of a good conscience, into Your everlasting rest, through Jesus Christ, my Lord, and Savior. Amen.

A Prayer for Friday Morning.

Oh Lord God, maker and governor of all things both in heaven, and earth, I come unto You, with a broken and a contrite heart, lamenting my sins, and seeking to find comfort at Your merciful hands. Lord, You know my grief, my anxiety, and care. Oh let me feel Your comforts to refresh my soul: Be with me this day in all my worldly affairs, and let Your Holy Spirit evermore defend me and preserve my integrity, that I may be acknowledged to be Yours at the last day.

I yield to You all laud and praise, for Your preservation of me this night past, and for safely bringing me to behold the glorious light of this day. Lord, excite my heart, that I may express my thankfulness, by my serviceable obedience. Preserve and keep me from sin, and all irregularities both of soul and body. Mortify all my corruptions and sensual appetites, and purge me thoroughly from filthiness both of flesh and spirit, that I may perfect holiness in Your fear.

Strengthen me against all the vanities of the world, the lusts of the flesh, the lusts of the eyes, and the pride of life; and give me grace to employ this day, and the remainder of my life, in all peace and purity, sanctity and sobriety, to Your glory, the good example of others; and finally, the salvation of my own soul. This, and whatsoever for want of memory I have omitted, I humbly beg in the Name of Your dear Son, and my alone Savior and Redeemer. Amen.

A Prayer for Friday Night.

Oh God, You came into the world to save sinners; behold me, I beseech You, the vile of them; but wash, oh, wash away all my sins in the blood of Your Son, sanctify my nature, abolish my corruptions. Guide me here by Your council, and after that receive me into glory. Keep me now, and ever, send me a quiet repose, and grant that lying down to rest, I may rise again in Your peace, and walk in Your fear,

that so the succeeding day may learn to grow wise, and forever glorify Your holy Name.

Inspire me, oh Lord, with the Spirit of sweet consolation, and though sleep is the image of death, and my bed as the grave, yet suffer me not to perish suddenly, or unprepared, but watch over me for good; guide me now, and evermore, let no appallments disturb me; keep me from fire, storms, tempests, thieves, sudden death and danger; cause Your angels to pitch their tents round about me, my house and habitation, and preserve all that is near and dear unto me. (Here name your particular friends.)

Remember Your church, and every member of it. Have pity on the poor afflicted Protestants in all parts beyond the seas, who suffer for the testimony of their faith and a good conscience; send them help from Your holy place, and evermore mightily defend them; be unto them a sun and a shield, a sun to comfort, and a shield to defend them to all dangers and tribulations; put a period unto all their afflictions, and in Your good time vouchsafe them a happy deliverance. Lord, receive them and me, and all that appertain unto me, this night and forever, into Your gracious protection, through the mediation of Jesus Christ our Lord. Amen.

A Prayer for Saturday Morning.

Most gracious God, sanctify I humbly beseech You, this day unto me, and myself, now and ever unto Your service. Your mercies, oh Lord, they are new every morning, and therefore my thanks ought every day to be anew repeated. I praise Your holy Name, for keeping me this night past, unto this present hour and moment, and have now brought me unto the last day of the week. Grant that I may spend the same soberly, righteously, and holily.

Bring me to the knowledge of Your blessed will in all things, that I may endeavor to perform the same to Your glory, the peace of my conscience, and the preservation of my own soul. Purge and cleanse

my heart and conscience from all dead works, that I may serve You, the living God, forevermore. Be my guide in all my ways, my stay and support in all my necessities. Put an end to the motions of the flesh, enlarge my heart for all pious duties, and habitual graces of Your Spirit, that I may bring forth the fruits of them in my life and conversation.

Bless the kingdom wherein I inhabit, and Your holy catholic church, whereof I am an unworthy member. Bless Your servants, and our dear lord and lady, King William and Queen Mary, as You have crowned them with a temporal crown here, so in Your due time give them a crown of glory hereafter. Bless Katherine the queen dowager, her Royal Highness the Princess Ann of Denmark with the rest of the royal family. Bless all persons, whether dignified or distinguished, from the swayer of the scepter, to the drawer of water. Have mercy upon all sick persons: women travailing with child, and those who are troubled in body, mind, or estate; oh Lord, speak peace unto their consciences, and as You have laid them down with the one hand, so raise them up with the other, if not to this life, to life eternal, for the merits and mediation of Jesus Christ our Lord. Amen.

A Prayer for Saturday Evening.

Oh God, the maker and preserver of all things, look down with Your eye of pity and compassion upon me a miserable sinner. I here prostrate myself, soul and body, before Your divine Majesty, beseeching You in much mercy to pardon my sins, to sanctify me, with Your grace, and to bring me to Your glory: that so my soul may be refreshed with such things as eye has not seen, ear has not heard, nor has it entered into the heart of man to conceive.

Enter not into judgment with Your servant, oh Lord, for in Your sight shall no flesh living be justified. Examine not my ways, this week past, by the strict rule of Your Law, neither reward me in the severity of Your justice: But have mercy upon me a miserable offender, that

have deserved the sharpest of Your judgments; but as the heavens are higher than the earth, so is Your mercy over all Your works of and great extent to poor sinners.

Satisfy my soul with Your mercy, and that right soon, so shall I rejoice, and be glad in You, and learn to praise You evermore: And now, oh Lord, as this week is ended, so let my sins be ended, and never be repeated again anymore: Be pleased to be my merciful protector and preserver from all perils; and dangers this night. Refresh my body with quiet rest, that my mind may be cheerful, and be fit to serve You, sanctifying Your Sabbath, and keeping it as a glorious day unto You, through Jesus Christ our Lord. Amen.

A Prayer before the Communion.

Oh Lord Jesus, the Son of the living God, who freely offered Your most sacred body to be broken, and Your blood to be shed for my sins that I might be ransomed from hell, and delivered from wrath and eternal condemnation; oh Lord, my sins, original and actual, of weakness and wickedness, have deserved Your wrath and heavy indignation; and had not Your eye spared me I had long since been in everlasting burnings, and wholly banished from the presence of Your glory.

Lord, wash away all my sins in the streams of Your precious blood, which speaks better things than that of Abel's. You have loved me, in laying down Your life for me, and have left unto Your church this holy sacrament as a pledge and assurance, that through Your death, all that truly partake of this sacred and heavenly institution, apprehending the mysteries, and applying the merits of Christ crucified, they may receive comfort and peace in believing those promises which You have expressed unto us in Your Word, and be partakers of the benefits of Your Son's passion, and have fruition of Your saving virtue here, and life and glory hereafter.

Accept me, oh Lord, in Your dear Son, as washed, justified and sanctified, and by Your Spirit cleanse and purify me daily more and more, sanctify my affections, and enlarge my heart for holy and heavenly things; and grant that through a steadfast, lively, and constant faith, I may receive, and worthily eat this sanctified bread, and drink of this sacred cup, in a holy remembrance that Your body, oh Lord Jesus, was crucified, and Your blood was shed for the remission of my sins, and grant that it may so effectually operate in my soul, that I may ever hereafter live in a holy obedience, according to Your heavenly will, through Jesus Christ. Amen.

A Prayer after the Communion.

Oh God, I praise and bless Your holy Name, for Your unspeakable favor and loving kindness, in feeding me at this time, with the spiritual food of the body and blood of Your Son Jesus Christ, whom You vouchsafe to send for our redemption, and to offer Him up to death for me, in remembrance whereof He has commanded me to eat His body, and drink His blood, to the end, that by faith I should be united to Him, and made a lively member of His mystical body, and being washed from all my sins, in His blood. I should lead a new life in all obedience, holiness and righteousness.

Vouchsafe, I humbly beseech You for His sake, to endue me with Your Holy Spirit, that by casting away the works of darkness, I may walk in the true light of Your Holy Spirit, and ever remain in the number of Your holy and elect children. Give me an earnest desire to partake often of this holy institution, and to lead my life according to Your holy will in all things, keeping my body and soul unspotted and undefiled, as fit receptacles of so heavenly food, that my soul may be partaker of the mysteries thereof by faith in Christ Jesus.

And now glory be to God on high, on earth peace and eternal consolation in my conscience. I am fed now with Your body, and my heart is refreshed with the cup of the new testament in Your blood. Now I am a member of Your mystical body, flesh of Your flesh, and

bone of Your bone. Lord let nothing be ever able to separate me from You, but since all things work for the good of Your chosen, let all things more and more unite me to You, that I may grow from grace to grace, and strength to strength, till I come to the full measure of Your perfect age, and not be refused by You, who has given Yourself for me, and unto me. Amen.

A Prayer before Hearing the Word.

Oh Lord, illuminate my dark understanding, to receive Your word, and prudently retain it. Give me grace that the seed of Your word being sown in my heart, it may take deep root downward, and bring forth fruit upward, to the credit of Your gospel, the comfort of my poor soul; and above all, to the glory of Your most holy Name. Let Your Spirit rule and guide the lips of Your minister, that he may utter nothing but the Word of truth, with that fervency, that neither fear nor affection may stop the current of the same.

And because the harvest is great, and the laborers but few, I beseech You, who are Lord of the harvest, to send forth such into Your vineyard, as may with a zeal discharge their ministerial function. Let Your Urim be upon them, as upon Your holy ones, that sincerity of doctrine, and integrity of conversation, may adorn their persons. Lord, guide the heart and tongue of him whom I shall hear this day. Grant he may speak home to my conscience, and leave no corruption unbowelled, but that his words may chase away all sinful affections from me, whereby I may depart from all iniquity.

Bless all Your people, and grant that they may be not only hearers of Your Word, but doers of the same, not deceiving their own souls; and grant that Your messengers dividing the Word aright, and Your people keeping it carefully, and practicing it conscionably, they may through Jesus Christ, obtain the remission of their sins past, and receive Your grace for the time to come. Give them light instead of darkness; peace for trouble, and eternal happiness instead of felicity, that tasting the sweetness of celestial comfort, they may despise

terrestrial, and after this life ended, they may enter into everlasting Glory, through Christ our Lord. Amen.

A Prayer after Hearing the Word.

Most gracious God, of Your bountiful goodness, You have, through Your Son Jesus Christ, made known, for my instruction and unspeakable comfort, the glorious gospel, Your Word of truth, which none can learn but by hearing, and none can hear but by preaching; and none can preach except they be sent. To this end, give me Your grace, I humbly beseech You, that as I have heard Your Word at this time by Your minister and messenger, so grant, that I and all that have heard, may know, understand the same, retain and practice it, according to Your heavenly will, that I may thereby grow in knowledge, increase in grace, and be a lively instrument of Your glory unto my life's end. Amen.

A Prayer for Necessary Blessings of this Life.

Oh Lord, You have promised never to fail those who depend upon You. You open Your hands and fill all things living with plenteousness, never suffering any of Yours to perish, that carefully seek relief from Your most gracious bounty. I humbly beseech You, permit me not to want necessaries for this present life; enable me to live without distracting cares; to this end, bless my labors, that I may have a sufficiency for me, and mine, and not be burdensome unto any but rather be able to administer unto others, whatsoever refreshing comforts they shall stand in need of.

Give me neither poverty, nor riches, but feed me with food convenient for me; lest I be full and deny You, and say, who is the Lord; or lest I be poor and steal, and take the Name of my God in vain afford me such a portion of health, and wealth as You in Your divine wisdom shall think most convenient for me; succor all such as be in want, relieve the oppressed, comfort the afflicted, raise the lowly, and aid the needy.

And oh Lord, I humbly beseech You, never let me want Your favorable assistance, but bless my basket and increase my store, with Your never failing blessings, that I may be able to live in Your faith, fear, and love, and out of the depth of misery, and danger of all men, through Jesus Christ my only Lord, and Savior. Amen.

A Thanksgiving for God's Benefits.

Oh God Almighty, the giver of all good things, You are my stay, my comfort and only guide, direct me, I pray, to employ that talent which You have allotted, me, for the advancement of Your glory: Lord. You have been abundantly gracious, and bountiful unto me, and have blest my store, insomuch that I have not only what satisfies my own occasions, but have also sufficient to relieve others in the time of their necessity.

Give me therefore a free heart, to cast my bread upon the waters; and to relieve my poor distressed brethren, according to the utmost of my ability; to feed the hungry, to cloth the naked, and minister unto Your distressed saints that I may not live unto myself, but for the help of all those who want my assistance, that I may lay up in store a good foundation against the time to come, and be found of You in peace, enjoying life, and salvation through Jesus Christ. Amen.

A Prayer for Wisdom.

Oh most great and glorious Lord God, I confess that while I bear about me this body of sin imprisoning the soul, my nature corrupted and depraved with iniquity, original and actual, seeks by all means possible to oppose the spirit, and do those things which are dissonant and contrary to the motions, inspirations, gracious influences, and working thereof; my flesh lusts against the Spirit, so that the things I would do I cannot, and the things which I suppose to be done in much knowledge and wisdom, will be found not only ignorance, and erroneous, but sinful wickedness in Your sight.

Wherefore I humbly beseech You, oh holy Father, to send out Your light and truth, Your Spirit of wisdom and revelation, to teach and instruct me, to be my God and guide, to lead me into all truth. Lord, send down that wisdom that waits about Your throne, and plant the same in my heart, that all my sayings and doings, being always ordered by Your wisdom from on high, I may do that which is pleasing in Your sight, and profitable for my own Salvation, and shun the contrary in all things, through Jesus Christ my Lord and Savior. Amen.

A Prayer for Defense Against our Enemies.

Oh Lord my God, be not far from me in trouble, and in all dangers ghostly and bodily, draw near and make haste to help me, I am, I confess, a most sinful creature, and have justly deserved Your wrath and indignation against me, yet, oh Lord, for Your mercy's sake, turn unto me, and have compassion on me; let my enemies prevail not in their mischievous devises, lest they be too proud; in Your mercy convert them, or in Your justice confound them; make them as stubble before the wind, and Your angel scattering them.

Lord, I am in Your hand, and they are within the compass of Your power; stay and allay their fury, let them not take effect in their wicked imaginations and attempts against me, but put them to confusion. Rid me, and deliver me in Your righteousness; and be a sun and a shield unto me, to comfort and protect me.

To this end cause Your angels to pitch their tents round about me, that being defended under the shadow of Your wings, and armed with the power of Your might, I may not fear what man can do unto me. Lord, regard me with the eye of Your grace, and guard me with the hand of Your power, that being preserved both in soul and body, I may live in piety, peace and godliness, unto my life's end. Amen.

A Morning Prayer for a Family.

Oh eternal, and all-seeing God, wonderful in Your majesty, and infinite in Your mercy, who has the heavens for Your throne, and the Earth for Your footstool; the heavens are full of the majesty of Your glory, and cannot contain the same; look down therefore from there, upon us Your servants, who now prostrate ourselves before the footstool of Your throne of grace, humbly beseeching You, for Your dear Son's sake, to be merciful unto us miserable sinners; one deep calls upon another, the depth of misery unto the depth of mercy, have mercy therefore upon us, oh Lord, and in the multitude of Your mercies do away all our offences.

We confess we are not worthy to think of You, much less speak unto You, we being so vile and miserable, You so glorious and admirable; yet being assured that in forgiving of sins and helping afflicted souls, Your fountain of mercy is never dried up; we Your unprofitable servants are emboldened to present ourselves this morning before You, to offer up unto You a lively sacrifice of prayer and thanksgiving, who offered up Your Son upon the cross to be a propitiation for our sins: Oh let this lifting up of our hearts and hands be a morning sacrifice pure, and acceptable in Your sight: Let not the greatness of our sins, withhold Your employed mercy, but wash us from all uncleanness, and remove Your judgments due unto us for them, as far from Your presence, as the east is from the west.

Oh, bury them in the grave with Christ, raise us up by the power of Your Spirit unto newness of life, that we may walk in all holy obedience before You this day, and that endeavoring to keep our faith and a good conscience void of offense, we may now, and in the hour of death be, and remain always Yours, defend us from all evil, and sense us against the assaults of Satan, watch over us by the eye of Your good providence, and cause Your angels, to pitch their tents about us for our safety and continual preservation.

Into Your hands, we now commit our souls and bodies, guide our thoughts, words, and actions, and if we forget You, our God at any time, O! do in mercy remember us, and forgive us our trespasses.

Make us to see our sins in the glass of Your Law, to mourn for them in the closet of our hearts, and confess them in the bitterness of our souls, teach us to cast off the rags of iniquity, and by faith, put on the robes of righteousness. Help us to manage the sword of the Spirit, and the helmet of salvation, that we may be able to fight against the wiles of the devil, the vanities of the world, the lusts of the flesh, and the pride of life.

Be favorable to Zion, build up the walls of Jerusalem, more particularly, preserve and enlarge these churches of great Britain, and Ireland. Feed them as Your flock, and family. Dress them, as Your vineyard, and adorn them, as Your spouse. Defend our sovereign lord and lady, King William, and Queen Mary from all enemies, at home, and abroad, preserve their bodies in health, the hearts and souls in soundness and truth, their lives in honor, and their honor from underminers. Bless Katherine the queen dowager, her Royal Highness the Princess Ann of Denmark, with the rest of the royal family. Bless those which rule in church and state, all schools of good education and sound learning, all Your ministers and magistrates, with all our relations in the flesh, and friends in the Spirit, to whom You have any ways made us bounden. Oh Lord, enable us to requite them, or lay it on Your own account to restore it unto them, and their posterities.

And here we yield You all laud and praise, for creating us when we were nothing, for predestinating us unto the adoption, and choosing us in Christ before the foundation of the world. We thank You for our preservation this night past, and for bringing of us this day to behold Your glorious light. Lord, awake our souls from sin, and carnal security, that we may be prepared like wise virgins, with oil in our lamps, to meet the sweet bridegroom of our souls, whether at the hour of death, or the day of judgment. These and all other graces, which for blindness, we cannot, and for our unworthiness we dare not ask, we beseech You to give us, for the worthiness of Your dear Son Jesus Christ our Lord, in whose most holy Name and words, we conclude these our imperfect prayers, in that most perfect form of

prayer, which He himself has further taught us in His holy gospel, saying, Our Father, etc.

An Evening Prayer for a Family.

Oh God, the God of the spirits of all flesh, the high and lofty one that inhabits eternity, who has made the earth by Your power, established the world by Your wisdom, and stretched out the heavens by Your discretion; the Father of eternity, and fountain of mercy, the giver of all good things, the forgiver of all sins, and the comforter of all such as fly unto You. Lord, we are here present before You, be present with us, and president amongst us; we appeal from the seat of Your justice, to the throne of Your mercy, beseeching You to give us a sense of our own miseries, and an assurance of Your mercies; let us not be possessed with over much fear, but that with a holy confidence of Your goodness, we may with joy appear in Your presence, in an humble acknowledgment of our sins.

To this end, we confess that we have sinned against heaven, and before You, and are no more worthy to be called Your children; we have transgressed Your holy Laws and commandments, not only by our thoughts and words, but by our deeds and actions; our iniquities are more in number than the hairs of our head, and make us seem vile in our own eyes, but much more in Your sight. Lord, unto You we confess our sins, oh grant us pardon and absolution for them; open unto us penitents, that ever streaming fountain of Your Son's blood, that our sins being bathed therein, we may appear without blemish in Your sight; by His death mortify our sinful corruptions, hide them in His wounds, and bury them in His grave, that they may neither rise in this life to shame us, nor in the world to come to condemn us.

Give us Your Holy Spirit, let Him purge our consciences, heal our corruptions, illuminate our understandings, confirm our memories, and consecrate our souls and bodies, that they may be fit temples for Your Holy Ghost to dwell in. Be merciful to Your church, and enlarge her borders; shower down the choicest of Your blessings upon the

heads and hearts of Your servants, our sovereign lord and lady, King William and Queen Mary, bless them with length of days here, and with a crown of glory hereafter; bless Katherine the queen dowager, her Royal Highness the Princess Ann of Denmark, with all the rest of the Royal Family. Bless the nobility, gentry, ministry, magistracy and commonalty, our relations in the flesh, and friends in the Spirit; protect all that stand up for Your truth, but as for Your foes, let them be ashamed and confounded.

And now seeing You have brought the night upon us, wherein You have ordained man to rest in, we humbly beseech You, who are the keeper of Israel, who never slumber nor sleep, to watch over us by Your providence; cause Your holy angels to pitch their tents round about us, that being freed from the terrors of the night, and refreshed with moderate rest and sleep, we may the better be enabled to praise Your Name, and to walk before You in all good works, and holiness of conversation, all the days of our lives. Let our bed, oh Lord, put us in mind of our grave, and our rising from there of our resurrection, that whether we wake or sleep, we may be always Yours.

And knowing that Your Name, oh Lord, is a strong tower of defense, we here commend ourselves this night, to Your most holy protection; if it be Your divine will to call any of us there in our sleep, oh Lord, for Your Son's sake, have mercy upon us, and receive our souls into Your most blessed Kingdom; but if it be Your heavenly pleasure to add more days unto our lives, add more amendment unto our days, that living we may live in Your fear, and dying we may die in Your favor, and in the end, reign with You in glory. Amen.

Prayers for Several Persons.

The Husband's Prayer.

Most gracious God, have mercy upon me, and upon all those which appertain unto me; in the beginning You instituted marriage, for the propagation of mankind, a remedy to avoid unlawful lust, and for the

mutual comfort and consolation of Your children. Give me, oh heavenly Father, I humbly beseech You, the assistance of Your grace, that I may according to Your commandments, love and cherish her whom You have allotted for my help and comfort in this life.

Mortify in me all fleshly lusts, and let not the heat of unlawful concupiscence, take possession of me, but grant that we may live in peace and unity, and equally praise Your holy Name: [If any children] Bless, oh Lord, those children You have bestowed upon us, give us understanding hearts and minds, to bring them up in Your faith and fear, and give them obedient hearts to You, and to all Your commandments; grant that they may not prove a curse but a blessing to us, and thereby attain that reward which You have promised to those which honor and obey their parents.

Teach me, oh Lord, to govern and instruct my family, whereby they may walk in Your fear; and grant that I may, according to my ability, provide what is necessary as well for their bodies as their souls. And do, oh Lord, endue them with Your grace, that they may perform their duties, in fear and obedience, not with eye-service, but in singleness of heart as in Your presence. Give me, oh Lord, I beseech You a competency to maintain that which You have committed to my charge, and grant that we may in all humility rely upon Your blessed will, who knows what is fitter for us then we do for ourselves to whom be all honor and glory. Amen.

The Wife's Prayer.

Oh Lord, I give You humble thanks for calling me to the honorable state of matrimony; give me, oh Lord, Your heavenly grace, that I may fear You, and love, reverence, and obey him whom You have appointed to be my head in all good things, to live peaceably and quietly with him. Suffer me not to be puffed up with the vanities of the world, but grant that I may frame my mind and habit suitable to the estate of my husband, and adorn myself with that which may become a modest woman to wear. Assist me, oh Lord, that I may

with his consent, prudently and with discretion, govern his family, and carefully mind that nothing be wasted, nor permit any evil to be committed in his house.

Furnish me, oh Lord, with those gifts and graces which the royal preacher described in a good woman, and endue me with such a care in the education of my children, as belongs unto my part to perform, that I may live and rejoice to see the prosperity of them in this life, and after this life is ended, grant that we all may be received to Your eternal Kingdom, through Jesus Christ our Lord. Amen.

The Child's Prayer.

Most gracious God, to whom the child's obedience to the parents is always acceptable, but their disobedience most displeasing, I humbly beseech You to remove far from me the horrid sin of disobedience and rebellion against my parents. Oh, give me grace to observe them with all diligence in duty, obey them in all lawful commands, and aid and assist them in all their necessities. Give me grace to receive all their reproofs patiently, and not to perplex them by stubbornness and bad courses.

Suffer me not to scoff or deride at their age or infirmity, but rather supply their wants, and cover their weaknesses. Forgive, oh Lord, the many offenses I have committed against them, increase their days, and preserve them sound in body and mind; let them see their children's children, to their comfort and Your glory; let them govern me, and the rest of their family, with prudence and good example, that when this life is ended, they may depart from here in peace, and come to Your Kingdom unspotted, through Jesus Christ. Amen.

The Widow's Prayer.

Oh almighty God, who has promised to be a Father to the fatherless, and a Husband to the widow, let Your tender eye of compassion look down upon me, and my children; preserve me and them from all

oppression and wrong, and relieve us, we beseech You, in all our necessities.

Bless, oh Lord, that small portion You have lent me, for a competent maintenance of me and mine. Oh, let it be like the widow's barrel of meal, never to waste, and like the cruse of oil, never to fail. Dispose our hearts to all obedience, and give us grace to walk worthy of You, and Your mercies which we daily and hourly receive. And lastly, in all our afflictions, let me put my whole trust and confidence in You, and praise Your Name forevermore. Amen.

The Orphan's Prayer.

Oh almighty and most merciful Father, You have promised that when my father and my mother forsake me, You, oh God, will take me up. Oh Lord, I am now, by Your appointment, deprived of my parents, who under You, were the only stay I had in this world. Be, oh Lord my God, my Father and my deliverer, teach me to seek You early, and endue me with Your grace, that I may be obedient to those whom You are pleased to place over me.

Make me to remember You, my Creator, in the days of my youth, that I may lead my life according to the rule of true godliness. Govern and guide, I beseech You, all my actions, preserve my body in health, and my soul from all evil thoughts which may molest it. Add unto me length of days, grace and virtue, and guide my feet in the way of peace. Amen.

A Prayer for a Young Man or Maid.

Most gracious God, vouchsafe to me Your heavenly grace now and at all times; more especially in this most dangerous part of my life, when the heat of youth, and many temptations do surround me. Oh preserve me, I beseech You, as the apple of Your eye, and though the flesh strives against the spirit, yet do exercise Your power and strengthen my imbecility. Stifle sin in me at the beginning that it

arise not up to a habit, and prevent in me all evil and unworthy thoughts against Your divine Majesty.

Oh Lord I recommend unto You my soul as a child that can of itself do nothing. Defend me from all enemies spiritual and temporal. Keep my soul, and body, pure, chaste, and undefiled, that I offend not either in thought word, or deed. Give me grace, oh Lord, to obey my parents, and those to whose tuition I am committed; and grant that if You shall be pleased to call me to the honorable estate of matrimony, I may be joined with one, with whom I may serve You, in peace and holiness, all the days of my life. Amen.

A Prayer for a Servant.

Oh holy, and blessed Lord God, who took upon You, the form of a servant, and was obedient unto death, even the death of the cross, that You might work the salvation of all people, as well bond as free. You have been pleased to call me to the state and condition of a servant, below many others in the world. Oh, make me humbly submit to it, and always praise and magnify Your holy Name that You have given me health and strength of body to perform my duty.

Lord cast forth all murmurings and repinings in me, and all envy at the prosperity of others. Endue me with meekness and humility, and deliver me from the slavery of sin, that I may be made a servant of righteousness. Teach me to understand my duty, and to reverence those whom I serve, accounting them worthy of that honor which appertains to them. Preserve me from pride, unseemly passions, or disrespectful behavior towards my superiors; quicken my diligence in business, and grant that whatever I shall take in hand, I may not do it with eye service, but in singleness of heart; and obtain Your grace and favor forevermore. Amen.

A Prayer for the Fruits of the Earth.

Most gracious God, Your works are to be wondered at through the world; You make the grass to grow for the cattle, and herb for the

service of man. You bring forth food out of the earth, and bless the increase of it. Look down, oh Lord, I beseech You, upon all the dwellers upon earth wherein we inhabit, that our land may become fruitful and yield forth plenty in its proper season.

And oh You who opens Your hand, and fills all things living with good things; fill our hearts with wisdom, and all Christian virtues, that we may bring forth abundantly the fruit of good works, to the honor and glory of Your holy Name. And as You crown the year with Your goodness, and Your clouds drop fatness, so grant that we may evermore praise You for all Your mercies, from whom comes every good and perfect gift, to whom be ascribed all honor, power and glory, now, and forever. Amen.

A Prayer for Seasonable Weather.

Oh Lord God, who for our sins are justly displeased at us, and do now chastise us by keeping back Your rain from watering the earth; whereby we are in danger of losing the diligent labor of our hands. Pardon, oh Lord we humbly beseech, our high provocations, and accept of our hearty and true repentance, and favorably and mercifully forgive all our transgressions committed against You.

Shower down again Your blessings of rain upon the earth, and water it, oh Lord, that it may be softened and replenished. But let not immoderately the floods overflow us, nor the seed be spoiled under the clod, but let Your loving kindness renew the face of the earth and make the green pastures rejoice. Harken unto the cry of the poor and needy, and though we eat our bread in the sweat of our face yet punish us not with the scarcity of it, which is the staff and support of our lives. Lord prosper all our labors, and let us with moderation enjoy the fruit of it, this we beg for Your Son's sake, our blessed Lord and Savior. Amen.

A Thanksgiving after a Good Harvest.

We bless and praise Your holy Name, oh Lord, for sending us rain from heaven, and fruitful seasons, whereby You have filled our hearts with food and gladness. You have made the grass to grow upon the mountains, and given food to the beasts of the field, and have filled us with the finest of the wheat flower, You have given seed to the sower, and bread to the eater, and have loaded the earth with Your bounty, that our barns might be filled.

Blessed forever are You, oh Lord, and magnified be Your Name for these and all others this benefits which You from time to time have bestowed upon us. Oh, that our hearts may overflow with love, and our tongues with expressions of thankfulness to You. Grant that we may never forget nor abuse Your loving kindness towards us, but by a sober and charitable use of these Your mercies, we may be made fit for a continual supply of them, and at the last be made heirs of Your glorious Kingdom. Amen.

A Prayer for a Woman with Child.

Oh God, the Creator and preserver of all things, who in the beginning did place mankind in unspeakable happiness, and had there continued, had not our first parents broken Your divine precepts given them in paradise, so that the Earth for their sakes was accursed; and unto us the daughters of Eve for our transgressions You have allotted most grievous pains and torments of body in bringing forth children.

Lord, extend unto me, and to all women Your mercy, mitigate the torments thereof, that we may be able patiently to endure the pains of our travel at the hour appointed. And make that easy and light to us, which our defects have made heavy and burdensome; and that wherewith I am now laden, may graciously be delivered from my frail body. And send us all, good Lord, a safe deliverance, that we may be made joyful and happy mothers.

Vouchsafe unto me and to all that have conceived with child strength to bring forth that which Your omnipotency has so wonderfully wrought in us, in our greatest perils, oh Lord help us, and mightily deliver us. Let Your power, might, and love, be no less manifest in the delivery, then in the forming of Your creature, that being through Your goodness, made a joyful mother I may obtain my perfect strength again, and live to praise You forevermore. Amen.

A Prayer for a Woman Near the Time of her Travail.

Oh God most holy, the speedy helper of all those who rely upon You, by Your almighty power I was formed, and fashioned in the womb, by Your tender care I was brought from there, and by Your merciful providence, I have been preserved even to this moment to laud and magnify Your holy Name, and implore Your never failing aid in this approaching time of my necessity. Oh, be not far off from me when trouble is near at hand, but hear my voice and save me when I call upon You! Mitigate my pains or endue me with patience; and support my spirits in that great conflict.

Lord perfect what You have begun, and what You have wrought in secret. Bring forth, I beseech You into Your most marvelous light, that we may all behold the wonders of Your wisdom and extol Your power. Oh Lord, in You alone do I humbly place my confidence, for You have redeemed me, oh Lord, God of truth. I wholly resign myself unto You, beseeching You to have mercy upon me, and whenever You shall be pleased to call me from this life, Lord fit me for a better, where all sorrows and tears shall be done away, and everlasting joys possess our hearts forevermore. Amen.

The Midwives Prayer Before Deliverance.

Most gracious God, who by Your never failing providence have kept me even from my mother's womb to this moment, and have now deputed me the unworthiest of all Your servants to this great office, for a help and comfort, in that great pain and peril of child birth, be

with me, oh Lord, I beseech You, and assist me in this great work, which I am now ready to undertake. Prosper, oh Lord, the work of my hands. Oh, prosper I beseech You, my handiwork.

Oh put Your fear into my heart, that I may be as sincere to the poor as to the rich, to save life and not to destroy. Let me not be too timorous, nor too violent, but endue me with those virtues and graces, which You know most convenient for me, and give a blessing to this undertaking, preserve me I humbly beseech You, in the dangerous times, from contagion, infection, or any bodily diseases, which may be received from sick persons.

And as You have by Your almighty power made her conceive, and have now even brought it to the birth, so give her strength also to bring forth. Support her spirits in her labor, bless the endeavors of those who are present with her, preserve the life of that which struggles in her womb to be delivered. And let us behold the operation of Your hands, to all our joy and comfort. Lord, hear our prayers, and let our cry come unto You. Save her, and help her, we humbly beseech You, oh Lord. Our Father, etc.

A Thanksgiving After Deliverance.

Forasmuch as it has pleased You, oh Almighty God, of Your gracious goodness, to ease me of my pains and deliver me of my burden, and from the great danger and peril of childbirth, I here humbly prostrate my soul and body before You, to be unto You a reasonable, lively, and living sacrifice, holy and acceptable in Your sight, giving Your divine Majesty infinite and unfeigned thanks for this Your gracious preservation of me, and delivering me out of this great danger of death, under which I might have perished, had not Your mercy and goodness embraced me on every side.

To You alone, most heavenly Father, be given and ascribed all praise and thanksgiving, now and forever; as You have been graciously pleased to give me a child, so Lord, give me Your grace which is

sufficient for me, to devote and consecrate it wholly to You, and Your service; to this end work mightily in it, by Your Holy sSpirit, sanctify it from the womb, not while it hangs upon the breasts, but so long as it shall breathe in the land of the living, until You translate it from here to reign with You in Glory. Amen.

A Prayer for One Near Any Temptation.

Oh merciful God, You exercise Your children with sundry trials and temptations, leaving them to themselves, as You did Hezekiah, to the end that he might see his frailty; some like St. Peter, You exposed to the boisterous winds of Satan's winnowings; and others, like St. Paul, to the blows of the adversaries vehement buffetings. Oh God, Your only Son You did not exempt from Satan's sharpest and stoutest trials, when You conducted Him into the wilderness to be tempted of the devil.

If You, oh Lord, should permit me in like manner to be tried and tempted, suffer me not at any time to be overcome, but hold me up by Your almighty power, animate by the presence of Your blessed Spirit, and let Your grace be ever sufficient for me, whereby I may foil my enemy, and in the end get the victory; detect his policies, discover his subtleties, defeat his doings and dealings which are against me; to this end endue me with such wisdom, as may make me foresee his stratagems, such vigilance as I may avoid his snares, which he prepares for my soul's destruction.

Let no temptation take me, but what is common to man. Try me not above my strength, but with the temptation make me a way to escape. Let me never yield to the motions of Satan, suggesting unto me death or desperation, but grant me patience to expect the hour of my departure, my souls separation, the dissolution of my body, and deliverance from the misery of this wretched world. Let my trouble be without distress, my perplexity without despair, my persecution without forsaking, and my casting down without destruction. If tears

fall from my eyes, in Your good time wipe them away, and preserve them in Your bottle, that they may be precious in Your sight.

Oh Lord, if You leave me for a while, draw near again unto me in great compassion; cover my head in my spiritual conflicts. Let Your love be my banner, Your faithfulness and truth my shield and buckler; let no trial surprise me, but give me a right judgment, that I may count it all joy when I fall into divers temptations. Oh, let not my heart be hardened by them, as the Israelites were who provoked You in the wilderness, but sanctify all Your visitations unto me, that I may be bettered and reformed by them, that my faith being tried, patience may have her perfect work in me entire, lacking nothing.

I know, oh Lord, in all Your temptations You ever have one end, and Satan another. You try me to the end, that being faithful, You might give me a crown of life, but Satan seeks to seduce me to wickedness; but oh Holy Spirit, You preserver of all men, keep me by Your grace, and strengthen me by Your power. Be present with me, and president in me, and as Your sufferings abound in me, so let Your consolation much more abound; and in the midst of my greatest agonies of mind, let Your comforts refresh my disquieted soul.

Lord, let Your mighty hand, and stretched-out-arm, be now and always my defense, Your mercy and loving kindness in Christ Jesus Your dear Son, my salvation, Your true and holy Word my instruction, Your grace and Holy Spirit my comfort and consolation.

The peace of God which passes all understanding, keep my heart and mind in the love of God, and of His Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, Son, and Holy Ghost, be with me, and remain with me and mine, and with the whole church of God, from this time forth, and forevermore.

God be merciful unto me, and bless me, the Lord lift up the light of His countenance upon me, and be merciful unto me, and grant me His everlasting peace. Amen.

A Prayer for One Afflicted in Mind.

Oh Father of mercy, and God of all consolation, vouchsafe I beseech You, relief and succor, unto me a wretched sinner, who am much tormented in mind, and afflicted in conscience. Lord, I am afraid of Your judgments, and the severe threatenings written in Your Law against those sins I have committed, but, oh Lord, break not the bruised reed, nor quench the smoking flax. Wound not my humble and contrite heart, but revive my spirit that goes mourning all the day long. Though Satan thinks You have smitten and forsaken me, yet frustrate his hopes and expectations; leave me not destitute of Your grace, as a prey unto the enemy of my soul, but mightily preserve, and evermore defend me.

And though my conscience accuses me, my memory witnesses against me, and my reason condemns me. Though I am overwhelmed in discomfort, and have lost the voice of joy and gladness, and have neither worth to appease Your wrath, nor patience to endure Your trial, yet send me, oh Lord, the comfort of Your Holy Spirit into my heart, that I may not be swallowed up with overmuch heaviness, but may rejoice in You with joy unspeakable and full of glory. Open, and set open, the gate of Your mercy, to the greatness of my misery, for my mind is sorrowful, my heart heavy, my spirit is oppressed, my words are stopped with sighs, and my complaints watered with tears.

In executing Your Judgments, Lord, remember mercy, try me not lest I be condemned; weigh not my offenses, but pardon my offenses; sanctify all those means unto me which may afford me relief, as prayer, conference, meditation, reading and hearing of Your word, and receiving the sacrament of the body and blood of Your Son, and my alone Savior and Redeemer; mitigate my extremities, abate my fears, and moderate my afflictions. Let not night visions, like Nebuchadnezzar's, make me afraid, but when I awake, stay me with flagons, and comfort me with apples, Your precious promises, which are pleasant to the soul.

Rectify my understanding, as in the days of old, and drink no longer unto me in the cup of affliction, but in the chalice of refreshing, that I may pay my vows unto You, and call upon Your Name in the sight of all Your congregation; but if it be Your good pleasure to try me, and not take away this cup from me, confirm my faith, and continue unto me that hope which is to be revealed. To this end, cause me with the eye of faith to look up to You, who chastises me, and wait for the appointed time of my delivery out of all my troubles.

Lord, suffer me not to be swallowed up with despair, but vouchsafe me a full assurance of Your mercy, that You will never leave me, nor forsake me, but will be in life my God, in death my deliverer, and after death my eternal rewarder. Lord hearken, and incline Your ear unto these my requests for Your Son's sake, my only Lord and Savior. Our Father, etc.

The grace of our Lord Jesus Christ, the love of God the Father, and the most comfortable fellowship of God the Holy Ghost, be with me, bless, preserve and keep me, both in soul and body, in goods and good name, in life, health, peace and godliness, together with Your whole church, and all that appertain unto me, now, and forevermore. Amen.

A Prayer to be Used in Behalf of One Troubled in Mind.

Almighty God, the only guide and comfort of our souls, and to whom alone we fly for succor in all afflictions; oh Lord we presume now to appear before You in behalf of this Your afflicted servant, support him I beseech You, in his greatest conflicts, silence and appease his troubled spirit, that he may quietly hearken to Your blessed words of, Come unto Me all you that labor, and are heavy laden, and I will give you rest.

You have solemnly proclaimed, oh Lord, in Your Holy Scripture, that You do not delight in the death of a sinner, but rather that he should turn from his wickedness and live. Oh, make him with joy feel his

soul turning to You, since no satisfactory comfort can be acquired but only in Your love and favor which to all Your servants is better than life itself; We beseech You, speak peace to his conscience and say unto him and all that are here present, that You are our salvation.

Endue him with Your grace, give him peace of conscience, and joy in the Holy Ghost. Oh, give him the comfort of Your help again, and establish him with Your free Spirit. Quicken him, oh Lord, for Your Name's sake, and for Your righteousness' sake bring his soul out of this trouble. Put gladness into his heart, and restore him again if it be Your blessed will, that he and we may evermore rejoice in You, who are the Father of all mercies and the God of all consolation, to whom be glory and praise now, and forevermore. Amen.

A Prayer to be Used by a Sick Person.

Oh God, my Creator and preserver, You have made me after Your own image, in knowledge, holiness, and righteousness, but I have sinned, most holy Father, against heaven, and against You, and am no more worthy to be called, or reckoned amongst Your children; for this image of Yours I have defaced. I have filled my understanding with ignorance, my will with stubbornness, my affections with perverseness, my heart with deceitfulness, and my whole life with disobedience; ever since I drew my breath, I have drunk iniquity like water, so that I can expect nothing but death, and to be arraigned at the bar of Your justice, there to receive an irrevocable doom.

But oh most merciful God, for Your dear Son's sake, blot out all my offences, and receive me graciously; enlarge my patience to endure Your trial, and lay no more upon me than I am able to bear. Give a happy issue unto all temptations, and make a way for me to escape, and in the end, grant me a full deliverance. As You have made me of dust, so You can take from me my breath, and cast me forth again to that earth from whence I was taken; but I humbly beseech You, for to spare me a little, that I may recover my health and strength, before I go from here, and be no more seen.

I confess, oh Lord, there is no soundness in my flesh, because of Your displeasure, nor any rest in my bones; by reason of my sin; my heart pants, my strength fails, and my beauty consumes away like a moth fretting a garment. Oh Lord, if it be Your holy will, ease my agonies, mitigate my extremities, be mindful of my sorrows, and be merciful unto my sins; redeem my life from destruction, strengthen my weakness, heal my malady, and cause me again to walk before You, in the land of the living, but if You have determined to call me from here, Your will be done; grant me patience under Your correction, and a lively faith in the all-sufficient and efficacious merit of Christ my Savior; seal unto me a free, and a full pardon of all my sins, in the blood of Your dear Son, and say unto my soul, that You will be my salvation.

In affiance of Your merciful absolution, cause me to confess my iniquities, and fill my heart with such a godly sorrow, as may work my repentance unto salvation, never to be repented of; sprinkle me with the blood of Jesus, and purify me from my daily pollutions, that being washed, justified, and sanctified, I may be presented unto You, without spot or wrinkle; let nothing separate me from the love of You, grant me Your preserving grace, that dying, Your angels may convey my soul into Abraham's bosom, there to reign with You, world without end. Amen.

A Prayer to be Said by the Friends of the Sick.

Oh Lord, our God, and great Creator, You made us innocent, but by sin we have brought death and destruction upon ourselves, for we have profaned Your Sabbaths, contemned Your ordinances, cast Your Word behind our backs, lived in all sin and sensuality, spiritual slumber and security, so that You might justly cut us off from the land of the living, and give us our portion with hypocrites, where there is weeping and gnashing of teeth.

But, oh Lord, for Your mercy's sake, and for the merits of Your Son spare us a little, and give us space of amendment, before we go from

here, and be no more seen. Correct us in Your mercy, and not in Your justice, lest we should be consumed and brought to nothing; while we live, teach us to die daily, to mortify the deeds of the flesh, and to contemn the world, with the vanities thereof; wean us from inordinate self-love, that we may not endear ourselves too much to these transitory lives of ours, but may be ready and willing to depart, when it shall stand with Your good pleasure to call for us. Take away from us the bitterness of death, and sweeten by the cross of Christ these waters of Marah, that we may sigh and lament in ourselves, desiring to be delivered from the bondage of corruption, into the glorious liberty of the sons of God.

Let our lives, and the life of this Your sick servant, be now and ever precious in Your sight, look mercifully upon him that is grieved with sickness. Lord, if You will, You can make him whole. Send him therefore help and health from Your holy place, and evermore mightily defend him; let the enemy have no advantage against him, nor the wicked approach to hurt him, but be present with him, strengthen his faith, increase his patience under Your correcting hand, raise him up from his sorrowful bed, and if You are pleased longer to exercise him, lend him strength to endure Your trial.

But if You have determined to take him from here, Lord, certify unto him how long he has to live, make him to know his end, and the measure of his days, that by prayer and repentance, he may provide wisely for his last end, and be found of You in peace, and enjoy everlasting happiness; dispose his meditations aright for mortality, and at that last hour, make him to deny himself in renouncing his justification by any inherent worth or righteousness, and in all sorrows and sufferings let Your comforts rejoice his soul.

To this end, mortify in him the corruption of nature, quicken him with the soul of new life, and establish him with Your free Spirit; purge his heart from all worldly thoughts, and his mind from carnal desires, motions and affections. Wash his soul and body with the blood of Christ, and sanctify him throughout in spirit, soul and body,

with the grace of Your Holy Spirit, that departing in the true faith, not casting away his confidence, nor hope of rejoicing, in full assurance of a blessed resurrection, he may have boldness in the day of the Lord Jesus, and so pass from death to life, and be ever with You to behold Your glory; grant this for the sake of Your dear Son, our Lord and Savior. Amen.

Another Prayer to be Used by Those Who are about the Sick.

Oh Lord our God, You are the judge of all the earth; we dust and ashes, vile and miserable sinners, do here in all humility cast down ourselves before You for our sins, which are the occasion of all the evil of punishment You inflict on the sons and daughters of men. Lord hear us, and forgive whatsoever is past, and grant that we may forever hereafter serve and please You through newness of life, walking before You in holiness and righteousness all our days; and because the days are evil, give us grace to redeem the time, that numbering our days aright, we may apply our hearts unto true wisdom; make us constantly to eschew evil and do good, to seek peace and ensue it.

Look with Your eye of mercy and compassion upon this Your servant, who is grieved with sickness. Sanctify this Your visitation unto him, that those graces which You have begun to work in him, may be strengthened, increased, and by degrees perfected; restore unto him the voice of joy and health, that the bones which You have broken may rejoice. And seeing we have need of patience, send this Your servant such a degree of patience and confiancy, that he may continue Your faithful soldier and servant unto his life's end. Work in him a sense and feeling of sin, and true sorrow for the same, which may cause repentance unto salvation never to be repented of.

Oh Lord, if it be not Your good pleasure to raise him up from his bed of languishing, prepare his heart for death, and his soul for heaven, and wash away his sins in the blood of Jesus; wean his affections from the love of this world, and set them on those things which are

above, that being absent from the body, he may be present with You, oh Lord. Repair in this Your servant Your own image, and renew it in knowledge, holiness, and righteousness, that You may acknowledge him for You; raise him up from the grave unto the resurrection of life, and forever satisfy him with Your likeness, and transform him into the same from glory to glory. Amen.

A Prayer to Recommend the Soul to God When it is Departing the Body.

Oh most gracious God, we commend into Your holy hands the soul of this Your servant, beseeching You to defend it from all evil, and from Your wrath, which he has deserved; let Your holy angels receive this soul from this ruinous habitation of clay, and carry it unto the bosom of Your dear Son. Oh, say unto this soul, this day shall You be with me in paradise, and fear not, for it is My Father's pleasure to give you a kingdom.

Give unto his decaying body, a blessed and a glorious resurrection, to his weary and afflicted, his penitent and redeemed soul, a portion in the blessed sentence of the right hand among the happy children of Your Father, who shall receive the Kingdom prepared for them from the beginning of the world. Let his soul dwell in heavenly mansions, be supported with Your hope, comforted with a holy conscience, rejoice in a confirmed pardon, be recreated with the visitation of angels, and be arrayed in white to follow after the Lamb whithersoever he goes.

A Prayer for a Soul Departing.

Oh Lord, remember the good things which by Your grace, and by the inspiration of Your Holy Spirit, Your servant has performed, and remember not his evil deeds, nor the frailties of his youth, which by the weakness of the flesh, and the temptations of Satan, and the vain contingencies of this world, have afflicted and humbled his poor, but penitent soul. Oh God, remember Your only Son did die for these,

and Your blessed Spirit occasioned the other; and for whom You have given Your Son and to whom You have vouchsafed to give Your Spirit, give Your eternal pardon, and Your everlasting glories, through Jesus Christ our Lord. Amen.

A Thanksgiving after Recovery from Sickness

Omnipotent Lord God the author of life, who brings down to the grave and raises up again, I most humbly confess to the glory of Your infinite majesty, that if You had not out of Your tender compassion blessed and sustained me in my sickness, I should have gone down to the gates of death; but it was Your goodness, and loving kindness to spare and deliver me from all dangers. Let me forever praise and glorify Your holy Name for this and all other of Your mercies towards me.

You are gracious when You smite me, but I cannot express Your infinite sweetness, when You relieve my necessity, when You sustain my sorrows, when You deliver me from Your wrath, when you hear my prayers, and when You pour Your benefits upon me. Oh, give unto me Your unworthy servant a thankful heart, and obedient and loving spirit, a carefulness of my duty, charity, and humility, zeal of Your glory, and a submission to Your divine will and pleasure: that serving You in all things, I may be conducted at last to Your heavenly Kingdom.

Teach me always to remember my latter end, and that this life is but a shadow, that declines, and withers like grass. But You, oh Lord shall endure forever, for You are the same, and Your years shall have no end. Bring me by an unchangeable love and obedience to You in all the changes and chances of this mortal life; for His sake who loved me, and gave himself for me, even Your Son, and my alone Savior. Amen.

A Prayer Before a Journey.

Oh most gracious and merciful Lord God who are a God afar off, as well as near at hand, be pleased to send Your holy angel before me Your servant, to defend me in this my journey from the heat of the day, and the cold of the night, from the arrow that flies at noon, and the evil spirits that walk in darkness, from errors and falls, from precipices and fracture of bones, from robbers, evil intentions, and bad accidents, from violent weather, and violent fears, from all impressions of evil men, and evil spirits. Let this Journey be safe and useful to me Your servant, comfortable to my relations, and holiness to Your great Name.

The Lord bless me and keep me, the Lord make His face to shine upon me, and be gracious unto me; keep me from all evil, and lead me into all good by the conduct of Your good Spirit. Let Your providence and love, be my defense and security, Your grace be my portion, and Your service my employment; do, oh Lord, go in and out before me, and keep me in all my ways, and lead me in Your paths: bring me back again in peace and safety, and prosper all my innocent and holy purposes; and when the few and evil days of my pilgrimage are ended, do, of Your infinite mercy, bring me to the regions of holiness and eternal peace, through Jesus Christ our Lord. Amen.

A Thanksgiving After a Journey.

Oh God, the great Creator and preserver of all men, I give You humble and hearty thanks for Your great mercies shown unto me, all the days of my life; how often, oh Lord, have You turned away Your face from my sins, and made as if You perceive them not? How often might You have withheld Your hand of preservation from me, and yet Your patience has extended so far towards me, that You have suffered no prejudice to befall me? And as I owe You infinite thanks for Your former preservations, so now I am further obliged to You, that You have at this time not only guided me to the place, whither I designed to go, but have also brought me back in safety, and in my absence have preserved all things unto me.

Give me Your grace, oh Lord, to be always mindful of these, and all other mercies towards me, and make me truly thankful unto You for them; and grant that as by this Your mercy I have well finished my affairs abroad, and am returned safe to this my temporal habitation; so grant that my spirit after this pilgrimage here on earth, may return to Your heavenly mansion, and there dwell with You forever, and that for the sake and merits of Jesus Christ, my Lord and Savior. Amen.

A Prayer Before a Voyage.

Oh eternal God, even the God of our salvation, the hope of all the ends of the earth, and of those who remain in the wide ocean; under the shadow of whose wings we are always secure, and without whose protection we cannot expect safety; I have been, oh Lord, preserved by You until this moment from many dangers, for which I have not expressed my thankfulness in acknowledging those daily blessings I have received from You; but oh Lord, forget and forgive those manifold sins which I have committed against You, and blot them out of Your book of remembrance.

Purge me, oh Lord, I beseech You from all vile affections, and grant I may bring forth the fruits of the Spirit. Go along with me with Your blessed Spirit in this my voyage, preserve me from pirates, robbers and enemies, defend me from rocks, sands and shelves, and keep me from thunder and lightning, storms and tempestuous weather, or any other danger that may dismay me. To You, oh Lord, I commend my body and spirit, to dispose of me according to Your holy will and pleasure; if You are pleased to call for my life upon the surface of the waters, I know Your almighty word can command the sea to give up her dead at the last and great audit.

But if You have determined to bring me safe to my desired haven, give me Your grace which is sufficient for me to walk according to Your holy will in all things; make me to lay hold of eternal life, which as the anchor of hope, is both sure and steadfast; keep me from all

temptations ghostly and bodily, and from sudden death, and in Your good time bring me to the land of the living, there to reign with You forevermore. Amen.

A Thanksgiving After a Voyage.

Oh immortal God, I have seen Your works, oh Lord, and Your wonders in the deep; You spake the word and the stormy wind arose, which lifted up the waves thereof, but when we cried unto You, You made the storm to cease, so that the waves thereof were still; then did we rejoice because we were at rest, and You brought us safe to that haven where we would be. Oh, that men would therefore praise You, oh Lord, for Your goodness, and declare the wonders You do continually for them.

I bless Your holy Name, for conducting me through those many dangers which encompassed me, and praise Your mercy that the deep has not swallowed me up, and that I am not gone down into the place of silence. I also praise Your holy Name, and admire Your loving kindness towards me, that You have not delivered up my body and goods as a prey into the hands of unreasonable men, but have brought me to my desired haven, and at last have returned me back in safety to my habitation.

Oh let me never forget to pay those vows I made to You, when I was in trouble; but give me an awful sense and apprehension of Your great power, and possess my soul with a true reverence of Your divine Majesty; that I may evermore serve You in holiness and righteousness all the days of my life. Endue me with Your Holy Spirit that I may become acceptable in Your sight, and may be fitted at length for future glories this I beg for Your Son Jesus Christ's sake, my only Savior. Amen.

A Prayer in a Storm.

Oh Lord, our God, You have commanded us in the day of calamity to call upon Your Name, and You have promised to hear us. Lord, I fly

unto You, who are a sure refuge. Your floodgates are opened, and the floods lift up their lofty waves. But You, oh Lord most high, are mightier than the noise of many waters; yes, than the mighty waves of the sea: You can in a moment if it stand with Your divine will and pleasure, rebuke the winds and the sea and this storm into a calm.

I know I justly deserve, to be cast away and utterly to be rejected by You; but Lord, save us or else we perish. Accept my unfeigned sorrow for all my sins and transgressions, and endue me with a steadfast resolution to forsake them. Be merciful unto us, oh God; be merciful unto us, and save us from perishing in these deep waters. Oh, refresh us with Your mercy and that soon, lest we go down into the place of silence. Oh, comfort us in this great distress, that though the sea rage and swell, our hearts may be quiet and still in this time of our disconsolation.

And as I earnestly desire to be protected from this great peril and danger which now terrifies us, so I earnestly beseech You, that You will forever fill my heart with such an awful dread of Your majesty, that I may fear Your Name and praise Your power in the great congregation; awake my dull and drowsy soul, from the sloth of sin, and renew a right spirit within me; fill me with the gifts and graces of Your Holy Spirit, that I may live the life of the righteous, and never forget Your loving kindness. Save us now from death I beseech You, from the merciless waves who are now ready to swallow us up, and bring us home in safety for Your Son Jesus Christ, His sake, our only Lord and Savior. Amen.

A Thanksgiving after a Storm.

I praise and glorify Your holy Name, oh Lord, for all Your mercies and blessings vouchsafed unto me, especially for this Your last great deliverance, wherein I was encompassed in that wide ocean, whom You have set bounds and limits to. If You, oh Lord, had not been on my side, the sea had swallowed me up quick, and I had gone down into the deep of silence; but You have been my God and my deliverer,

and have put a new song into my mouth, even a song of praise, and thanksgiving unto my God.

I acknowledge, oh Lord, that You are the God of all the earth, and of those who remain in the broad sea. Blessed forever, and magnified be Your Name, that You have not cast me out of Your sight, nor turned Your mercy from me. I have escaped Your raging sea, and the noise of the proud waves has done me no harm. If Your Almighty providence had not protected me, the streams had gone over my soul. But the stormy wind and tempest I have narrowly escaped, the storm is ceased, and I am safely delivered.

And now what shall I render to You, oh Lord, for this and all other of Your great benefits? I will offer up unto You, the Sacrifice of thanksgiving, and will pay those vows I so solemnly made unto You when I was in trouble. I will evermore remember, that my help is in the Lord who made heaven and earth, and that You are that God that can and will deliver me. Let this Your mercy and lovingkindness never depart my memory, but let me praise Your goodness and sing of Your power, unto my life's end. Amen.

A Prayer in Time of Thunder and Lightning.

Oh most mighty, and terrible Lord God, before whom the earth shakes and the heavens drop at Your presence; You overturn the mountains by the roots and remove them in Your anger. You do great things and Your ways are past finding out; yes, You do wonders without number. Your voice, oh Lord, is very powerful, full of majesty, that it rends the air, and casts forth flames of fire. You can, oh Lord, at this time, tear us in pieces, and none can be able to deliver us, for there is none but You alone that delivers after this sort.

Oh, who would not dread Your all-glorious Name, oh Lord? Who would not stand in awe of Your majesty? Who would not fear Your Judgments, when You shoot forth Your arrows of thunder and lightning? It is of Your mere mercy, oh Lord, that we are not at this

time consumed, but that Your tender compassions fail not toward us poor, but miserable sinners. The blast of the breath of Your nostrils, can drive us like chaff before the face of the wind, and chase us into the bottomless pit, from where there is no redemption.

But Your eye, oh Lord, has spared us, and we are yet alive. O, make us living monuments of Your mercy, that we may work out our repentance unto salvation, and let it be such a repentance never to be repented of. Possess my heart with such a fear and a love of You, that I may tremble at Your Word, and melt at the sight of Your judgments. Deliver me, I humbly beseech You, in that great day of Your appearance, and let me not be in the number of 'Depart, you cursed,' but among those whom You call, 'Come, you blessed of my Father, inherit the Kingdom prepared for you.' This I humbly beg for Your Son's sake, our only Lord and Savior. Amen.

The Mariner's Prayer.

Oh God, the great Creator of heaven and earth, You do whatsoever You please in the sea, and in all deep places. I, the most unworthiest of all Your servants, am at this time called upon to behold Your wonders in the deep, and to perform my duty in great waters. Guide me, I beseech You, in all times and in all places; be our skilful pilot to steer us, and protect us from all dangers, and rebuke the winds and the seas when they molest us. Preserve our vessel from being rent by the loud cracks of thunder, or from being burnt by lightning, or any other accident. Keep us and save us from tempestuous weather, from bitter frosts, hail, ice, snow, or whirlwinds, and from captivity and slavery.

Teach me, oh God, to remember You my Creator in the days of my youth, to continually think upon You, and to praise Your Name for all Your mercies; bless all our friends, I beseech You, that are on land, and let their prayers for us be acceptable in Your sight, and grant that our next meeting together may be for the better, and not for the worse, even to the praising and magnifying of Your holy Name, and

the salvation of our own souls, in the great day of the Lord Jesus, to whom with You, and Your blessed Spirit, be ascribed all honor, power and glory, adoration and subjection, now and forevermore. Amen.

The Soldier's Prayer.

Oh most omnipotent Lord God, heaven is Your throne, and earth is Your footstool, and the whole host of heaven continually pays obedience to You. Oh Lord, I present myself before You, acknowledging my own vileness, but Your infinite goodness, my own weakness, but Your infinite power and majesty. Oh, You who teaches our hands to war, and our fingers to fight, endue me with a courage and resolution to run through those difficulties I may meet withal, and when any engagement presents itself for the public good of my king and country, then, Oh my God, animate me with that vigor and Christian fortitude, that I may overcome all those which oppose You, and Your people.

Preserve me, I beseech You, and bless me in all my enterprises. Save me from death, and cover my head in our day of battle. Prosper our arms with good success, make our religion and country, like the house of David, grow stronger and stronger, but let the enemy, like the house of Saul, grow weaker and weaker. Let no covetous desires, greediness of spoil, ambition, vain-glory, hatred, malice, uncharitableness, or anything that exalts itself against You and Your Kingdom. Ever take hold of me, keep me from all atheism, infidelity, blasphemy and profaneness; from all rioting, chambering and wantonness. Grant that I may do no violence to any man, nor accuse no man falsely, but be content with my wages, that whenever death approaches, I may joyfully, giving up the ghost, pronounce this saying, I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give unto all those which love and fear Him, and put their trust in His mercy. Amen.

The Magistrate's Prayer.

Oh God, You supreme judge of the world, You ordained man through Your wisdom, and gave him dominion over Your creatures, and authority to govern the world, according to equity and righteousness, and to execute judgment with all uprightness; You have appointed me a minister, oh Lord, and a judge of Your sons and daughters, but none can discharge so great a trust, without Your divine power and assistance.

To You therefore, oh Lord, do I humbly address myself. You are the fountain from where every good and perfect gift comes, and none can rule without Your wisdom guides them. Endue me, oh Lord, with that wisdom which is from above, which is first pure, and then peaceable. Inspire me with an understanding spirit, that I may discern between good and evil, between light and darkness, that I may be always ready to pronounce a just sentence in all causes; let the scales of justice be ever even, and let my eyes be blind, and my ears deaf, to all gifts or popular applause amongst men; suffer me not to bear Your sword in vain, but fill me with that zeal and courage, that I may be ready to punish wickedness and vice, but encourage true religion and virtue, so that at the last, when You shall be pleased to call me from here, I may give up my accounts with joy, and not with grief, and receive those blessed words which You have pronounced, of 'Well done, good and faithful Servant; enter into the joy of your Lord.' Amen.

A Prayer of a Debtor in Prison.

Oh God, the helper of the poor and needy, and all those who are in adversity; look down, I beseech You, with an eye of pity and compassion, upon Your afflicted servant, the place I am in is miserable disconsolate and comfortless, but withdraw not the light of Your countenance from me. Oh Lord, I confess I have abused all those mercies I have enjoyed, I have not employed that precious time You have given me to improve, but on the contrary, I have been

negligent and guilty of all profuseness. I have been worse than an infidel, in not making that provision for my family which I was obliged in justice to perform, neither have I paid those due debts which I became bound to do, therefore am I plunged into this depth of misery.

Divers ways I am apprehensive. I have highly offended Your divine Majesty, both in thought, word, and deed, for which I earnestly implore Your gracious pardon and forgiveness; I acknowledge Your divine goodness and mercy, that You have not snatched me hence, and sent me into everlasting burnings amongst the damned, but You have preserved me unto this moment, that I might live and praise Your great Name. My body, oh Lord, is now confined, but I beseech You enlarge my spirit, whereby I may offer up the sacrifice of prayer and thanksgiving with all cheerfulness, for all Your innumerable benefits, which I have from time to time received from You; dispose the hearts of my creditors to a free compliance, and enable me I beseech You to make them restitution, that whenever I shall be released, I may walk more circumspectly, and redeem that time I have so vainly lost. Bless all those whose charity have extended to my relief, or have sought to procure my liberty, and bring us all at last to Your heavenly Kingdom. Amen.

A Prayer of a Malefactor in Prison.

Oh most merciful God, You are holy in all Your ways, and righteous in all Your works. Vouchsafe Your grace, oh Lord, to a vile wretch and incorrigible sinner. I implore, oh Lord, that mercy which formerly I have abused, I sigh and groan now under the weight of my sins, and they are become a burden too heavy for me to bear. My presumptuous and wicked proceedings stick like so many arrows within me, and when with an awakened conscience I remember them, I am ready to sink down into the pit of perdition, and utterly despair of any mercy or compassion.

How brutish have I been, in hating instruction, and all manner of reproof. I have not obeyed the voice of my teachers, neither did I incline my ear to those who admonished me, but like the deaf adder I stopped my ears and adhered not to wise council. Your most holy Laws I have broken; Your Sabbath I have profaned by excess of drunkenness and all manner of riot and debauchery, which have been as forerunners of this crime, for which I stand now committed, and the hand of justice has overtaken me.

But oh Lord, I beseech You, have mercy upon me even for His sake who redeemed me and all mankind; accept of His atonement for my sins, and save my soul for Your mercies' sake; wash away all my sins in His most precious blood, and blot out all my offenses out of Your remembrance. Oh, show me some taste of Your tender mercy, whereby the fear of death may be abated, give me some assurance of a hope in You that when my day of dissolution comes, my unworthy soul may be received into Your heavenly Kingdom. Amen.

A Submission to the Sentence of Death.

Oh eternal God, in all humility of soul and body, I cast myself at the feet of Your divine Majesty; You are the sovereign judge of the all the world, and have fully pronounced against me and all sinners, that dust you are, and to dust you shall return, in obedience to Your divine justice, I wholly resign all the faculties of my soul and body to Your sentence pronounced against me, acknowledging it most just and due to me for those infinite sins I have committed against You.

Oh let it never slip from my memory, that bloody and shameful death of Your Son Jesus Christ, who after He had suffered in His soul unspeakable sorrows, and in His agony and bloody sweat offered up Himself a sacrifice for mine, and the sins of the whole world. Never let me never repine at what the hand of justice has decreed to my body, but let me by a sincere repentance, seek Your face to preserve my soul. The death I am to suffer is painful and even a shameful death; but You, oh my God can make my passage easy.

You, oh my God remembered the thief upon the cross; oh, remember me I beseech You in my last hour, and say unto my soul, this day shall you be with Me in paradise. Keep my heart and mouth from pronouncing words which may be offensive to Christian ears, but let me never be ashamed to confess Your holy Name, and to continue Your soldier and servant, manfully fighting under Your banner, unto my life's end. Strengthen me, oh Lord, in this great conflict, and show me the light of Your countenance forevermore. Amen.

A Preparation for Death.

Most gracious God, the fountain of all goodness, I bless and magnify Your holy Name, for all Your mercies extended to me and all mankind. I bless You for my being and well-being, from the hour of my conception, to the day of my nativity, from my minority to my riper years, and age of full strength, and even to this present moment. I praise Your holy Name for all the means of grace; and for the hope of glory, for my creation, redemption, preservation, and all the blessings of this life.

I magnify You for all Your mercies, in forgiving my infinite transgressions; for all Your patience and longsuffering towards me, I have, like the Prodigal Son, absented myself from You, and at my return You have received me graciously. Lord, I humbly beseech You, raise me up from the death of sin unto the life of righteousness, that being made a partaker of the death of Christ, and a follower of His holy life, I may be made a partaker of His Spirit, and of His promises.

Oh, let me never charge You, oh my God, foolishly, nor offend You by my impatience, and uneasy spirit, nor weaken the hands and hearts of those who charitably minister to my necessities, but let me pass through this vale of tears, and the valley of the shadow of death, with peace and safety, with a meek spirit, and a sense of Your divine mercies; grant this, eternal God, for the merits of Your only Son, my ever blessed Lord and Savior. Amen.

A Prayer for Pardon of Sin.

Oh most merciful God, who would not the death of a sinner, but rather that he should turn from his wickedness and live, have mercy upon me, and heal my soul, for I have sinned against You. I have committed iniquity with greediness, and have added unto sin daily and hourly. I have made resolutions and purposes of amendment, but in a moment I have started aside like a broken bow, and have returned to my former custom, like the dog to his vomit, and the swine to her wallowing in the mire.

But You are a God, gracious and merciful, pardoning iniquity, transgression and sin, and there is forgiveness with You, that You may be feared; therefore to You, oh God, I come like an ungracious child, but to a gracious Father; I come in all humility of soul and body, and appeal from Your throne of justice, unto Your mercy-seat. Mercy, good Lord, I beg at Your fatherly hands, for I acknowledge with grief of heart, and sorrow of spirit, that I have infinitely sinned against heaven, and against You, and am no more worthy to be called Your son.

Give unto me, oh Lord, a new heart, and a right understanding, that I may perceive the evil of my ways, and repent of all my transgressions. Lord, where iniquity did abound, there let Your grace much more abound; hide Your face from my sins, and blot out all my iniquities, and receive me graciously; and that for His sake who died for sin, and knew no sin; even that immaculate Lamb, Your dear Son Jesus Christ the Righteous, my only Savior and Redeemer. Amen.

Thomas Becon, 1511–1567

The Flower of Godly Prayers

The Prayer of our Lord.

Oh Lord God our Father in heaven, we your miserable children upon earth, beseech You mercifully to look upon us, and send us Your grace, that Your Name may be sanctified among us, and in all the world through the pure preaching of Your Word and true knowledge and understanding of the same, and thorough earnest charity in our daily conversation and living. Seclude graciously from us all false doctrine and evil living, whereby Your worthy Name might be blasphemed and slandered. Oh let Your Kingdom come and be great to all sinful and blind people, and such as be held captive of the devil and his kingdom, bring, Lord, to repentance and to the knowledge of the true faith in Jesus Christ Your Son. Strengthen us, Lord, with Your grace, to do Your will in life and death, in well and in woe, that our will may be always broken, offered up, and mortified. Give us our daily bread; preserve us from all covetousness and immoderate carefulness of the belly, that of You, we may be assured to have abundance of all good things necessary for us. Forgive us our trespasses that we may have a glad and a quiet conscience in You, in that we receive forgiveness of our sins, as we be willing to forgive all those who trespass against us. And lead us not into temptation, but strengthen us Lord with Your Spirit, to subdue the flesh to despise the world with the vanities thereof, and to overcome the devil with all his crafty assaults. And finally deliver us from all evil, both bodily and ghostly, temporal and eternal, for Yours is the Kingdom the power and the glory forever. So be it.

A Prayer for the Morning.

Oh heavenly Father, which like a diligent watchman, attend always upon Your faithful people, whether they wake or sleep, and mightily defend them not only from Satan, that old enemy of mankind, but also from all other adversaries, so that through Your godly power, they be harmless, preserved, I most heartily thank You, that it has pleased Your fatherly goodness, so to take care of me, Your unprofitable servant, this night past, that You have both safely kept me from all my enemies, and also given me sweet sleep unto the great comfort of my body. I most entirely beseech You, oh most merciful Father, to show You like kindness toward me this day in preserving my body and soul, that as my enemies may have no power over me, so I likewise may neither think, breath, or speak or do anything that may be unpleasant to Your fatherly goodness, dangerous to myself, or hurtful to my neighbor, but that all my enterprises may be agreeable to Your most blessed will, which is always good and godly, doing that, that may advance Your glory, answer to my vocation, and profit my neighbor, whom I ought to love as myself: that whensoever You call me from the vale of misery, I may be found the child not of darkness but of light, and so forever reign with You in glory, who are the true and everlasting light, to whom with Your dearly beloved Son Jesus Christ our alone Savior and the Holy Ghost that most sweet comforter, be all honor and glory. Amen.

A Prayer for the Night.

Oh Lord God and my heavenly Father, forasmuch as by Your divine ordinance the night approaches, and darkness begins to overwhelm the earth, and time requires that we give ourselves to bodily rest and quietness, I render unto the most hearty thanks for Your loving kindness, which has vouched safe to preserve me this day, from the danger of my enemies, to give me my health, to feed me, and so to send me all things necessary for the comfort of this my poor and needy life, I most humbly beseech You for Christ's sake, that You will mercifully forgive me, all that I have this day committed against Your fatherly goodness, either in word, deed, or thought, and that You will

vouchsafe to shadow me this night under the comfortable wings of Your almighty power, and defend me from Satan, and from all his crafty assaults, that neither he, nor any of his ministers have power over either my body, or my soul, but that although my body thorough Your benefit enjoys sweet and pleasant sleep, yet my soul may continually watch unto You, think of You, delight in You, and evermore praise You, that when the joyful light of the day returns according to Your godly appointment, I may rise again with a faithful soul, and undefiled body, and so afterward behave myself all the time of my life according to Your blessed will and commandment, by casting away the works of darkness, and putting on the armors of light, that men seeing my good works, may thereby be provoked to glorify You, my heavenly Father, which with Your only begotten Son Jesus Christ our alone Savior, and the Holy Ghost that most sweet comforter, live, and reign, one true and everlasting God, world without end. Amen.

The Confession of our Sins unto God the Father.

I am not able to express (oh, wretched sinner that I am) how grievously the burden of my sins oppress me, whithersoever I turn me, whatsoever I do speak or think, I perceive such corruption and wickedness, such abomination and uncleanness to reign in me, that it utterly confounds my conscience, and in a manner fetters me with the chain of desperation. No marvel. For my outward man is flesh, earth, ashes, dust, dung, and all that most vile is. My thought and disposition is altogether naught. Even from my very cradle, my heart is unclean, defiled with most filthy sin, lewd, and unable to be searched, for the manifold wickedness thereof, but of God alone. My works are abominable and loathsome in the sight of the most highest, yes, my very righteousnesses, if any I have, are even as a defiled cloth. Again my inward man has lost his former beauty. Instead of the image of God he is miserable deformed with the wicked visage of wily Satan. In the place of innocence, faith, love, hope, patience, mercy, obedience goodness, gentleness, liberality, joy, and such other fruits of the Holy Ghost: wickedness,

unfaithfulness, hatred, desperation, vengeance, covetousness, rebellion, maliciousness, churlishness, unmercifulness, pensiveness of mind and such other damnable works of the flesh are entered into me, and holy posses me, so that whether I consider my outward or inward man, I find myself the bond slave of Satan, the vile dunghill of sin, the miserable debtor of the Law, the firebrand of hell, the child of wrath, the vessel of vengeance the son of perdition, the wandering sheep, the wounded man an hypocrite, an unprofitable servant, inheritor of everlasting pain and all that ever naught is. To rid myself of all these most detestable enormities, I am not able. To seek remedy at any other man's hand, to by their merits, prayers, watchings, fastings and their other works, oh, it is but vain. Moses cannot heal my diseases, neither the Levite, nor the priest can bind up my wounds, and make them whole. For vain is the health that is looked for at man's hand. All have sinned, all have gone astray, all owe to that heavenly king ten thousand talents. All are become abominable; there is not one that doth good, no not one. Ah, who then can be made clean of those who are unclean? Ah, who being sick, will seek to be made whole of those who are altogether diseased? Ah, who being weak, will wish to be stayed up by him, which for feebleness is not able to stand? Can the man of India change his skin? Or the cat of the mountain her spots? No more can they make me good, which are themselves naught. Ah, whither then shall I flee? Unto myself, and unto my own righteousness? I am a most damnable sinner, and of myself not able to think a good thought? Unto the Law? it wounds, kills, and condemns me: It is a yoke, that neither we, neither our fathers were ever able to bear. Unto creatures? They have not oil enough for themselves. Ah, wretch that I am, destitute and void of all mortal help, shall I despair? Far be that from me. But were there not another manner of doctrine, than the doctrine of the Law, which makes no man perfect, were there not another manner of righteousness then is found in myself, or in any other sinful creature I see none other but plain desperation, death, damnation. But thanks be unto You (oh heavenly Father) which tending the health of Your creatures, although sinful, so oft as they repent, believe, and study to amend their lives, has set forth in the

whole Scriptures another doctrine, even the doctrine of the gospel, that most sweet, pleasant, and joyful tidings of our salvation, which comforts, cheers, and makes merry weak consciences, and sorrowful hearts and another righteousness even the righteousness of Your well-beloved Son Jesus Christ, for whose sake are You well pleased with man, and for whose innocence and righteousness, You freely of Your bountiful goodness forgive the sins of so many as with hearty repentance flee unto Your mercy. I therefore (oh most merciful Father) staying, and comforting my weak conscience with the sweet promises that I find in the holy gospel of Your dearly beloved Son, made unto all that be faithfully penitent without respect of persons, in the precious blood of Your aforesaid Son Jesus Christ, am bold (notwithstanding the multitude of my sins at this present) to come unto the throne of Your mercy, most humbly beseeching You not to weigh my deserts, nor to deal with me according to my merits (for if You should narrowly mark our iniquities, Oh Lord, who shall abide it?) which deserve nothing but wrath and damnation, but for the innocence and righteousness of Your only begotten Son Jesus Christ, whom You have given me to be my own, and with Him all His merits and good deeds, to be thorough faith so truly mine, as though I myself had done and wrought them, to forgive me, my sins according to Your promise, to renew Your fatherly love toward me, to receive me into Your favor, to make me a vessel of mercy, to number me in the company of Your chosen people, and to endue me with Your blessed spirit, which may mortify my carnal affects, the old Adam in me, work new and those spiritual and heavenly motions in my heart, and with His holy breath make me a new and perfect man according unto Your blessed image. oh most loving father weigh not my sins, but remember Your most gentle promises. Consider not my evil works, but have respect unto the undefiled deeds of Your Son Jesus Christ, whom You have given to be my redeemer, my Savior my righteousness, my atonement maker, my satisfaction, and the alone and all wholly sufficient sacrifice for all my sins. For His sake, for His innocence, and righteousness have mercy on me (oh God) according to Your great mercy, and put away all my unrighteousness for Your tender compassion. I have gone astray like a sheep that was lost, yet,

oh Lord, for Your mercies' sake, seek me up, lay me upon Your shoulders, and bring me home again to Your sheep fold. I have been a lost son. I have riotously spent away my goods with the wicked, yet for Your goodness sake (oh Father) receive me, and take me home again, if not as Your son yet as one of Your servants. I am grievously wounded, and can be helped neither by priest nor Levite, yet cast me not away, good Lord, for Your tender mercies' sake, but pour wine and oil into my wounds. Bind them up, and never leave me till You have made me perfectly whole. So shall I after this be the more circumspect in training my life according to Your godly will, and evermore sing continual praises to Your most blessed Name thorough Jesus Christ our Lord, to whom with You and the Holy Ghost be all glory and honor, worlds without end. Amen.

A Confession of our Sins unto the Lord Jesus Christ.

The tyranny of Satan, my old enemy, which ceases not daily to assail me with his subtle temptations and to wound me with his cruel darts compels me at this present (oh blessed Redeemer and my alone Savior Jesus Christ, the Son of the true and living God) to flee for succor unto the pitiful bowels of Your tender mercy, lest I be forever swallowed up as a prey of that dreadful dragon. oh Lord I am feeble and weak, but Satan is strong and mighty, the prince of darkness and god of this world, having at his commandment an infinite multitude both of wicked spirits, and of ungodly men, which both daily and diligently, travail to satisfy his cruel tyranny, and to work my destruction, whom to resist I am not able. Notwithstanding, Lord, You are more valiant then he, stronger then all his army, more able to save than he to condemn. Yes, he is Your bond slave. You rule him as Your good pleasure is. He can rage against Your elect no further than Your most godly will is to suffer him. You therefore (oh Lord, my God) are able to deliver me from his ravaging teeth, and to keep me safe from his blood thirsty ministers. For You are the blessed seed of the womb, that treads down the head, destroys the power of that old serpent. You are that Lord, which has swallowed up hell. You are the King of glory, which by Your death destroyed him that had

the power of death, that is the devil. You are that Michael, which fought with the dragon and overcame him. Yes, You are that Lion of the tribe of Judah, which has vanquished all our enemies.

Moreover, not only Satan and his angels, but also the world and the flesh most grievously assail me, yes, and lead me away captive as their prey. The world with its vain pleasures, deceitful riches, and transitory possessions, so blinds the eyes of my heart, that I cannot love You (oh most sweet Savior) with such pureness of mind as I ought. Notwithstanding this comforts me well that You have overcome the world, and that whensoever it pleases You to endue me with Your Holy Spirit, I may through Your grace subdue the world, and make it a bond slave unto me, which now so mightily reigns, rules and triumphs over me. The flesh also with her subtle enticements so wholly occupies me, yes, I am all together flesh, and all that naught is, and by this means wholly without Your Holy Spirit. Yet have You by the pureness of Your blessed flesh which You have unfeignedly taken of the undefiled maid Mary Your mother by the wonderful operation of the Holy Ghost, so slain the raging lusts of our sinful flesh, that whensoever we lament our cause unto You, confessing our misery and weakness, You both are able and also will through Your Holy Spirit quench those raging lusts, mortify those carnal affects that so inordinately boil in our inward members, and make us truly spiritual. Thus You see (oh most merciful Redeemer) with how great a multitude of enemies I am besieged and set round about, which without ceasing seek my destruction, and have already most tyrannically, spoiled me of all my garments, and most grievously wounded me, leaving me half dead, so that without Your help I must needs perish. Help therefore (oh most sweet Savior) and deliver me from these my enemies. Heal me, oh, Lord and I shall be healed. Save me, and I shall be saved. Ah good Jesus, my sins are great and infinite. I confess, but Your mercies are much greater and more infinite. My wounds are many and grievous, but You are that most loving Samaritan full of pity and compassion, which by pouring wine and oil into my wounds are sufficiently able to heal them, although they were ten. I am a sinner but You are a Savior. I am sick

but You are a physician. I am blind, but You are the light of the world. I am Satan's prisoner, but You are a Redeemer. I am dead in sin, but You are the resurrection and life. I am hungry but You are the living bread. I am thirsty, but You are the well of life. I am poor, but You are the Lord of all wealth. I am a barren tree, but You are that true and fruitful vine. I am the lost sheep, but You are that good shepherd. I am that riotous son, but You are that gentle father. I am by nature the child of wrath, but You are by nature the Son of the living God. I am by nature sinful man, but You are by nature man righteous and innocent. I am a daily offender, but You are a continual mediator. I am a breaker of the Law, but You are a fulfiller of the same. I have lost the heavenly inheritance thorough sin, but You have recovered it by Your death, I have wrought my own destruction, but You by Your precious blood have wrought unto me salvation. Thus albeit (oh most merciful Savior) I find in myself nothing but sin and death and damnation, yet in You find I grace, mercy, favor, reconciliation forgiveness of sins and everlasting life. Take away therefore that is mine, which is all naught, and give me that is Yours, which is all good. You are called Christ; anoint me therefore with Your Holy Spirit. You are called a physician; according therefore to Your Name heal me. You are called the Son of the living God; according therefore to Your power deliver me from the devil, the world and the flesh. You are called the resurrection; lift me up therefore from the damnable state, wherein I most miserably lie. You are called the life; quicken me up therefore out of this death, wherewith thorough sin I am most grievously detained. You are called the day; lead me therefore from the vanities of this world and from the filthy pleasures of the flesh unto heavenly and spiritual things. You are called the truth; suffer me not therefore to walk in the way of error, but to tread the path of truth in all my doings. You are called the light; put away therefore from me the works of darkness, that I may walk as the child of light in all goodness, righteousness, and truth. You are called a Savior; save me therefore from my sins according to Your Name. You are called Alpha and Omega; that is, both the beginning and end of all goodness, begin therefore a good life in me, and finish the same unto the glory of

Your blessed Name. So shall I, receiving these benefits at Your merciful hand, praise You, and magnify Your blessed Name forevermore. Amen.

A Confession of our Sins unto the Holy Ghost.

Oh Most blessed and Holy Spirit, equal God with God the Father, and God the Son, I miserable sinner confounded in my conscience, and almost fallen through the multitude of my sins, into the hell-like pit of desperation, am come at this present before Your divine Majesty, most humbly to confess, and from the bottom of my heart to lament all those my sins, and wickednesses which from my youth hitherto I have unjustly committed, in word, deed, or thought against Your goodness: most entirely beseeching You mercifully to forgive me all those my offenses, and abominations, and to make in me a clean heart, endued with a new and right spirit, which may from henceforth through Your godly governance so direct me in all my doings, that I may only attempt such enterprises, as be agreeable to Your blessed will, profitable to my neighbor, and pleasant to my soul. Oh Lord my God where You are, there is liberty. But I thorough the crafts of Satan, the lusts of the flesh, and the pleasures of the world, am in most miserable captivity, slavery, bondage and thralldom, whereby I evidently perceive that You dwell not in me, neither I am Your temple, nor yet have that ghostly freedom wherewith all be endued that have the dwelling in them. Oh Lord, have mercy on me, and take away from me that heavy bondage of the flesh, wherewith I am most grievously enclosed, and give me the sweet and free liberty of the Spirit, which book is written in the hearts of the faithful, that I being delivered from the power of my enemies may serve You in holiness and righteousness all the days of my life: again that You making me a new creature by mortifying old Adam in me, and by giving me a good spirit, may delight in me as a father in his son, and continually dwell in me as in Your holy temple. Oh blessed Spirit, forgive me my sins, purify my mind with Your holy inspiration, comfort my weak heart with Your joyful presence, make merry my troubled conscience with true and spiritual mirth, lead me, which

have so long erred into all godly truth, give me the knowledge of all heavenly and spiritual things, insomuch as is necessary for my salvation, put on me the shield of faith, that I may be able to quench the fiery darts of the devil, kindle my heart with the fire of Christ's love, make me a fruitful olive tree in the congregation of You, my Lord God, give me patience in tribulation, take away from me vain glory in prosperity, engrave in my heart continual humility, make me bold to confess the truth of Your gospel before the tyrants of this world, and give me grace to persevere in the same, unto the end. Replenish my breast with Your heavenly gifts and spiritual treasures that the devil, the world, and the flesh, with all their works, pomp and vanities from me utterly secluded and put a part, You may continually dwell in me by Your godly inspirations, and I, in You, through true and undoubted faith, doing always what is good and pleasant in Your sight unto the glory of Your blessed Name, which lives and reigns with God the Father and God the Son in one majesty, power and glory, very God, worlds without end. Amen.

A Prayer to be Said before Dinner.

Oh Lord, our heavenly Father, Your dearly beloved Son Jesus Christ has commanded us to take no thought for our meat, drink and clothing, but has promised to give us all things necessary for this our poor and needy life, if we first seek Your Kingdom and the righteousness thereof. We most heartily thank You, that it has pleased Your fatherly goodness according to Your promise to send us meat at this present for the comfort of our miserable and hungry bodies, desiring You to bless these gifts from You and to give us grace so to taste of You, that we may ever remember You, and never forget our needy brethren: but even as You are merciful and liberal to us by giving us these benefits, so likewise we again may show mercy and kindness to our poor neighbors by distributing to You part of these gifts from You, that both they and we being refreshed with the gifts of Your liberality, may with one mouth glorify, and with one mind praise Your holy Name forever and ever.

A Prayer to be Said before Supper.

Oh Heavenly Father and merciful God, who opening Your hand, replenishes all living creatures with Your blessing, and gives meat to the hungry in due season, we acknowledge our meat and drink to be Your gifts prepared by Your fatherly providence to be received of us for the comfort of our bodies, with thanksgiving: we most humbly beseech You to bless us and our food, and to give us grace so to see these Your benefits, that we may be thankful to You, and liberal to our poor neighbors thorough Jesus Christ our Lord. Amen.

A Thanksgiving after Supper.

We render unto You (most merciful Father) most hearty thanks for these gifts which You so liberally have given us in this our supper, most entirely beseeching You to fill our minds also with Your heavenly and spiritual benefits, that we may truly know You, believe in You, love You, serve You, and lead a life worthy of this kindness from You, that You finding us not unthankful, may go forth daily more and more to increase Your gifts in us, and at the last take us unto Yourself, who are the fountain of all goodness and headspring of all wealth, and place us in Your joyful Kingdom among the holy angels and blessed saints, where You with Your only begotten Son and the Holy Ghost live and reign, one true and everlasting God in all honor and glory, worlds without end. Amen.

A Prayer for the King.

Oh Almighty God, King of kings and Lord of lords, which by Your divine ordinance has appointed temporal rulers to govern Your people according to equity and justice, and to live among them as a loving father among his natural children unto the advancement of the good and punishment of the evil, we most humbly beseech You favorably to behold Edward Your servant, our king and governor, and to breath into his heart thorough Your Holy Spirit, that wisdom, that is ever about the throne of Your Majesty, whereby he may be

provoked, moved and stirred, to love, fear and serve You, to seek Your glory, to banish idolatry, superstition and hypocrisy out of this his realm, and unfeignedly to advance Your holy and pure religion among us his subjects unto the example of other foreign nations. Oh Lord defend him, from his enemies, send him long and prosperous life among us, and give him grace not only in his own person godly and justly to rule, but also to appoint such magistrates, under him, as may be likewise affected both toward Your holy Word and toward the common well of us his subjects living under his dominion in all godliness, peace and wealth, may pass the time of this our short pilgrimage in Your fear, and service, unto the glory of Your blessed Name, which alone is worthy all honor forever and ever. Amen.

A Prayer for the King's Council.

It is written (oh most mighty and everlasting King) that where many are that give good council, there goes it well with the common people, there are all things conserved in a goodly and seemly order, there doth the public wealth flourish with the abundance of all good things. It may please You therefore, oh Lord, who has the hearts of all rulers in Your hand and direct their councils unto what end it is Your good pleasure, mercifully to assist all those which are of the kings council, and to give them Your Holy Spirit to be their president, ruler and governor, that in all their assemblies, they may ever set before their eyes Your most high and prince-like majesty, the fear of Your Name, the accomplishment of Your commandment, and always remember that they are servants appointed for the wealth and commodity of Your people, that whatsoever they attempt privately or openly, may turn unto the glory of Your blessed Name unto the setting forth of Your holy Word, unto the announcement of the king's honor, unto the profit of the Commons, unto the destruction of vice, and unto the commendation of virtue. Give the grace (oh most merciful Father) so with one mind to consent in all godly and righteous things, that they ruling righteously, and we living obediently, may all together with quiet hearts and free consents praise and magnify You, our Lord God, forever and ever. Amen.

A Prayer for the Judges.

Oh God, most righteous judge, who commands by Your holy Word such to be chosen judges over Your people as be of approved conversation, wise, and learned in Your holy Laws, and fear the Lord God, and such as both are true themselves, and also love truth, and hate covetousness, we beseech You to send us such judges as Your sacred scriptures do paint, and set forth unto us, and so to rule their hearts with Your Holy Spirit, that in their judgments they admit no false accusations, have no respect of persons, nether to be desirous of gifts, which make wise men blind and corrupt the causes of the righteous, nor yet give sentence with the ungodly for bribes, and so condemn the innocent and shed righteous blood, but that they having Your fear always before their eyes, and knowing that they execute the judgment not of man, but of the their Lord God may here indifferently all matters, judge according unto equity and justice, deliver the oppressed from the power of the violent, be favorable to the stranger, defend the fatherless and widow, plead the cause of the righteous, help the poor, advance virtue, suppress vice, and in all both their words and works so behave themselves, as though they should straightaway appear before the righteous throne of Your Majesty, and render accounts of their doings. Grant this, oh most merciful Father for Your dear Son's sake, Jesus Christ our lord. Amen.

A General Prayer for all Magistrates.

Oh Lord, who are that most high power, and of whom all power unto this end is ordained even that the public wealth should be conserved, idolatry banished, true religion maintained, good order kept, virtue advanced, and vice punished, give, we beseech You, unto all civil Magistrates, head rulers and common officers Your Holy Spirit, which may so rule them in all their doings, that everyone of them according to their vocation: may truly and faithfully do that, which appertains unto their office. Kindle in their minds a fervent desire of reading Your holy Law both day and night, that they may do all

things according unto that. Engrave in their hearts the true knowledge of Yourself and of Your Son Jesus Christ, and an whole intent to honor and serve You according to Your blessed Word all the days of their lives. Make unfeigned favorers of Your holy gospel, and loving nurses of Your true preachers. Give them grace to banish out of their realms and countries all idolatry, superstition, hypocrisy, feigned religion false worshipping, with all the precepts, ordinances and inventions of men that fight with Your blessed Word. Make them not only favorers, lovers and promoters of Your holy gospel, but also followers, lovers and practicers of the same unto the example of all their subjects. Work in their hearts, oh Lord, such a love toward the commonwealth, that their own private commodity set apart, they may employ all their endeavors to advance, beautify, enrich and make wealthy their realm and country. Make them gentle friendly, loving and beneficial to their inferiors. Make them to pity the miserable, and liberal unto the poor. Give those who affection toward others that they have toward themselves. Endue them with such loving favor unto their subjects, that they oppress them not with too much and unjust exactions. Expel all tyranny out of their hearts, and make them righteous and merciful. Grant that they may rule justly, seek judgment, deliver the oppressed, defend the fatherless, comfort the widow, favor good letters, maintain schools, nourish learned men, promote such as be godly and virtuous, and without any ungodly advancing of themselves, live among their people, as a loving father among his natural children, seeking their quiet and wealth. Finally give them grace so to behave themselves all the time of their rule and government, that they may appear both before You and in the light of all good men worthy officers in a commonwealth, and ministers meet to occupy the place in temporal regiment of You, our Lord God, that most high and worthy Magistrate, who lives and reigns with Your only begotten Son and the Holy Ghost one true and everlasting God, in all honor and glory, worlds without end. Amen.

A Prayer for Bishops and Ministers of God's Word.

Oh Lord Jesus Christ, that true and everlasting Bishop, the mirror and lively exemplar of all faithful pastors and herdsmen both in life and doctrine, who came down from God Your father not only to be our Redeemer, but also our teacher, to open and declare unto us the mysteries of the holy Scriptures afore hid, and corrupt thorough the leaven and false doctrine of the Scribes, Pharisees, Sadducees, and such other deceivers of the people.

We most humbly beseech You, mercifully to behold Your poor and scattered flock, whom You have purchased with Your most precious blood and to send them such shepherds as may diligently seek up the lost sheep, lovingly lay them on their shoulders, and faithfully bring them home again unto the sheepfold. Ah Lord, You see how great the harvest is, and how few the workmen be. You are Lord of the harvest; vouchsafe therefore, we most humbly pray for You to send laborers into Your harvest. Take away these idle lubbers, which do nothing but devour Your sheep, clothe themselves with the finest of the wool and eat of the fattest of the flock. Thieves and robbers are they, and not pastors and preachers. For the weak they hold not up, the sick they heal not, the broken they bind not together, the outcasts they bring not again, the lost they seek not, but churlishly, and cruelly do they rule Your flock. A good shepherd gives his life for the sheep, but the hireling, who is not the shepherd, nor owner of the sheep, sees the wolf coming, and forsakes the sheep; he flees, and the wolf catches and scatters the sheep. Such hirelings, oh good Lord, take away from us, which seek nothing but idly to live off the sweat of our brows, and of the labor of our hands, and notwithstanding suffer us to be miserable, torn of antichrist and of his ministers, both by their tyranny and false doctrine. A thief comes not but to steal, to slay, and to destroy. Take away from us, oh good Jesus those thieves which steal away the livings of the true shepherds, which slay our souls for want of Your holy Word, and destroy us with their corrupt manners, wicked living, and most detestable conversation. Take away from us those herdsmen; yes, rather those idols as Your prophet called them, which are not resident upon their benefices, nor give attendance upon their cure, but forsake their flock, and yet rob from them all

that they may catch, and give us such pastors as will watch upon their flock, abide among them, teach them Your blessed Word, feed them with hospitality, lead a godly life, bring up their youth virtuously, and be at all times ready, if Your glory, and the health of their parishioners require to bestow their life. Take away from us all those curates, who are blind, without knowledge, dumb dogs not able to bark, which have pleasure to behold vain things, and love to lie snorting and dreaming. Most unashamed-faced dogs are they; they have never enough, although they heap benefice upon benefice, prebend upon prebend, deanery upon deanery, never so much. For all are wholly bent unto covetousness, even from the highest unto the lowest, and the things that they get, spend they in banqueting, and in vain pleasures. Take away from us those false prophets, which come unto us in sheep's clothes, but inwardly are ravening wolves. Take away those false anointed, and false preachers, which by their subtle doctrine go about to bring us into error, and teach us not to seek You with true faith in heaven, where You sit on the right hand of God Your Father, but in the cloister. Take away from us those grievous wolves, who are entered in among us, and spare not the flock but speak perverse things, that they may lead away the faithful after them. Take away from us all those men pleasers, which by their fair speech, and flattering words, deceive the hearts of the simple, by this means serving their belly and not You, oh Lord Jesus Christ. Take away from us those judiciaries, who teach that we are justified by the works of the Law, and not by faith alone in our Lord God. Ah Lord, if our justification comes of works, then You died in vain. But whosoever seeks to be justified by works, is utterly fallen from the grace and favor of God. For we know that a man is not justified by the works of the Law, but by faith in You, our Lord Jesus Christ. And we have believed in You, oh Lord, that we might be justified by the faith that we have in You, and not by the works of the Law, because no man shall be justified by the works of the Law. Take away from us those dogs, those evil workmen, those shavelings, which teach, that You, by the one only oblation of Your body have not made perfect forever those who are sanctified. Enemies are they of the cross of Christ, whose end is destruction, whose god their belly is. Take away

from us these false doctors who privately bring in damnable sects and deny You, the Lord, who has bought them, through whom the way of truth is evil spoken of, and through covetousness with their deceitful words make merchandise of us, whose judgment is not far off, and whose damnation sleeps not. Take away from us those false prophets and spirits of Antichrist, which teach that You, the Lord Jesus Christ, took no flesh of that blessed and undefiled virgin Mary, Your mother. Take away from us the proud whore of Babylon, that great and blasphemous body of all the whoredoms and abominations of the earth with whom even the very kings of the earth have plaid the whoremongers, and they that dwelt on the earth were made drunk with the wine of her whoredom. Down, oh Lord, with that purpled and rose colored whore, decked with gold, pearl and precious stones, having a golden cup in her hand, full of the abominations and filthiness of her wantonness. Down, oh Lord, with that gorgeous strumpet, which is drunk with the blood of saints, and with the blood of Your martyrs, oh Jesus. Let that whore hated of all men, let her be desolate, comfortless and naked, yes, let the very flesh of her be gnawed off, and she consumed with fire. Let that great Babylon be made a dwelling place of devils, and an hold of all unclean spirits, and a cage of all filthy, and hateful birds. For of the wine of her pestilent whoredom have all nations drunken, yes, the very kings of the earth have committed whoredom with her, and the merchants of the earth have waxed rich thorough her wanton pleasures.

Oh Lord, take away from us these merchants that give attendance upon that filthy whore, and deceive the whole world with their pelting pedlary, thievish trash and masking merchandise. Let their wares be sold no more, but both they and their bloody whorish mistress taken away from us, so that we be no more deceived by them, nor the truth of Your glorious gospel, condemned for heresy, nor yet the blood of the saints any more shed. Oh Lord, take away from us all these aforesaid monsters even so many as deface Your glory, corrupt Your blessed Word, despise Your flock, and taking upon them to be feeders, feed themselves and not Your sheep: And in

their stead place good bishops, learned preachers, Christian ministers, faithful teachers, true spiritual fathers, even such as burn with a fervent and unfeigned zeal toward the setting forth of Your glory and the health of Your people. Endue them with Your Holy Spirit, that they may be faithful and wise servants, giving Your household meat in due season. Give them Your wisdom, which no man is able to resist, wherewith also they may be able both to exhort with wholesome doctrine, and also to convince and overcome those who speak against it. Let repentance and remission of sins be preached of them in Your Name among all nations. Give them grace to persevere in Your truth unto the end. Grant also, oh Lord, that they may truly and reverently minister unto us Your blessed mysteries, baptism, and Your holy supper; that our faith may be confirmed, stablished, and strengthened by the worthy receiving of them, and we well comforted and made strong against the gates of hell, the devil, the world, the flesh, the curse of the Law, sin death, desperation, and all that is enemy unto us. Let not their hand be stretched out to receive, and slow to give, but grow in them (oh blessed Savior) a mind content with that is enough one shepherd to have one flock and whatsoever they receive of their parishioners, willing to spend it among them in maintaining hospitality for the relief of the poor, that they may be found feeders of the flock both in word and deed. For You (oh Lord) command by the prophet in the old Law, that all tithe should be brought into Your barn, that there might be meat in Your house. You call the preacher's barn Your barn, and his house Your house. And unto this end would You have temporal things provided for Your preachers, that they might have whereof to live themselves, to feed their family, and also to comfort the poor of the parish. To feed with word and not with work profits little. To fill the ear with the sound of words, and to suffer the body to starve for hunger, is not the part of a good shepherd. He is not a good herdsman that stands, all day whistling and calling at his sheep, but he that drives them unto sweet and pleasant pastures where they may eat their bellies full. Your holy apostle commands a bishop or spiritual minister to maintain hospitality. You also who are the mirror of all goodness and lively exemplar of all true pastors, being

in this world conversant among men, and a preacher of Your heavenly Father's blessed will, feed the people not only with Your godly doctrine, but also with corporal food, giving an example unto all spiritual pastors, that they should do so likewise. You command also Your blessed apostle Peter to feed Your flock, that is first with the pure doctrine of Your heavenly gospel, where unto Your holy sacraments sure seals are annexed for the confirmation of Your truth. Secondly with godly conversation and a life agreeable to the doctrine, that the parishioners may the sooner be allured unto manners worthy of the gospel. Thirdly with hospitality. And this commandment You gave not only unto Peter, but unto all other Your apostles, yes, and to all spiritual pastors that have or shall succeed them unto the end of the world, that Your poor people may be fed both body and soul. This commandment (oh sweet Jesus (was diligently executed of the holy Apostles, and of the faithful ministers that succeeded You, which all were moved with so great and so tender compassion toward Your poor members, that they did not only feed them with such goods as they received of the Christian congregation, but also to satisfy their lack, they wrought with their hands. But Oh Lord, this loving pity toward the poor in these our days is greatly abated, and waxes utterly cold in many of the ministers of Your church, which notwithstanding are themselves very wealthy, and live all in pleasure of the church goods, so that by this means they are not resident upon their benefices, they maintain no hospitality, the parishioners are robbed of their duties, and the poor are not fed with meat as You have commanded, but they rather miserably starve for hunger. Unto such shepherds as feed themselves and not the flock, as eat the milk, are clad with the wool, and eat of the fattest of the flock, and yet feed not the sheep, You threaten damnation by the prophet, promising that You Yourself will upon the shepherds, and require Your sheep from their hands and make them cease from feeding of Your sheep. Yes, You say moreover that the shepherds shall feed themselves no more, for You will deliver Your sheep out of their mouths, so that they shall not devour them after this. You promise also to set faithful shepherds over Your flock, and quietly to place Your sheep in green, fat and pleasant pastures so that

the beasts of the field shall devour them no more, but they shall dwell safely without any fear, neither shall they anymore be famished with hunger, nor yet bear the spiteful words of the heathen For You their Lord God will take care of them. Deal with Your flock (oh most faithful shepherd) according to Your promise. Drive away from among us all ravaging wolves and deceitful hypocrites which are the ministers of Satan, changing themselves into angels of light, and appoint faithful and diligent herdsmen over Your flock, which may feed them with Your lively Word, lead a good life, and maintain hospitality among them for the comfort of the poor, and in all things so behave themselves according to Your blessed will and commandment, that when You, the most high Bishop and Chief Shepherd, shall appear, they may receive the incorruptible crown of glory. Amen.

A Prayer for Gentlemen.

Albeit whatsoever is born of flesh is flesh, and all that we receive of our natural parents is earth, dust, ashes and corruption, so that no child of Adam has any cause to boast himself of his birth and blood, seeing we have all one flesh and one blood, begotten in sin, conceived in uncleanness, and born by nature the children of wrath, yet for as much as some for their wisdom, godliness, virtue, valiance, strength, eloquence, learning and policy be advanced above the common sort of people unto dignities and temporal promotions, as men worthy to have superiority in a Christian commonwealth, and by this means have obtained among the people a more noble and worthy name; we most entirely beseech You, from whom alone comes the true nobility to so many as are born of You, and made Your sons thorough faith, whether they be rich or poor, noble or ignoble, to give a good spirit to our superiors, that as they be called gentlemen in name, so they may show themselves in all their doings, gentle, courteous, loving, pitiful, and liberal unto their inferiors, living among them as natural fathers among their children, not polling, pilling, and oppressing them, but favoring, helping and cherishing them, not destroyers, but fathers of the country, not enemies to the poor, but aiders, helpers, and

comforters of them, that when You shall call them from this vale of wretchedness, they afore showing gentleness to the common people, may receive gentleness again at Your merciful hand, even everlasting life thorough Jesus Christ our Lord. Amen.

A Prayer for Landlords.

The earth is Yours, oh Lord, and all that is contained therein, notwithstanding You have given the possession thereof unto the children of men, to pass over the time of their short pilgrimage in this vale of misery: We heartily pray You to send Your Holy Spirit into the hearts of those who possess the grounds, pastures, and dwelling places of the earth, that they remembering themselves to be Your tenants, may not rack and stretch out the rents of their houses and lands, nor yet take unreasonable fines and incomes after the manner of covetous worldlings, but so let them out to others that the inhabitants thereof may both be able truly to pay the rents, and also honestly to live, to nourish their families, and to relieve the poor. Give them grace also to consider that they are but strangers and pilgrims in this world, having here no dwelling place, but seeking one to come, that they remembering the short continuance of their life, may be content, with what is sufficient, and not join house to house, nor couple land to land to the impoverishment of others, but so behave themselves in letting out their tenements, lands and pastures, that after this life they may be received in everlasting dwelling places thorough Jesus Christ our Lord.

A Prayer for Merchants.

Oh Almighty God, maker and disposer of all things, which has placed Your creatures necessary for the use of men in diverse lands and sundry countries, yes, and that unto this end that all kinds of men should be knit together in unity and love, seeing we all have need one of another's help, one country of another country's commodity, one realm of another realms gifts and fruits: we beseech You to preserve and keep all such as travel ether by land or by sea, for the getting of

things that be necessary for the wealth of the realms or countries where they dwell, and to give them safe passage both in their going and coming, that they having prosperous journeys may show themselves thankful to You, and beneficial to their neighbor, and so occupy their merchandise without fraud, guile, or deceit, that the commonwealth may prosper and flourish with the abundance of worldly things thorough their godly and righteous travail unto the glory of Your Name. Amen.

A Prayer for Lawyers.

We know, oh Lord, that the Law is good, if a man use it lawfully, given of You as a singular gift unto the children of men for maintenance of godly orders, for putting away of iniquities and wrongs, for restoring of men unto their right, for the advancement of virtue and punishment of vice. We most heartily pray to You, who are the law giver, who alone is able to save and to destroy, from whom also comes all wisdom, prudence, and knowledge, so to rule thorough the governance of Your Holy Spirit the hearts of all lawyers, that they hearing men's causes, being in controversy, with discretion, and indifference, and weighing them justly and truly according to the tenor and equity of the Law, may without partiality both faithfully give counsel, and also indifferently pronounce of all such causes as be brought unto You, and by no means suffer themselves to be corrupted with bribes and gifts, which blind the eyes of the wise, and subvert true judgment, but walk so uprightly in all men's matters, that they seeking with godly travels a quietness among men in this world, may after their departure from this troublous vale of misery enjoy everlasting rest and quietness in the heavenly mansion, thorough Jesus Christ our Lord.

A Prayer for Laborers and Men of Occupations

As the bird is born to fly so is man born to labor. For You, oh Lord, have commanded by Your holy Word, the man shall eat his bread in the labor of his hands, and in the sweat of his face, yes, You have

given commandment that if any man will not labor, the same should not eat. You require of us also that we withdraw ourselves from every brother who walks inordinately, and gives not his mind unto labor; so that Your godly pleasure is that no man be idle but every man labor according to his vocation and calling. We most humbly beseech You to grave in the hearts of all laborers and workmen a willing disposition to travail for their living according to the Word and to bless the labors, pains, and travails of all such as either till the earth or exercise any other handy occupation, that they study to be quiet, and to meddle with their own business and to work with their own hands, and thorough Your blessing, enjoying the fruits of their labors, may knowledge, the the giver of all good things, and glorify Your holy Name. Amen.

A Prayer for Rich Men.

Albeit, oh Lord, You are the giver of all good things, and thorough Your blessing, men become rich who are godly and justly rich, yet are we taught in Your divine Scriptures, the riches, and the cares of worldly things smother up Your holy Word, and that it is more easy for a camel to go through the eye of a needle, then a rich man to enter the Kingdom of heaven. Again, that they who will be rich fall into temptation and snares, and into many foolish and noisome lusts which whelm men into perdition and destruction (for covetousness is the root of all evils) we therefore perceiving by Your blessed Word so many incommodities, yes, pestilences of man's salvation to accompany riches, most entirely beseech You to bless such as You have made rich with a good, humble loving and free mind, that they remembering themselves to be Your dispensers and stewards, may not set their minds upon the deceitful treasures of this world, which are more brittle than glass, and more vain than smoke, nor yet heap up thick clay against themselves, but liberally and cheerfully bestow part of such goods as You have committed unto them upon their poor neighbors, make them friends of wicked mammon, be merciful to the needy, be rich in good works, and ready to give and distribute to the necessity of the saints, laying up in store for themselves a good

foundation against the time to come, that they may obtain everlasting life thorough Jesus Christ Your Son and our Lord. Amen.

A Prayer for Poor People.

As riches, so likewise poverty is Your gift, oh Lord. And as You have made some rich to dispose the worldly goods, so have You appointed some to be poor, that they might receive Your benefits at the rich men's hands. And as the godly rich are well-beloved of You, so in like manner are the poor, if they bear the cross of poverty patiently and thankfully. For good and evil, life and death, poverty and riches are of You, oh Lord. We therefore most humbly pray to You, to give a good spirit, to all such as it has pleased You to burden with the yoke of poverty, that they may with a patient and thankful heart walk in their state like unto that poor Lazarus, of whom we read in the gospel and of Your well-beloved Son, who chose rather patiently, and godly to die, than unjustly or by force to get any man's goods, and by no means ennuï, murmur, or grudge against such as it has pleased You to endue with more abundance of worldly substance, but knowing their state, although never so humble and base to be of the their Lord God, and that You will not forsake them in this their need, but send them things necessary for their poor life, may continually praise You, and hope for better things in the world to come, thorough Your Son Jesus Christ our Lord. Amen.

A Prayer for the Commons.

You have commanded, oh Lord in Your holy Scriptures, that all subjects should be obedient to the higher powers, not only for fear, but also for conscience sake, for there is no power but of You. The powers that be, are ordained of You. Whosoever therefore resists the power, resists Your ordinance, and they that resist shall get to themselves damnation. Wherefore we knowing this Your commandment and notwithstanding not ignorant of the works and subtleties of the devil, which labors to the uttermost of his power to drive out of men's hearts true and faithful obedience toward their

superiors, and in the stead thereof to plant disobedience, rebellion, sedition, tumult, commotion insurrection, and whatsoever may trouble a Christian commonwealth, and break Your holy ordinance, most humbly and from the very heart beseech You to grave in the hearts of the common people faithful, true and unfeigned obedience both toward our king; and toward the other rulers that are sent of him for the punishment of evildoers, but for the praise of those who do well. Grant them also, oh most merciful Father, a willing mind to give to every man his duty, tribute to whom tribute belongs, costum to whom custom is due, fear to whom fear belongs, honor to whom honor pertains, and above all things to pray without ceasing for all those who be in authority, that we may live a peaceable and quiet life in all godliness and honesty unto the glory of Your blessed Name. Amen.

A Prayer for the Unmarried.

Albeit most merciful Father, marriage is honorable among all persons and the bed undefiled, yet for as much as some have known Your exceeding and above natural gift (for no man can hue chaste, except You give him the gift) live free from the sweet yoke of matrimony, some again for the tenderness of age are not apt for holy wedlock: we most heartily praise You, that they who have received of the, the gift of continency, may so train their life in godly exercises, that You may go forth to continue and increase that Your gift in them, that they may the more freely and quietly serve You and care for those things that pertain unto Your glory: Again, that the other passing over the time of their young age in Your fear, in godly travails, and virtuous labors, may eschew all evil, wicked, riotous, and wanton company, that when they shall take on them the holy and honorable order of blessed wedlock, they may bring with them chaste and undefiled bodies, and so live in that godly state of matrimony avoiding all fornication, whoredom, and uncleanness all dissention, strife, and debate that You may bless them, and their marriage and prosper their godly travels, send them good success in all their doings, and make them joyful parents in seeing their child as

children according to Your holy promise, who lives and reigns, very God, world without end. Amen.

A Prayer for Those Who Are Married.

Among other of Your creatures (oh everlasting God) when You had made man according to Your own similitude, likeness, and image, You said, "It is not good that man be alone: let us make him a helper like unto himself," and shortly after, You formed a woman of the man's rib, and brought her unto Adam, which said, "This now is bone of my bones, and flesh of my flesh. She shall be called a woman, for she is taken of man." Wherefore man shall forsake father and mother, and cleave unto his wife, and they shall become one flesh, and You, blessing them, gave them commandment, saying: "Increase and multiply, and fulfill the earth." Here learn we (oh heavenly Father) that You are the author of marriage, and that so many as marry in Your fear, are coupled together of the, blessed and defended, and that You have joined them together to this end, that they should increase the earth and bring forth sons and daughters unto the glory of Your Name. Your holy apostle also commands to avoid fornication; every man should have his own wife and every woman her own husband, so that if they cannot live single they should marry, for it is better to marry then to burn. Here learn we again (oh heavenly Father) that You have ordained matrimony to be as salve unto the infirmity and weakness of our flesh and have given it as a present remedy unto us against the raging lusts of old Adam, that we taking upon us the holy order of matrimony, and by this means eschewing whoredom and all uncleanness, might serve You in holiness and pureness all the days of our life. We therefore considering how grievous an offense it is before Your divine Majesty for such as be married dissolutely to live, and contrary unto their profession to abuse themselves, most heartily pray to You, favorably to behold all such as have taken upon them the yoke of honorable wedlock, and to give them grace to order their life according to Your holy Word. Grant (oh merciful Lord) that the married men be not bitter, that is, churlish and unkind unto their wives but love them as

Your dearly beloved Son Christ loved the faithful congregation, provide for them, defend them, and cherish them even as they cherish their own bodies, again, dwell with them according to knowledge, giving honor unto the wife as unto the weaker vessel, and as unto those who are heirs also of the grace of life, that everyone of them avoiding fornication and knowing how to keep his vessel in holiness and honor, and not in the lust of concupiscence, as do the heathen that know not God. May by their godly conversation show themselves to have taken upon You the holy order of matrimony not at the provocation of the flesh, but thorough the motion of Your Holy Spirit. Grant also that the wives be obedient and submit themselves unto their own husbands, in all honest and godly things, that they which believe not the Word, may without the Word be won by the conversation of their wives while they behold their pure conversation coupled with fear. Give them grace also to array themselves in comely apparel, with shamefacedness and discreet behavior, not with braided hair, other gold, or pearls or costly array, but with such as becomes women that profess the worshipping of God thorough good works, that the hidden manna of the heart be uncorrupt, with a meek and quiet spirit, which spirit is before God a thing much set by. Again, grant, oh Lord, that both the husbands and the wives may so walk in Your fear and in Your holy Law, that you may have a pleasure in them, bless and prosper their enterprises. Make them fruitful and joyful parents. Finally, the children that You send them, give them grace so to bring upon Your nurture and doctrine, that they living together many years do joyfully and quietly may with one voice and with one mind glorify Your blessed Name forever. Amen.

A Prayer for Women With Child.

You, oh Lord, are wonderful in all Your works, and whatsoever Your good pleasure is that You easily bring to pass, nether is anything impossible with You, that You will have done. And albeit this Your almighty power shows itself abundantly in all Your works, yet in the conceiving forming and bringing forth of man, it shines not evidently. At the beginning, oh heavenly Father, when You made

man and woman, You commanded them to increase, multiply and replenish the earth. If through the subtle enticement of Satan, they had not transgressed Your commandment by eating the forbidden fruit, the woman, whom You have appointed the organ, instrument, and vessel to conceive, nourish and bring forth man thorough Your wonderful workmanship, had without any labor, pain or travail brought forth her fruit. But that which Your goodness made easy, sin and disobedience made hard, painful, dangerous, and if You did not help, impossible to be brought to pass; so that now all women bring forth their children in great sorrows, pains and troubles. Notwithstanding You show Yourself unto Your creatures a Father of mercy, and God of all consolation. For that which through their own imperfection and feebleness they are not able of themselves to bring to pass, You through Your unspeakable power make easy in them, and bring unto a fortunate end. We therefore being fully persuaded of Your bent and ready goodness, of Your present help, of Your sweet comfort in all miseries and necessities, knowing also by the testimonies of Your holy Word how great and intolerable the pains of women are the travail of child, if through Your tender mercies they be not mitigated and eased, most humbly pray to You for Jesus Christ's sake Your Son and our Lord, that Your loving kindness may make that easy and tolerable, which sin has made hard and painful. Ease, oh Lord, the pains, which You most righteously have put upon all women for the sin and disobedience of our grandmother Eve, in whom all we have sinned, and give unto all such as have conceived and be with child, strength to bring forth that, which You wonderfully have wrought in them. Be present with them in their trouble, help them and deliver them. Let Your power be shown no less in the safe bringing forth, then in the wonderful fashioning of the child, that that which You have begun in them, may come unto good success. Make them glad and joyful mothers, that they thorough Your goodness being safely delivered, and restored to their old strengths, may live and praise Your blessed Name forever. Amen.

A Thanksgiving Unto God for Their Deliverance.

Among other of Your benefits, yes, and those innumerable, which You daily bestow upon us Your needy and poor creatures, this is not the least, oh most merciful Father, that You of Your tender goodness does vouchsafe for the conservation of mankind to preserve the women that are with child, and to give them safe deliverance of their burden, by this means making them glad and willing mothers. For this Your benefit and good will toward us, we so heartily thank You, as heart can think, beseeching You to work such thankfulness in the heart of all mothers by Your Holy Spirit, that they being not unmindful of this high benefit of their safe deliverance, wrought only by You, the Savior of all mankind, may show themselves thankful unto You for Your goodness and never forget that Your present help and most sweet comfort which You mercifully show upon them in their great travails, labors and pains when they fled unto Your holy Name for succor, as unto a strong bulwark and holy defense. Go forth, oh Lord, to make them the joyful mothers of many children. Endue them with long life, that they may see their children's children. And the children that You give unto them, make as in age, so likewise in wisdom and in the abundance of Your Holy Spirit to increase, that they may have favor both with You, and with all good men, unto the glory of Your most blessed Name. Amen.

A Prayer for Fathers and Mothers.

For as much, oh heavenly Father, as You have dealt with the children of men more nobly then with brute beasts and with Your other creatures by giving them not only an amiable body, but also a mind, which is immortal and never shall die, and for the garnishing of the same, that it may be made like unto the similitude, likeness and image of You, have in Your holy Law commanded all fathers and mothers, whom You have blessed with the gift of children to take diligent care for the virtuous bringing up of their sons and daughters, that they may learn even from their very cradles to know the their Lord God, to believe in You, to fear and love You, to call upon Your blessed Name, to be thankful unto You, and to walk in Your holy commandments all the days of their lives: We knowing how froward

evil disposed and untoward the heart, wit and disposition of man is even from his very youth, if it be not restrained with the bit of Your most blessed Law, heartily pray to You to give all fathers and mothers grace after the example of Abraham, David, Tobi, Mathathias, the parents of Susan, Philip the Evangelist, and such others, to bring up their children, even from their very infancy, in Your fear, in Your nurture, and in the knowledge of Your most healthful Word, that they seeking no less the garnishing of their children's minds with learning and virtue, thē the preserving of their bodies with food and raiment, may show themselves profitable members of the christian public wealth, and faithful servants to the their Lord God, which alone are worthy all honor, and glory. Amen.

A Prayer for Children.

As You (oh merciful Father) have given commandments unto all fathers and mothers to bring up their children in Your fear, nurture, and doctrine, so likewise Your good pleasure is that children should honor and reverence their parents, diligently give ear unto their virtuous instructions, and faithfully obey them. And as You have promised health, honor, glory, riches, long life, and all that good is unto those who honor, reverence, and humbly obey their fathers and mothers, so have You threatened unto disobedient children, ignominy, evil fame, contempt, shame, dishonor poverty, sickness, short life, and such other plagues. Yes, in Your holy Law You do not only pronounce them accursed that dishonor their fathers and mothers, but You also command, that if any child be stubborn and disobedient and will not hear, but rather despise the commandment of his father and mother, the same should be stoned unto death without mercy, so greatly do You abhor disobedience and rebellion against all persons, but especially against parents. We therefore heartily wishing, that the plagues of Your fierce wrath (for You, oh God, are a consuming fire) may be far from us, most humbly beseech You to engrave in the hearts of all children of whatever age kind, estate or degree they be true honor, hearty reverence, and unfeigned obedience toward their parents. Give them grace, oh good Lord, that

as they profess Your Son Christ in name, so they may truly represent His manners in their life and conversation, who willingly was obedient unto his mother Mary and unto her husband Joseph, giving example to all children of the like subjection and obedience toward their parents. Engraft in them such a love toward their fathers and mothers, that they may both reverence them with outward honor, and also for their power help them, succor them, provide for them, comfort and cherish them in their need, even as their parents nourished and comforted them in their infancy and tender age. But above all things give them grace truly to honor You, who are the heavenly Father, yes, our Father and our Redeemer, who has made us and daily cherishes us even as a father or mother cherishes their most dear and natural children. So shall it come to pass, that they faithfully honoring You, shall also in order, heartily honor and unfeignedly obey their carnal parents in Your fear, unto the glory of Your most blessed Name, which is most worthy to be honored, worlds without end. Amen.

A Prayer for Masters.

Although (oh Christ, most highest Lord) all power both in heaven and in earth, be given unto You of Your heavenly father, and albeit You have given us a commandment, that we should not desire to be called master, for we have but one master, which You are, and all we are brethren having one father which is in heaven, yet forasmuch as You according to Your blessed will have appointed some superiors, some inferiors, some masters, some servants, some to command, some to obey, some to rule, some to serve, and by this means such as be in superiority have obtained by Your holy Word, the name of masters, or lords, because they have servants under them, and rule under You according to Your good pleasure, and godly appointment, who are the most supreme power, and most excellent Majesty King of kings, and Lord of lords, to whom all things both in heaven, and in earth, and under the earth do bow their knees, and give reverence and honor, whose praise also every nation and language do advance and set forth, confessing that You are the Lord Jesus Christ, unto the

glory of God the Father. We most humbly pray to You, who are the greatest master, and most highest Lord, to send Your Holy Spirit upon all such as are called masters here in earth, and have superiority over others, that they remembering themselves to be Your servants, and that they also have a master in heaven, with whom there is no respect of persons, may put away all threatenings, all cruelty, all unrighteousness, and do that unto their servants which is just and equal. Grant that they entreat not evil their servants which work truly, nor the hireling that is faithful unto them. Grant that they be not as lions in their houses, destroying their household folks, and oppressing such as are under them, but rather that they cherish and love their faithful and discrete servants, even as their own soul, and by no means suffer them to be unrewarded for their pains taking, nor yet at the last to be driven to beggary for their true service doing, but that they liberally rewarding them according to their deserts, may show themselves to be Your true servants, who leave no man unrewarded, but give to every man according to his deeds, to those who do well, and continue in well doing, glory, honor, peace immortality, and everlasting life, to those who do evil, and continue in the same, indignation, wrath, displeasure, trouble, sorrow, and eternal damnation. Grant therefore (oh Lord) that all temporal masters may in all their doings resemble You, who are the heavenly and everlasting master, and so behave themselves both toward their servants and all other according to Your blessed will, that at the last day they may be found in the number of them to whom You shall say: Come you blessed of my Father; possess the Kingdom which was prepared for you from the beginning of the world. Lord, let it so come to pass. Amen.

A Prayer for Servants.

Oh Christ my Lord and Savior, who being the Son of the living God, yes, God Himself from everlasting, did not disdain at the will of Your heavenly Father to make Yourself of no reputation, to become man, to take upon You the shape of a servant, and to obey Your Father's commandment to the death, yes, even the death of the cross for our

salvation, refusing no service, no travail, no labor, no pain that might make unto the comfort of mankind: we most humbly beseech You to give all servants grace to practice Your humility and obedience, that as You most willingly did serve, and obey Your heavenly Father's good pleasure, so they in like manner may with most hearty affection, serve and obey their bodily masters in all things, that fight not with Your blessed Word, not with eye service as men pleasers, but in singleness of heart, fearing God, that whatsoever they do, they may do it heartily even as unto the Lord and not unto men, forasmuch as they are sure, that they shall receive the reward of the heavenly inheritance of You, oh Lord Christ, whom also they serve, while truly and faithfully they serve their bodily masters. Grant that so many as are under the yoke, may count their masters worthy of all honor, that the Name of God and His doctrine be not evil spoken of, and obey them with all fear, not only if they be good and courteous, but also though they be froward, and please them in all things, not answering them again, nor picking ought from them, but show all good faithfulness, that in all things they may do worship unto the doctrine of You, our God and Servant, to whom with the Holy Ghost be all honor praise and glory, forever. Amen.

A Prayer for Those Who Are Sick.

Oh Jesus the Savior of the world, and the true Physician both of the body and of the soul, we are not altogether ignorant how detestable a thing sin is in Your sight and how greatly You abhor those who commit iniquity and shake off the yoke of Your Law, giving their minds to the filthy lusts of the flesh, and the vain pleasures of the world. Some that thus ungodly behave themselves, You suffer to go forth still in their beastlike manners without correction or punishment to live in pleasure and wantonness upon the earth, to nourish their hearts as in a day of slaughter, to serve their belly as their god, and voluptuously to spend their days without all fear of You, that at the last, they being altogether nuzzled in voluptuousness and dying without repentance (for the sorrows, plagues and punishments of the wicked begin at their death) may with that rich

and beastlike glutton be tormented forever in the flames of hell fire. For convenient it is that they which in this world live, all in pleasure, do in another world receive their pains, even as You have promised in Your holy gospel saying: Woe be to you that are full, for you shall hunger, woe be to you who now laugh, for you shall wail and weep. Again, some that walk inordinately and contrary to the rules of Your holy Law, You tendering their salvation, visit them with sickness and punish their bodies with the loving rod of Your correction that they may no longer be proud, cruel and fierce against Your Spirit, whose servant and bond slave the body of right ought to be, but rather be obedient and serviceable, that it may from henceforth not so much as once lust against the spirit, and by this means You mercifully call them (which as wandering sheep, have so long strayed abroad) home again unto Your sheepfold. For this, oh Lord, is an evident token of Your exceeding goodness and tender mercy toward us, when You seeing us most grievously through our wicked and sinful conversation to offend Your divine Majesty, to forsake Your Law, not too walk in Your ordinances, to break Your statutes, not to keep Your commandments, do not take away from us Your loving kindness but visit our iniquities with Your gentle rod, and punish our sins with Your corrections sweet to the spirit, but bitter to the flesh (for while we are punished we are corrected of the Lord lest we should with this world be condemned) and by this means You provoke us to leave our riotous and ungodly manners, and to seek after the our most loving Savior, leading a life from henceforth, according to Your most blessed will and commandment. Some also You throw into adversity and punish with sickness to prove and try their faith, whether they be constant in confessing, calling upon, and praising Your holy Name, like unto that patient man and faithful warrior, which said: If we have received good and prosperous things at the Lords hand, why should we not be content to suffer evil and troublous things? The Lord gave them, the Lord has taken them away, as it pleased the Lord, so is it come to pass, blessed be the Name of the Lord. So many, oh Lord, as You love, You sometimes visit with Your loving rod of correction, lest that they continually enjoy too much felicity and wealth of worldly things, should forget the Lord God, and walk

in the vanities of a lewd mind. For if we endure chastening, You offer Yourself unto us as unto sons. For whom You love, him You chasten, yes, and You scourge every son that You receive? What son is that whom the father chastens not, if we be not under correction, whereof all are partakers then are we bastards and not sons. And albeit no manner chastising for the present time seems to be joyous but grievous, nevertheless afterward it brings the quiet fruit of righteousness unto them, which are exercised therein. Forasmuch (therefore, oh most merciful Savior) as sickness and adversity is sent from the unto the children of men for their great profit and singular commodity, even that the body with the works thereof should be subject to the spirit, and as a witness, and zeal of Your loving kindness and hearty good will toward them, we most heartily pray to You mercifully to behold all such as are sick, and as that pitiful Samaritan, to pour wine and oil into their wounds, and to bind them up, that is, to comfort them, giving them grace patiently to bear the cross that You have laid upon them, to show themselves conformable to Your blessed will, and in the minds of their trouble and sickness to praise Your glorious Name, and with strong faith to say: come and let us return unto the Lord for He has begun and He will heal us; He has stricken us, and he will surely make us whole. For it is the Lord who brings down to the grave and fetches up again. It is the Lord who punishes with poverty, and makes wealthy again. It is the Lord who brings low and lifts up again, yes, it is the Lord who kills and makes alive again. It is for our great profit that the Lord has thus plagued us, even that we should learn to forsake our own fleshly will and to walk in His holy ordinances. Therefore as it is God's good pleasure, so let it come to pass. His will be done and not ours. We are His people, and the sheep of His pasture; let Him deal with us as seems best in His godly sight. For whether we live or die, we are the Lord's. Give them grace, oh sweet Jesus, thus to be persuaded of Your good will even in the midst of the shadow of death, that they faint not under the cross, and become of a desperate mind, but valiantly abide in Your good pleasure, and all the time of their trouble and sickness patiently and thankfully to call upon Your blessed Name, which is a strong tower for all those who flee unto it, and ever set before their

eyes Your loving kindness, believing steadfastly, that although their cross be painful to the flesh, yet is it sweet to the spirit, and all be it the outward man be made weak thorough it, yet is the inward man made strong; which wishes to be loosened from this wretched body and to be with You in glory. For so long as we are at home in the body, we are absent from the fruition and sight of Your divine Majesty. Oh Lord it is not Your property always to chide, always to be angry, neither to deal with us according to our sins, nor yet to reward us after our iniquities: but as a tender father pities his natural son, so are You merciful to sinners, if they repent, believe, and amend. For You came into this world not to call the righteous, but sinners to repentance. Neither are You a physician for the whole, but for the sick. Be therefore, oh most merciful Savior, a physician to such as are diseased in their body, and after this Your loving correction, restore unto them the benefit of health, both corporally and spiritually. Make whole so many as acknowledge their miseries, repent them of their sinful manners, flee unto You for succor, believing to enjoy all good things at Your merciful hand. And as You have made them heavy with laying Your cross upon them, so make them joyful by restoring unto them the gift of health, that they may live and glorify Your blessed Name forever. Amen.

A Prayer for Soldiers.

In the whole body of the holy Scripture (oh Jesus, Son of the living God) there is nothing more commended and set forth unto us than peace, unity, quietness and concord. Unto this Moses and the Prophets, You and Your apostles do diligently exhort, and contrariwise vehemently dissuade from discord, enmity, malice, war, etc. For what is more seemly for man than to embrace amiable peace, friendly concord, and quiet amity? The creation, the shape, the birth of man prove evidently, man to be formed and made unto peace. But Satan that old enemy of mankind, who goes about like a roaring lion, seeking whom he may devour, sweats and with all main labors to banish peace from the children of men, and in the stead thereof violently to thrust in discord, tumults, seditions, wars blood

shedding, manslaughter, destruction of realms and countries, by this means intending to make havoc of altogether, so that he furiously raging in his members, provokes many times Your servants, for the defense of their country and the safeguard of their people, to wage battle with their enemies. We therefore most humbly beseech You to assist all such as justly attempt any wars against their enemies, and mightily to defend them against their adversaries, that they may receive through Your puissance a glorious victory and noble triumph. Send Your holy angel unto those who he may pitch his tent among them and overthrow their enemies. Give all soldiers grace so to behave themselves in the wars with all godliness and honesty, that You may have a pleasure to be present among them, to be their captain and valiant defender. Suffer them not to be discouraged for the multitude of their enemies, but with strong faith let them wholly depend on the, the most mighty conqueror, with whom it is all one to help in few or in many, and with the prince-like warrior boldly say the Lord is my light and my health; whom shall I fear? The Lord is the defender of my life of whom shall I be afraid? If my enemies pitch pavilions against me, my heart shall not fear. If men of war rise against me, I will trust in the Lord my God. And when You have given them the victory over their enemies, give them also a thankful heart, that they may confess to have gotten the victory not by their horses, bows or guns, nor yet by their own strength and policy but by Your almighty power and so be encouraged forever after to magnify Your holy Name. Amen.

A Prayer for Mariners.

Your power, oh Lord, wonderful both upon the land and sea, and whatsoever Your good pleasure is, that You work in them both. Sometimes You make the earth fruitful, sometime barren. The sea also sometimes is calm and pleasant, sometime rough and boisterous. So that whether they bring troublous or prosperous things unto us, all come from You, our Lord God, that Your power and glory may be shown in Your creatures unto the praise of Your Name. Seeing that You are ruler both of the earth and sea, we most

heartily beseech You to preserve all such as labor either by land or by sea, but namely them which forgetting and maintenance of their living are compelled to travail the seas, and to commit themselves to the dangers thereof. Oh Lord though the scourges of the sea be marvelous yet are You, who sits on high more marvelous. Though the winds be boisterous, strong and vehement, yet You excel them in power. For You have given a commandment to Your creatures and none shall go beyond it. Fire, hail, snow, ice, and vapors, stormy winds accomplish the Word. You have limited the waters their bounds, which they may not pass. You also with a word, when the ship wherein You and Your disciples were, was grievously tossed with the waves, and at the point of drowning thorough the wind and tempest You arose, caused at the desire of Your disciples the wind to cease, the sea to be quiet, and a great calm to be made, in so much that they which were in the ship marvelled, and said: What man is this, that both winds, and the sea obey Him? Grant therefore (oh most gentle Savior that whensoever any troublous tempest arises in the sea, so that through it such as are upon the sea be endanger, they calling on Your blessed Name with strong faith for help, may find favor at Your merciful hand, be delivered out of fear, escape all dangers, and travail a fortunate journey. So shall it come to pass, that they thorough Your almighty power being safely delivered from all perils, shall continually praise, and glorify Your blessed Name. Amen.

A Prayer for Travelers by Land.

Oh Lord, who are the way, the truth, and life, You have promised in the holy Scripture, that they which put their trust in You, look for help at Your hand, and take You for their mighty defender and strong castle, shall be preserved harmless, and walk in all their journeys safely, and without danger.

For You Yourself will take charge of them and shadow them under Your merciful wings, so that no evil shall chance unto them, yes, as You sent Your holy angel with Abraham and Tobbye, and with other of

Your faithful servants to be their guide and defender, and to make their journey prosperous, so will You send Your blessed angels with those who wholly depend on You, and with strong faith commit themselves to Your most godly tuition: which shall safely keep them in all their ways, yes, and sooner hold them up with their hands than they shall dash their foot against a stone. This Your accustomed gentleness toward Your servants, and these Your loving promises encourage us greatly at this present to come unto Your Majesty most humbly beseeching You, to send Your holy angel unto all such as travail by the way in Your fear, to take care of them, to defend them from all misfortunes, and so to guide them throughout all their journey, that they may both prosperously and joyfully finish their purposed travail, ever praising Your blessed Name. Amen.

A Prayer for a Faithful Man Being in Trouble, for Endurance.

Oh Lord, Father of mercies and God of all consolation, who rules and disposes all things after Your unsearchable wisdom, and works in Your creatures according to Your blessed will, which is always good and godly, howsoever blind and frail flesh judges of it, we know and unfeignedly confess Your omnipotence and almighty power. We know that You are able to do whatsoever Your good pleasure is. We know that You bring down to the grave, and fetch up again. You punish with poverty, and make wealthy again. You bring low, and lift up again. Yes, You, oh Lord, kill and make alive again. Oh wonderfully do You work in all Your creatures, especially in them whom You have appointed to be vessels of mercy and inheritors of Your eternal glory. If they at anytime grievously offend Your divine Majesty, (as we be all sinners and ready at every moment to fall) You do neither long wink at their wickedness, nor yet forever cast them from Your favor, but like a loving physician with some emplasure, or salve, although bitter to the flesh, yet wholesome to the soul, You heal them, and like a tender or gentle father, correct them with some temporal punishment, that by this means they escaping everlasting punishment, may repent them of their ungodly behavior, confess their wickedness, flee unto Your mercy, and forever after be the more

circumspect in treading the paths of Your holy Law. On this manner You handled the Israelites, when they offended Your Fatherly goodness. On this manner did You deal with king David, and prophet Jonah for their disobedience, with many other, whom notwithstanding for Your mercy's sake after they had acknowledged their offenses, and called upon Your holy Name, You wonderfully delivered, and brought them again as it were into the haven of quietness. We therefore Your poor and sorrowful creatures perceiving in Your holy Scriptures so large fountains of Your great mercies plenteously issuing out toward all those who be of a contrite and broken heart, are bold at this present for Your promise' sake to come unto You, most humbly beseeching You, that as You delivered Jonah out of the whale's belly, Daniel from prison, Peter Your apostle out of ward, David from the hands of his enemies, Susanna from the power of her adversaries, with others, so in like manner You will deliver and set at liberty Your servant and our faithful brother. Yes, and that on such sort that it may be to Your glory, to his health, and to the comfort of so many as unfeignedly love Your blessed Word. And although we for our imperfection be not worthy to crave and enjoy so great and comfortable benefit at Your merciful hand, yet we doubt not, but for Your dearly beloved Son Jesus Christ's sake, You will most favorably hear us, most fatherly pity us, and most bounteously grant us this our humble request. And we again receiving this benefit of our dear brother's deliverance at Your hand shall not be unthankful, but continually magnify Your holy and glorious Name, who dealt so favorably with Your servants when they call upon You in the Name of Jesus Christ Your only begotten Son, and our alone mediator and advocate, to whom with You and the Holy Ghost be all praise and honor forever and ever. Amen.

A Thanksgiving for Their Deliverance.

So often as we consider Your wonderful works (oh blessed and heavenly Father) which You work of Your own good will for so many as in their trouble and adversity flee for refuge unto Your holy Name as unto a strong hold, and mighty fortress, we cannot but confess and

acknowledge Your singular kindness and unspeakable good will, which you continually thorough Your fatherly goodness bear towards Your servants, and for the same not merited of any man but freely of Your mere mercy given, we render unto You according to our most bounden duty most hearty praises and entire thanks. In consideration whereof the children of Israel being in miserable captivity, lamentably lamenting before You their too much sorrowful state by hearty prayers, after that You had delivered them from that land of servitude, burst out into exceeding great praises, glorifying Your most holy and blessed Name, for their sweet and comfortable deliverance. The citizens of Beth-aven likewise being in great distress called upon Your glorious Name, and You most mercifully delivered them, and they again with merry voices, and more joyful heart and song unto You most hearty thanks. In like manner You delivered Joseph, Daniel, Peter, and many other of Your servants from their sorrows and calamities. Oh, who is able to express with how ready and glad minds they magnified You and Your holy Name? We therefore sinful wretches excited and stirred up with the godly examples of these Your servants, knowing how greatly You delight in the sacrifice of praise, confessing also (such is our beggary) that we have none other thing worthy to offer unto Your divine Majesty, are at this present gathered together to celebrate Your great mercies, to magnify Your blessed Name, and render unto You most humble thanks and immortal praises, that it has pleased You of Your exceeding goodness the rather at the contemplation of our prayers, to show Your favorable mercy in the deliverance of Your servant and our dear brother unto our singular joy, and great comfort. For Your benefit, most beneficial father, we so heartily thank You, as heart can think, most entirely beseeching You that You will give us all grace, even so many as love Your blessed word, never to be unmindful of Your benefit, nor to commit anything hereafter that should offend Your fatherly goodness, or provoke Your wrath against us, lest through our disobedience we after this, feel more bitter tokens of Your heavy displeasure, then hitherto we have done, but in all our enterprises so to behave ourselves according to Your blessed will, that You may delight in us as a father in his children, and vouchsafe

to bless us with all spiritual blessing, to enrich us with the knowledge of Your heavenly Word, and to work in us a life conformable to the same, that other seeing our godly manners, and Christian conversation, may be encouraged to embrace Your blessed Word, to magnify Your holy Name, and in all points to frame their life according to Your rule of Your holy commandments, thorough the inspiration of Your blessed Spirit to whom with You, and Your dearly beloved Son Jesus Christ be all honor, praise and glory forever and ever. Amen.

A General Prayer that All Men May Walk in Their Vocation and Calling.

Forasmuch, oh heavenly Father, as both Your honor and dishonor after a certain manner depend in this world, either of our godly or wicked life (if we live well, Your very adversaries shall be compelled to glorify You, but if our lives be ungodly, so shall You be dishonored among the wicked and evil spoken of through our sinful living) and because we should not walk inordinately and so provoke the enemies of Your truth to rail on You, and to blaspheme Your holy Name, You have appointed in Your blessed Law certain honest and godly states and degrees, wherein Your people should live, and haste straightly commanded that so many as profess You and Your holy Word, should continue in the same, everyone according to his vocation and calling, and by no means lead a dissolute life after the manner of the heathen, which know not God, that by well doing, the professors of Your holy religion may not only stop the mouths of foolish, and ignorant people but also provoke them to glorify You, our Lord, in the day of visitation: we knowing our infirmity and weakness, which is so great and unable to be remedied of our natural strengths and freewill, that we are not able to think a good thought, much less to fulfill Your commandments which You have straightly commanded to be kept and wishing the glory of Your most glorious Name and the accomplishment of Your heavenly will most humbly and from the very heart beseech You for Jesus Christ's sake to endue us, with Your Holy Spirit, which may fulfill what lacks in us, make us new

creatures, trade us in the paths of Your holy Law, and give us grace to walk according to our vocation in Your fear, and in the obedience of Your godly will, that we attempt nothing that in any point may hinder Your glory, obscure Your honor, deface Your Name and cause You to be evil spoken of among the ungodly. And that this may come to pass, grant, oh most merciful Father that everyone of us even from the highest to the lowest, may unfeignedly answer to our calling, and train our life according to Your blessed will, unto the glory of Your Name, that whatsoever we do in word, or deed, we may do all things in the Name of the Lord Jesus, giving thanks to the God the Father thorough him. Grant that all temporal rulers may use their office justly and godly, seek not only to be feared but also to beloved, maintain the good, punish the evil, accept no person in judgment, allow no false accusation, shed no innocent blood, hear the small so well as the great, receive no bribes, set forth Your glory, advance Your holy Word, promote Your faithful preachers, and in all their doings seek the profit of the commonwealth, and so behave themselves that they may be found worthy officers in Your sight. Grant that the subjects may show all reverent submission to their rulers, obey them in all things, be faithful and true to them, yes, and that not only for fear of punishment but also for conscience' sake. Grant that the bishops, the preachers of Your Word and all other spiritual ministers may take heed to themselves and to all the flock, in the which the Holy Ghost has appointed them overseers to feed Your holy congregation which Your dearly beloved Son purchased with His blood, and take the oversight of them, not as though they were compelled, but willingly, not for the desire of filthy lucre, but of a good mind, not as lords, over the parishes, but that they be an example unto the flock. Grant that they may lay aside all tyranny and haughtiness of mind and walk with all gentle softness and tender compassion toward the sheep of Christ, committed to their care and charge. Let them be as most loving fathers to Christ's flock, and if any of the sheep chance to run astray and to go out of the way, let them not therefore ungently treat them, but as it is the office of a good shepherd, by fair means call them home again unto the sheep fold, seeking rather their salvation then destruction. Let them

remember the history of the lost sheep, and consider how tenderly You, head-shepherd Christ Your Son and our Lord, fetched it home again even upon His shoulders. For the servant of the Lord may not fight, but be peaceable and gentle toward all, and ready to teach, suffering the evil with meekness, informing those who resist if at any time You, oh God, may give them repentance to know the truth. Let them cast away ungodly old wives' fables, teaching Your heavenly Word purely and truly, and be unto those who believe an example in the Word, in conversation, in love, in spirit, in faith, in pureness. Let them give attendance unto reading, to exhortation, to doctrine, let them study to show themselves in Your sight workmen worthy of praise even such as need not to be ashamed. As in preaching Your holy Word, so likewise in maintaining hospitality, in distributing to the necessities of the saints, in feeding the hungry, in clothing the naked, in lodging the harborless, in nourishing godly and learned men, make them diligent herdsmen, that they may be pastors and feeders both in word and deed. Grant again, that the parishioners may reverence the bishops and other spiritual ministers, giving them no less honor than the child gives the father, remembering that they be the angels of God, the messengers of Christ, the light of the world, the salt of the earth, the dispensators of the mysteries of God, the feeders of their souls, the comforters of the weak the physicians of the sick, the upholders of the whole, the exhorters unto virtue, the frayers away from vice, etc., who watch continually for the health of their souls. Work in the hearts of all those who are instructed with the word, such a tender love and good will toward the ministers who teach them, that they may give unto them abundantly all good things whereby the preachers may be the more able not only to nourish their family, but also maintain hospitality for the relief and comfort of the poor. For who goes to war any time at his own cost? Who plants a vineyard and eats not of the fruit? Who feeds a flock, and drinks not of the milk? If the preachers sow unto their parishioners spiritual things, is it a great thing if they reap their carnal things? Your ordinance is, oh Lord, that they who preach the gospel should live of the gospel. Moreover grant that the husbands may love their wives as their own bodies, and not be bitter, churlish, or unkind unto

them but give honor unto them, as unto the weaker vessels, and as unto those who are fellow heirs with them of the grace of life. Likewise grant that the wives be in subjection to their own husbands as unto the Lord in all things, and so behave themselves as becomes women of an honest and godly conversation. Give them grace to array themselves in comely apparel, with shamefacedness and discrete behavior, not with braided hair, or gold, or pearl, or costly array, but with such as it becomes women that profess godliness thorough good works. Let the inward man of the heart be uncorrupt with a meek and quiet spirit, which before You (oh God) is much set by. For after this manner in the old time did the holy women which trusted in God tire themselves who were obedient to their own husbands, even as Sara obeyed Abraham, and called him Lord, whose daughters the married women are, so long as they do well. Grant that fathers may not rate their children, lest they be of a desperate mind, but bring them up in the nurture and information of our Lord God. Grant also that the children obey their parents in all things, and honor them. Grant that all masters may do unto their servants that which is just and equal putting away threatening's, and know that they have also a master in heaven, with whom there is no respect of persons. Grant again, that the servants be obedient unto their bodily masters in all things, with fear and trembling, in singleness of heart as unto Christ, not with eye service only in the eyesight as men-pleasers, but as the servants of Christ, doing Your will, oh God, even from the heart with good will. Give them grace also to consider that they serve the Lord and not men and therefore they may be sure, that whatsoever good a man does, he shall receive it again of the Lord whether he be bond or free. Furthermore grant, oh most merciful Father, that the elder men may be sober, honest, discrete, sound in faith, in love, and in patience.

The elder women likewise grant that they be in such raiment as becomes holiness, not false accusers, not given to much drinking, but teachers of honest things, to make the young women sober-minded, to love their husbands to love their children, to be discrete, chaste, housewifely, good and obedient unto their own husbands that the

Word of God be not evil spoken of. Grant also, that the young men be sober minded and of honest conversation. To conclude grant that everyone that professes Your glorious Name, may so live and behave himself both in thought, word and deed, that nothing may proceed and come from those who should offend Your divine and most excellent Majesty. Grant also (oh most gentle and tender Father) that our light may so shine before men, that they seeing our good works, may glorify You, our heavenly Father, with Your well-beloved son Jesus Christ our Savior, and the Holy Ghost that most sweet comforter, to whom be all honor and glory forever and ever. Amen.

A Prayer for Our Enemies.

The poison-full corruption of our nature, which we have sucked out of our first parents Adam and Eve, works so strongly in us, oh Lord and so mightily strives against the motions of Your Holy Spirit, that we cannot do that we would, nor accomplish that which You require of us. You have commanded us to love, not only our friends, but also our very enemies to forgive them who offend us, to bless those who curse us, to do good to them who hate us, to pray for them who do us wrong and persecute us, if our enemy hunger to feed him, if he thirst, to give him drink, but our corrupt nature, which ever strives against Your blessed will, seeks all means possible to be revenged, to requite tooth for tooth, and eye for eye, to render evil for evil, when vengeance is Yours, and You will reward, and by this means we grievously offend You and break the order of charity, and the bond of peace, which seeks not to be revenged, but to forgive one another, even as Christ forgave us. It may please You therefore (oh most merciful Lord) of Your bountiful goodness to forgive our enemies, and not to lay to their charge those things, that they have unjustly committed against us, and so to slay in us our old corrupt and cankered nature, by taking away from us our stony hearts, and by giving us a fleshy heart, that we through the operation of Your Holy Spirit may be content according to Your blessed will and commandment, and after the example of Your Son Jesus Christ our Lord, and of that blessed martyr, Saint Stephan, freely, and even

from the very heart to forgive our enemies, to speak well of them, to love them, and to do for them whatsoever lies in our power, and by this means unfeignedly show ourselves to be Your sons, who causes the sun to arise on the evil and on the good, and sends the rain on the righteous and on the unrighteous, giving us example, that we, if we will be Your true sons, should do likewise and show ourselves beneficial, not only to the good and godly, but also to the wicked and ungodly, that by this means we may allure even the very adversaries of Your truth to speak well of the professors of Your blessed Name, and to glorify the our heavenly Father, who fashions us according to Your manners thorough the mighty working of Your Holy Spirit, to whom with the, and Your only begotten Son, be all glory and honor Amen.

A Prayer for the Adversaries of God's Truth
& that All Men May Come to the True Knowledge of God's Blessed Word.

It is truly said of Your holy apostle, oh most merciful Savior, that the natural man perceives not the things that pertain unto the Spirit of God. For they are but foolishness unto him, neither can he perceive them, because they are spiritually examined. Thus to be true in the most part of men, especially in the wise and prudent of this world (from whom the heavenly Father is wont to hide his heavenly mysteries, and to show them to the humble, and lowly) daily experience teaches us. For while the wise worldlings seek praise one of another, they cannot love the glory of God. While they cleave to their own fleshly wisdom they cannot abide the wisdom of God, which is counted foolishness in their sight. While they go about to maintain old crooked costumes, superstitious ceremonies, the trifling traditions of men, they cannot away with the light of Your heavenly truth. While they magnify themselves, shame to be taught, and by no means will confess their ignorance, and error but persuade themselves, that they are in the truth, when indeed they are under the father of lies, and that they walk in the light, when they are most of all wrapped about, yes, and overwhelmed with the misty clouds of

men's inventions, while also they abhor to hear the preachers of Your Word, and judge whatsoever they speak, new, erroneous and false doctrine, it comes to pass that they hate, persecute, banish and condemn both Your blessed Word and all the favorers thereof, thinking themselves to do You high service, when they slay such as unfeignedly profess Your gospel. And forasmuch as this has conceived against Your holy Word, and this cruelty against Your servants come from the wise of this world, the simple and ignorant people also for lack of knowledge yield themselves unto the fancies of the wily worldlings and the dreams of the belied hypocrites, approving what they approve, condemning what they condemn, and believing what they believe. By this means is it come to pass, that the adversaries of Your blessed Word are wonderfully many in number, and very few are they which sincerely, purely, and even with the heart embrace and follow Your heavenly doctrine. No marvel: For little is Your flock. Oh Lord, to whom it has pleased Your father to give the Kingdom of heaven, and although many be made, yet few shall be saved. For many are called, but few are chosen, so that the true lovers of Your Word are few but the enemies thereof are many. But oh Lord this comforts us well, that although the adversaries of Your truth be innumerable, and albeit the powers of this world stand up and come together hurly burly never so much against the Lord and His anointed, and by no means will submit themselves to the yoke of Your blessed Law, but seek all means possible to break it, and to cast it away from them, yet shall they not prevail, their imaginations their counsels and devises shall come to naught. For there is no wisdom, no forecast, no counsel that can prevail against the Lord. You who dwell in heaven, mock their vain enterprises, and laugh both them and all their most subtle devises to scorn. For You are that rock, against whom the gates of hell shall not prevail. You are that stone, upon whom whosoever falls, he shall be crushed in pieces, but upon whomsoever it falls, it shall grind him all to powder. You are that prick, against whom it is hard to spurn. You are that most victorious, and triumphant Lion of the tribe of Judah, against whom no flesh can prevail. You are that Lord, who brings to naught the councils of the ungodly, and reproveth the thoughts of the people;

yes, You make of no force all the counsels, devises and imaginations of princes, establishing Your own council, and making the thoughts of Your own heart to abide certain and sure forever and ever. And as You are a Lord of most strong puissance, so is Your blessed Word of most mighty force, for it is a twibil that cleaves the hard stony rock asunder. It is a consuming fire devouring all the adversaries thereof. Seeing those who as the devises of wise worldlings are wicked, so are they vain and of no force, and shall surely be brought to naught at the time of You to fore appointed (for every plant that Your heavenly Father has not planted, shall be plucked up by the roots) it may please You, who made Saul of a wolf, a lamb, of a persecutor a preacher, of a tyrant an apostle, to bring these adversaries of Your truth unto the knowledge of their error, that they may repent, believe and amend. Oh Lord, they are Your creatures, and You have no pleasure in the death of a sinner but rather that he should turn and live. Have mercy on them; suffer them not to perish; make them of the vessels of wrath, the vessels of mercy, of the enemies of Your truth, lovers and embraces of Your truth. Take away from them their hard and stony heart, and give them a fleshy, soft, and gentle heart. Replenish them with Your Holy Spirit, and with the graces thereof, that as they are Your creatures with us, so they may be saved with us. For we are taught that You have none of all those things that You have made, and that You dissemble the sins of men for repentance' sake, and are ready to have mercy on all men, who repent, believe, and amend. Again, seeing that no man can come unto You except Your father draw him, we most heartily beseech You, who alone are our only mediator and advocate, to pray unto Your heavenly Father, that He may have mercy upon the enemies of Your word, turn away His wrath from them, lighten His loving countenance upon them, give them a good spirit, and make them Your true and unfeigned disciples. Grant also (oh sweet Savior) who wills all men to be saved, and to come to the knowledge of the truth, that all such as walk in ignorance, blindness and error for lack of doctrine may have faithful preachers sent unto them, which may instruct them with Your heavenly Word, bring them out of darkness into light, deliver them from the bondage of man's traditions and place them in the sweet

liberty of the Spirit. So shall it come to pass, that they who now are not Your people, shall be Your people and they which now abhor and deface the glory of Your Word, shall be the valiant promoters and defenders of the same and all such as heretofore have walked thorough ignorance in all kind of superstition and ungodliness, shall from henceforth walk in the glorious light of Your gospel, praise You, and magnify You, obey You, and serve You in holiness and righteousness all the days of their lives, unto the glory of Your blessed Name. Amen.

A Prayer for an Uniform and Perfect Agreement in Matters of Christian Religion.

In Your last and most sweet sermon, which You made a little before Your passion (oh Christ, You Son of the living God) You gave Your peace unto Your disciples, and willed them diligently to keep and maintain the same among them unto the end. This peace is the quietness of conscience, the rest of the mind, and the perfect consent and whole agreement among the faithful in matters of Your holy religion. In the prayer also made unto Your heavenly Father You desired, that as You and Your Father are one, so Your disciples may be one, that is to say knit together in one mind, in one judgment, in one meaning concerning matters of Christian faith, that they may all speak one thing, preach and write one thing, and by no means dissent one from another. This peace, this unity, this perfect consent in faith and religion is almost banished from among us in these our days, while every man labors to establish the inventions and dreams of his own heart, while every man sweats to imagine a new kind of religion and to maintain the same, while every man seeks to worship You, not after the rule of Your blessed Word, but after his own fleshly fancy and idle imagination. Your holy apostle, oh Lord, could not abide, that there should be sects among the Corinthians, nor that one should hold of Apollo, another of Paul, the third of Cephas, but that they only should embrace You, who alone by Your blessed passion brought unto them everlasting life, forasmuch as You and none other were crucified for them. If that Your blessed apostle had lived in this

our time, oh Lord how heavily would he have taken the sects that are now among the children of men, sprung out of hell and thrust in by Satan, yes, and that is most to be lamented, among those who profess Your holy Name. Instead of Apollo, Paul, and Cephas, we have Benette, Barnard, Frances, Augustine, Anthony, Dominick, Rufus, Honofrius, Jacob, Joseph, Gilbert, Gregory, Brygyde, Clare, Helene, Sophye, Pope, Cardynall. etc. besides the disordered orders of the Camaldulenses, the Cistertienses, the Basilyenses, the Hieronimites, the Tertiariis, the Servants of Saint Mary, the Lazarites, the Magdalenites, the Whyhlhelmites, the Ambrosians, the Specularis, the Chalomerians, the Johannites, the Scelistines, the Brothers of Purgatory, the Brothers of the Holy Cross, the Brothers of the Veil of Josaphat, the Carmelites, the Chartusians, the Hierosolimites, the Indians, the Ninevites, the Constantinopolitans with an innumerable rabble of hypocrites more, papists, heretics, schismatics, Anabaptists, Sacramentaries Libertines, and such other dunghills of Satan, which too much wretchedly have divided, rent and torn in pieces the quiet unity and friendly concord of Your holy religion, while they have imagined and taken upon them new sects, and new orders, and by You trifling observances of them, seek justification, remission of sins, and everlasting life, forsaking You, who are the fountain of lively water, and digging them miry and dirty puddles that are able to hold no water. Oh Lord, as this division nourishes continual discord and enmity among the professors of Your Name, so do they that unfeignedly cleave to Your blessed Word, sorrowfully lament, that Your glory, Your truth, Your Word, Your passion, Your blood, Your death, is thorough these idolatrous imaginations defaced, obscured, and almost utterly quenched, in so much that if You had not reserved unto Yourself a remnant, which have not bowed their knees to Baal, we all had been as Sodom, and might justly have been likened to Gomorrah. Oh blessed Lord, let very pity move You to have compassion upon Your poor, troubled flock. Let the zeal of Your glory provoke You to tread under Your foot all these sectaries, and Antichrists, that You alone may be known among all nations to be the only true and living God. Ah most gentle Savior, there is but one Lord, one faith, one baptism, one God, one Father,

one master, one body, one Spirit, one hope, one truth, one gospel. How unseemly then is it for us who profess this unity to be divided in religion: one to be of this order, another to be of that, one to maintain this doctrine, another the contrary. Destroy therefore, oh Lord, this work of Satan, even the bringing in of these damnable sects, and diversities of opinions, and restore unto us that most sweet and comfortable unity of Your holy and pure religion, that as we profess one God one baptism, so we may maintain one truth and one religion. You call Yourself a jealous God, and a Lord who will not give Your glory to another, suffer then Your honor and glory, Your praise and worship no longer to be given unto creatures. You are that God of peace who has promised to tread Satan the sower of discord under our feet shortly. Fulfill Your promise, oh Lord, for it is time, seeing that not only the wily hypocrites, those painted sepulchers outwardly appearing beautiful, and full of holiness, but inwardly full of dead bones, and of all filthiness, of ravening and wickedness, of bribery and excess, take part against Your holy Word, maintaining false opinions against Your heavenly doctrine, but also many of the temporal rulers and wise worldlings agree unto them, defending with great violence both the beastly hypocrites, and all their devilish traditions, crooked ceremonies, false religions, although manifestly contrary to the truth of Your blessed Law. Notwithstanding, remember Your old mercies, and for the glory of Your Name, be favorably unto them, give them grace to repent and to know the truth, that they may escape out of the snares of the devil, and become the children of liberty and everlasting salvation. Gather together all such as are dispersed, and make of them with us one flock. Call home again those who are run astray after strange gods, that they may glorify You alone. Deliver Your people out of Egypt that land of servitude and bondage, and bring them into the land that flows with milk and honey. Let the babbling Babylonians keep Your servants no longer in captivity but restore them home again unto that Jerusalem, where Your holy Name is called upon, thanked and praised, where Your heavenly doctrine is purely taught, where Your blessed sacraments are truly and faithfully ministered, where the works of Christian charity are continually exercised, that with one mouth and

one heart we may praise and glorify Your blessed Name. Take away from us all heresies, and diversities of opinions, and work in our hearts an unfeigned concord in matters of religion, even such a concord as is in all points agreeable to Your blessed Word. Grant also most loving Savior, that this godly concord may remain continually in Your church. So shall it come to pass, that all sects and heresies, all divisions and schisms, being rooted out of Your holy congregation, and a perfect agreement established among us according to Your blessed Word, we shall from the very heart both acknowledge You, the worker thereof, who alone are the author of all goodness, and also sing continual praises to You our Lord God, who with God Your Father and God the Holy Ghost lives and reigns true and everlasting God, worlds without end. Amen.

A Prayer for the Common Peace and Quietness of All Realms.

How necessary, oh Lord, peace and quietness is for the conversation of realms and all public commonwealths. The holy Scripture declares in diverse places: the psalmograph exhorts all the faithful Israelites to pray for those things that make unto the quietness of Jerusalem, that there may be peace, wealth and abundance both in it and all the coasts round about.

When the Jews for their sins and disobedience against Your divine Majesty were led away captive, by King Nebuchadnezzar from Jerusalem unto Babylon, and there compelled to live under the ungodly, and uncircumcised gentiles, the prophet Jeremiah wrote an Epistle unto them, wherein among other things he exhorted them to pray for the public wealth of Babylon, and for the magistrates thereof, saying: Seek the peace of the city, wherein You be prisoners, and pray for it unto the Lord. For in the peace thereof, shall your peace be.

Your servant Baruch also wrote a book unto Your people in their captivity, commanding them to pray for the prosperity of Nebuchadnezzar king of Babylon, and for the welfare of Belshazzar

his son, that their days may be upon earth as the days of heaven, etc. Again Your holy apostle warns that above all things prayers, supplications intercessions, and giving of thanks be had for kings, and for all who are in authority, that we may live a quiet and peaceable life with all godliness and honesty. Hereof learn we, oh most merciful Savior, how necessary peace, quietness, and concord is for all realms and commonwealths. For that bearing rule, Your glory is sought, Your holy Word is preached, the magistrates are obeyed, Your preachers are revered, good letters flourish, charity rests in men's hearts, good works are exercised, every man lives according to his calling, virtue is advanced, vice is expelled, wealth and abundance of all things dwell among us, battle with all the pestilences thereof is banished, a figure of that heavenly Jerusalem is here found among the children of men, when contrariwise if battle or discord occupies kingdoms or cities, all goes to havoc; nothing but cruel barbarity and lion-like fierceness bears rule. How blessed a thing Christian charity, godly peace, friendly quietness, and brotherly concord is in a commonwealth, Your servant David, king and prophet, having in his own realm experience thereof, declares in this his Psalm. Behold, says he, how good and joyful a thing it is, brethren to dwell together in unity. It is like a precious ointment upon the head that ran down unto the beard even unto Aaron's beard, and went down unto the skirts of his clothing. Like the dew of Hermon, which fell upon the hill of Zion. For there You, Lord, promised his blessing and life forever. Seeing (oh almighty and everlasting God) it is a good pleasant and joyful thing, brethren to dwell together in unity, vouchsafe to give unto all realms, specially unto such as the inhabitants whereof profess Your holy Name, this treasure and jewel this pleasure and joy that they may live together in unity, quietness, and concord, oh Lord, so many of us as believe in You, are brethren, and have one Father, even Your heavenly Father, and by Him we have You also our brother, and by You we be His sons and heirs, yes, and fellow heirs with You of eternal glory, grant therefore that we all may be of one heart of one mind, seeing that nothing garnishes and becomes the name of brethren better than brotherly love, true peace, friendly quietness, and amiable concord. This Christian unity and

brotherly concord must needs be an excellent treasure in a commonwealth, seeing Your holy prophet compares it to a most precious ointment and to the most pleasant dew, the sweet smells whereof cannot be expressed. Lord give us this precious ointment of mutual love, that whatsoever we attempt among us may have a sweet smelling savor both before You and all good men. Give us also that the most pleasant dew, even the dew of Your heavenly grace, which may cause us thorough Your Holy Spirit to flourish with the abundance of all good works, and provoke everyone of us quietly and peaceably to do our own business, and to live according to our calling, the magistrate godly to govern, the subject humbly to obey, the preachers of Your Word diligently to attend upon his office. So shall it come to pass, that we as brethren quietly dwelling together in this unity and concord, shall have that You have promised, even Your blessing, that is in this world abundance of all good things pertaining ether to the body or to the soul, and after our departure from this vale of misery, everlasting life. Lord, let it so come to pass. Amen.

A Prayer to be Preserved From the Plague and Other Diseases.

Ah Lord, as You have set forth in Your holy Scriptures plenty of blessings to those who fear You, and with all diligent obedience and obedient diligence walk in Your holy statutes and ordinances, so likewise in the same haste You set forth innumerable curses and plagues to such as live without all fear of You, and transgress Your blessed commandments. Among other of Your grievous punishments, You have threatened the ungodly to send the plague and such other mortal diseases upon them, and so to root them out from the face of the earth, because of their disobedience and rebellion against the their Lord God. Examples hereof we have many in Your holy Word. Ah good Lord, who can be free from these and such other of Your plagues, if You should deal with us according to our iniquities? We are all sinful. The best of us all are unprofitable servants, so that we can find nothing in ourselves wherewith we may worthily either pacify Your wrath stirred up against us for our manifold wickedness, or turn away from us those Your plagues,

which we most justly have deserved. Notwithstanding there are, which superstitiously for the appeasing of Your anger, and for the dispatched of corporal punishments call upon dead creatures and flee unto dumb idols, as though most present help were to be looked for of them, when indeed they can do nothing at all unto our health, neither concerning the body nor the soul. With good Lord, have we nothing to do, although never so grievous sinners. For we are taught by Your holy Word, nether to trust in Roche nor in Apoline, neither in Agasse, nor in Annes, nether in Erkenwald nor in Grimbald, nor yet in any other creature, either in heaven or in earth, but in Your great mercies set forth in the precious blood of Your most dear Son Jesus Christ, for whose sake alone, for whose merits and good deeds alone, You are well pleased with man, favor him, and delight in him as a loving father in his dearly beloved son. Oh most merciful God, we finding in ourselves a just desert of all those Your plagues, which You are wont to cast upon the children of men for their wickedness (so great and manifold is the number of our sins) and nothing at all, wherewith we may in any parte be able to turn away Your heavy displeasure from us, are come at this present unto the throne of Your mercy, most humbly beseeching You in the Name of Jesus Christ Your Son and our alone mediator and advocate not to weigh our sins, and wickedness, but to consider Your great mercies and loving promises, and for Christ's sake to put away from us all such plagues, as we most justly have deserved and to preserve us in such state of bodily health, that we may live and glorify Your blessed Name. Ah Lord, may dust give thanks unto You? Or shall that declare Your faithfulness? The grave praises not You, death does not magnify You. They that go down into the grave praise not Your truth, but the living, yes, the living acknowledge, praise, and magnify You. Defend us therefore, oh Lord, from the terrible plagues of Your fearful displeasure, but above all things remove from us the diseases of our mind, that we being whole in soul, may behold the with a pure faith, and serve the with a clean heart. Give us also the health of our body unto our last days, that we enjoying the health both of body and soul, thorough Your singular benefit, may lead a quiet and healthful life unto Your honor and glory. Amen.

A Prayer to Preserve the Fruits of the Earth.

At the beginning You commanded the earth, oh Lord, to bring forth green grass, herbs, and trees with their seeds and fruits, that they might be meat to Your creatures living on the earth, both to man and beast. After that deep and great flood, wherein all living creatures perished except Noah and such as were with him in the arc, not only herbs, seeds and fruits You gave unto man for to eat, but also all other of Your creatures that move or live on the earth, whether it be fish or fowl, so that all things are pure to those who are pure, nether can anything be common or unclean that You have made pure and clean. For all Your creatures, oh Lord God, are good and none of them are to be refused, if they be taken with thanksgiving.

For they are sanctified by Your word and by prayer, and were ordained of You to be received with thanksgiving of the faithful, and of those who know the truth. Seeing then that You alone are the Creator and maker of all things, and has prepared herbs, seeds, fruits, fish, and flesh to be meat for man, seeing also that without Your blessing all these Your creatures prosper not, nor yet come unto a fortunate end, but grow out of kind, wither away, perish, die and come to naught, we most humbly beseech You to bless us and all the fruits of the earth with all Your other creatures which You have made for man's use and profit. And forasmuch as neither he that plants, nor he that waters is anything, but You, oh God, who give the increase, grant we pray, that the earth may give forth her fruit prosperously and plenteously, that we may enjoy the same in due and convenient time, unto our great joy and comfort. Let not the labors of our hands, which we have taken in Your Name, and according to Your Word, be found vain and frustrated, but according to Your promise bless our labors, and bring them unto a fortunate end. For we, oh Lord, feed not our selves, but we are the sheep of Your pasture. You feed us. You give meat to the hungry. You prepare man his corn, and provide for the earth. You water her furrows. You break the hard clods thereof, You make it soft with the drops of rain,

and bless the increase of it. You crown the year with Your bountifulness, and Your footsteps drop fatness.

You also make the dwelling of the wilderness fat, that they drop withal, and the little hills You make pleasant on every side. Yes, You make the valleys to stand so thick with corn, that they laugh and sing. You cause the wells to spring up among the valleys, and the waters to run among the hills, that all the beasts of the field may have drink, and that the wild asses may quench their thirst. You water the hills from above. The earth is filled with the fruits of Your works. You bring forth grass for the cattle, and green herbs for the service of men. You bring food out of the earth, wine to make glad the heart of man, oil to make him a cheerful countenance, and bread to strengthen man's heart, oh Lord, how manifold are Your works, right wisely have You made them all, yes, the earth is full of Your riches. It is Your blessing, that our garners are full and plenteous with all manner of store, that our sheep bring forth thousands, and hundred thousands in our villages and fields, that our oxen be lusty and fat, that we have all things plenteously for the sustenance of our bodies. For when You open Your hand, You fill every living creature with Your blessing, but when You hide Your face, they are sorrowful, mourn, and die for hunger. Forasmuch then, oh most merciful Father, as we receive of You alone all good things, vouchsafe we most heartily beseech You to show us Your face, to lighten Your continuance upon us, to bless us, to make the earth fruitful, and to preserve the fruits of the same, that we, Your creatures receiving at Your merciful hand all things necessary for this our needy and beggarly life, may live and magnify Your blessed Name, both in this world, and in the world to come, thorough Jesus Christ Your Son and our lord, Amen.

A Prayer That We May Have the Fear of God Before Our Eyes in All Our Doings.

Oh almighty and everlasting God, Your holy Word teaches us, that You are not only a father, but also a Lord, not only a forgiver, but

also a revenger, not only a Savior, but also a judge. And as You being a father, a forgiver, a Savior, do pardon and show mercy, so You being a Lord, a revenger, a judge, punish and condemn. Neither does Your holy Scripture only set forth unto us a gospel, which comforts us, quickens us, shows us merry tidings, forgives our sins quiets our conscience, and brings unto us everlasting life, but also a Law, which reproves accuses, condemns us, wounds and slays our conscience, yes, and throws us down headlong into the deep dungeon of hell. And as the gospel lifts us up, and makes us merry with the hope of remission and forgiveness of our sins, so does the Law pluck us down and almost drive us unto desperation, for fear of the plagues and everlasting punishments, which You have prepared for those who despise Your holy ordinances, so that we may not only love You as a father, a forgiver, a savior, but also fear You as a Lord, a revenger a judge. Forasmuch therefore (oh most gentle Savior and most righteous judge) as nothing does so mightily put away, sin, and make us to walk in the way of Your commandments, as reverently to fear You. to stand in awe of Your judgment and heavy displeasure, we most entirely pray that You give us that fear, which You require of us in Your holy Scriptures, and whereunto You have promised so many large and bounteous benefits that we may not only love You as a Savior, honor You as a father, but also reverence You as a Lord, fear You as a judge. Oh Lord, all things are open unto Your eyes; neither is anything hid from You who sees the very secretes and most inward thoughts of our hearts, give us therefore grace that in all our enterprises, we ever set Your fear before our eyes, and so stand in awe of You and of Your righteous judgments, that we attempt nothing whereby we should provoke Your heavy displeasure against us, but so walk in Your fear and in Your holy ordinances, that we may at all times love You as a Savior, honor You as a father, reverence You as a Lord, fear You as a judge. So shall it come to pass that we reverently fearing You as the child does his father, shall not only avoid all such evils as might make You our heavy Lord and fierce judge, but also embrace those virtues, which shall both evidentially declare our faithful love, true honor, unfeigned reverence, and

humble fear toward You, and also make You our loving father and most merciful savior thorough Jesus Christ our Lord. Amen.

A Prayer for Faith.

We are taught by Your holy apostle (oh most loving Savior) that whatsoever is not of faith, is sin, and that it is impossible to please You without faith, and therefore they that come unto You, must believe, that You are God, yes, and such a God as is both able and also will abundantly reward all them who with true faith seek You. For Your eyes, oh Lord, look upon faith and You do appear and show Yourself unto those who have faith in You, yes, thorough faith, You being the King of glory are married to the souls of the faithful, and make them partakers of Your divine nature thorough the wonderful working of Your blessed Spirit. Through faith so many as believe are justified, made the sons and heirs of God, and have everlasting life. By faith we obtain of God all good things, even whatsoever we ask in Your Name. Seeing Your faith is so precious a jewel in Your sight, yet without it nothing is acceptable unto Your divine Majesty, and we of our own nature cannot have this most singular treasure except You give it unto us from above, and do breathe it into our hearts by Your Holy Spirit (for we of ourselves are blind, ignorant, foolish, and by no means can perceive the things that pertain to the Spirit of God) we most heartily beseech You to take away from us all infidelity and unfaithfulness, which we received of old Adam, and to plant in us true faith and undoubted belief that we may be thoroughly persuaded that You are the Son of the living God, very God and very man, our alone sweet smelling sacrifice, our alone mediator, advocate, and intercessor, our alone wisdom, righteousness, sanctification and redemption, by whom alone and for whose sake only Your heavenly Father is well pleased with us, our sins are remitted, grace and everlasting life are freely given unto us. Oh Lord God, suffer us not to lean to our own wisdom, nor to believe, as blind flesh fancies, nor to seek salvation where superstition dreams, but let our faith only be grounded on Your Word, and give us grace truly to believe in You with all our heart to put our trust in You, to look for all

good things of You, to call upon Your blessed Name in adversity, and with joyful voices and more merry hearts to praise and magnify it in prosperity. Suffer us not to doubt, neither of God Your heavenly Father, nor of God His Son, nor of God the Holy Ghost, but earnestly to believe, that you being three distinct Persons in the Deity, are notwithstanding one very God, besides whom there is no God neither in heaven nor in earth. Grant also that we may assuredly believe whatsoever is contained in the holy Scriptures, and by no means suffer ourselves to be plucked from the verity thereof, but mainly and steadfastly abide in the same, even unto death, rage world, roar devil. And this faith (oh sweet Jesus) increase Yourself daily in us more and more, that at the last thorough Your goodness we may be made perfect and strong men in Your holy religion, and show ourselves both before You and the world truly faithful, by bringing forth plenty of good works unto the glory and honor of Your Name, which with God the Father and God the Holy Ghost live and reign, true God, worlds without end. Amen.

A Prayer for Charity.

Your holy apostle wrote (oh most gentle Savior) that the end of the commandment is love that comes of a pure heart and of a good conscience and of faith unfeigned. For he that loves You his Lord God with all his heart, with all his soul, with all his mind, with all his strength, and his neighbor as himself fulfills the whole Law. For all the Law and the prophets require no more of us but love, even to love You, our Lord God, above all things. and our neighbor as ourselves. Without this love, all that we do seems it never so much praise worthy in the sight of men is abominable before You. Yes, as Your blessed apostle said: though I speak with the tongues of men and angels, and yet had no love, I were even as a sounding brass, or as a tinkling cymbal.

And though I could prophecy and understand all secrets and all knowledge, yes, if I had all faith so that I could move mountains out of their places, and yet had no love, I were nothing. And though I

bestowed all my goods to feed the poor, and though I gave my body even that I burned, and yet had no love, it would profit me nothing. For by love are we known to be Your disciples, even as the devils imps are known by hatred and maliciousness. And the love, oh Lord, that You require of us is no worldly nor fleshly love (for if any man love the world, the love of the Father is not in him, and whosoever will be a friend of the world is made the enemy of God), but godly, spiritual, sincere, true and pure love, even such love, as suffers long, is courteous, envies not, does not behave frowardly, swells not, deals not dishonestly, seeks not her own, is not provoked to anger, thinks not evil, rejoices not in iniquity, but rejoices in the truth, suffers all things, believes all things, endures all things. This godly love, this Christian charity, give You unto us, oh good Lord, that we may unfeignedly and with all our hearts, love You, our Lord God, who so dearly loves us, that You gave Yourself for us an offering and a sacrifice of a sweet savor to God. Take away from us the love of worldly things, which though they appear never so pleasant and beautiful, are not withstanding mere vanity, and give us grace so to use this world as though we use it not. For the fashion of this world passes away. Make us also to abhor the filthy and beastlike pleasures of the stinking flesh, and by no means to be entangled with the love of them, the end whereof is dishonor, shame, corruption, destruction, damnation, and kindle our hearts so fervently with Your love, that nothing may delight and please us, but only You and whatsoever may make unto Your glory, and is agreeable to Your blessed commandment, so that You only may be our love, our delight our joy, our mirth, our solace, and whatsoever is without You, and estranged from Your love, let it be counted of us more vain then vanity itself, and more filthy then the very dung. Grant also that from this our love toward You, there may issue out a vehement and burning love toward our neighbors, yes, toward our very enemies, that we may love them from the very heart, yes, even as ourselves, pray for them, give them good counsel, help them, defend them, succor them, provide for their necessities, and deal with them in all things, as we wish to be dealt with all. Oh Lord God, You are love, and he that dwells in love, dwells in You, and You in him. Grant that

in this world we may so dwell together thorough love, You in us by Your Holy Spirit, and we in the by faith that after our departure from this vale of misery, we may be placed with You in Your heavenly mansion, and so continue with You in glory forever and ever. Amen.

A Prayer for a Godly Life.

It greatly grieves us (oh merciful Father and everlasting God) that we through the grievous and continual assaults of our enemies are not able to pass over our years of this world with such purity of life, as we ought, and as You require of us. Verily, we are on every part so besieged and compassed round about of our adversaries, that scarcely at any time we can be free from their pestiferous and deadly darts, nor yet have so much respite as once to breath toward true godliness. Oh most loving Lord, You are our Father, and we Your children, convenient therefore is it that we Your children represent and openly declare in our conversation the manners of the our Father. You are good, gentle, loving, charitable, merciful, patient, longsuffering, holy, righteous, faithful, etc. It therefore becomes us, Your children, in our living to practice goodness, gentleness, love, charity, mercy, patience longsuffering, holiness, righteousness, faith. etc.

You have given us an example that even as You have done, so we likewise should do. If we say we dwell in You, we ought to walk, as You have walked. For You have called us, not to uncleanness, but unto holiness. You have delivered us from the power of our enemies, that we being without fear, should serve You in holiness and righteousness all ye days of our life. The blood of Your Son Jesus Christ has cleansed us from all sin, not that we should continue in darkness, but rather walk in the light as You are in the light. Your loving kindness has appeared unto all men, not that we should follow ungodliness, and worldly lusts but that we should live soberly, righteously, and godly in this present world. You chose us in Christ, before the foundations of the world were laid, that we should be holy and without blame before You through Him. We are Your

workmanship created in Christ Jesus unto good works, which You ordained before, that we should walk in them, for as much then as all the benefits which You have bestowed upon us, are given us unto this end, that we should walk worthy of Your kindness, represent Your manners in our conversation, mortify the flesh, and the lusts thereof, have nothing to do with Satan, nor the world, but lead a good life, garnished full of good works, and in all points fashioned after the rule of Your blessed Word, we most heartily pray to You to endue us with Your Holy Spirit, which may take away our stony hearts, and give us new fleshy, and soft hearts, kill that old man in us which is corrupt thorough deceivable lusts, and fashion in us the new man, which is made after Your image and likeness in righteousness and true holiness. Suffer us not to give over ourselves again unto our old lusts and concupiscences, wherewith we were led when we knew not the nor Your Son Christ, but even as You who have called us are holy, so likewise grant that we may be holy in all our conversation. Oh merciful God, not the hearers of Your Law but the fulfillers of it shall be justified before You. Neither shall everyone who says unto You, "Lord, Lord" enters into the Kingdom of heaven, but they who do the will of You, our Father, who are in heaven. To confess You with our mouths, and to deny You with our deeds, work rather our damnation then salvation. For the true knowledge of You consists not in talking, but in working, not in favoring, but in following, not in loving, but in living. To promise You by mouth that we will work in Your vineyard, and yet work nothing at all, declare not us to be Your sons, but rather bastards; to brag of the justification of faith and not to bring forth the fruits thereof, to glory in the merits of Your Son Christ, in His blood, death, and passion, and not to live worthy of His kindness, to profess Your holy gospel, and not to walk according to the doctrine thereof, to be baptized in Your Name and not to mortify our members which are of the earth nor to walk in a new life to be partakers of Your divine mysteries, and not to be made one spirit with You, what does it avail? We are Your friends if we do those things that You command us. We are Your servants, if we be obedient to Your will. We are Your sons, if we honor and reverence You according to Your Word. We seek Your glory if we attempt

nothing whereof You should be dishonored. Leading a life conformable to Your blessed will, we shall provoke the very enemies of Your truth to praise You; but contrary-wise, You shall be evil spoken of. Grant therefore, we beseech You, that our lives may answer to our professions, and that the light of our good works may so shine before men, that they seeing our godly conversation may glorify You, our heavenly Father. Amen.

A Prayer Against the Temptations of the Devil, the World & the Flesh.

Albeit (oh most mighty captain, most valiant warrior and most triumphant Lord Christ Jesus) You by Your death have put down him, that had lordship over death, that is to say, the devil, that You might deliver them, which through fear of death, were all their life time in danger of bondage, and albeit You have spoiled rule and power, and made a show of them openly, and have triumphed over them in Your own person, and by this means delivered us from the hands of our enemies, that we might serve You all the days of our lives in such holiness and righteousness, as are accepted before You, yet the devil for the old malice which he has borne against man from his first creation (for through envy of the devil, death entered into the world) goes forth still to rage against us, and walks about like a roaring lion, seeking whom he may devour. And if he were not restrained by Your godly puissance he would surely swallow us up, so great is his tyranny, so mighty is his power. He prevailed against our first parents, yes, and that in the state of their innocence and immortality. He afterward attempted other and prevailed, whereof some notwithstanding were the chosen vessels of mercy. Here of getting courage unto himself, he feared not to assail with his subtle temptations. Oh is it then to be thought, that he will leave us alone so feeble, so weak and ready at every moment to be overthrown? You Yourself called him the prince of this world, and Your holy apostle named him the god of this world. Strong must he needs be, and of no small might whom Your holy Word so terms, strong indeed in comparison of us, but weak and of no force being compared with

You. This prince, this god of the world do You suffer continually to war against Your elect and chosen people (as for the reprobate and wicked, he has them already in his court at commandment), not to destroy them whom he most of all wishes, but to exercise and try their faith, to prove their constancy and in this their conflict to occasion them by hearty prayers ... unto Your holy Name, which is a strong tower, and mighty fortress, for so many as repair unto it, are they getting aid at Your hand, may not only enter battle with this their great and immortal enemy, but also by the power of Your might overcome him and put him to flight. And as You have given Satan this liberty to tempt, to exercise, prove and try us, whether we be constant in Your faith and Word, or not, so does he take Your profer. And although You suffer him thus to do for our great profit and singular commodity, for we know that all things work for the best unto those who love God, even that we of ourselves being weak should have a glorious triumph and noble victory over him thorough the mighty puissance of You, our grand captain, yet hereof takes he an occasion, to seek our destruction. And that he may bring this to pass, besides the innumerable company of hellish spirits he takes unto him two other our most cruel enemies, the world and the flesh. The one with his vain pleasures, the other with her carnal, lusts so compass us round about, that if Your present help were not, we must needs perish. Oh loving Lord and most gentle Savior, You see our weakness, misery, and no strength. You know again the valiant, might and power of our adversaries. Our strength is no more to be compared with their might, then the strength of little David with the mighty power of great Goliath: our spear, our sword, our shield will do nothing in this behalf. Notwithstanding Lord, we do not despair. For although there be not so great strength in us, that we may be able to resist this great company that comes against us, yet have we this one refuge and succor even to lift up our eyes, unto You and to say, our help comes from the Lord our God, which made heaven and earth. If God be on our side, who can be against us? The battle, oh Lord God is Yours, our faith therefore is, that You will give our enemies into our hands. You taught us to pray that we may not be led into temptation, and have promised us, that You will not suffer us to

be tempted above our strength, but will in the midst of the temptation make a way for us to escape. You are faithful: fulfill therefore Your promise. And forasmuch as Your good pleasure is that we shall manfully fight with these our enemies (for what is the life of man in this world but a continual warfare?) and no man is crowned, except he strive lawfully, we with our very heart despairing of our own strength and courage, most humbly beseech You to be our captain, and valiantly to defend us against our enemies, that they may not prevail against us. Make us strong in You, oh Lord, and in the power of Your might. Put Your holy armor upon us, that we may stand steadfast against the crafty assaults of the devil. For we wrestle not against the flesh and blood, but against rule, against power, and against worldly rulers of the darkness of this world, against spiritual wickedness in heavenly things. For this cause, oh most sweet Savior, put upon us Your holy armor, that we may be able to resist in the evil day, and stand perfect in all things. Give us grace therefore to stand and to gird our loins about with verity, having on the breastplate of righteousness, and shod with shoes prepared by the gospel of peace. But above all, grant that we may take unto us the shield of faith, wherewith we may be able to quench all the fiery darts of the wicked, and to put on the helmet of salvation and the sword of the Spirit, which is Your blessed Word. Grant also, that we being thus godly armed, may through Your puissance, might, and strength, not only enter battle with our enemies, but also valiantly fight with them courageously, put them to flight, and triumphantly carry away a glorious victory over them. So shall it come to pass, that we being valiant conquerors thorough Your help, shall receive at Your hand according to Your promise, manna to eat that is hidden, and a white stone and in the stone a new name written which no man knows, saving he who receives it. Lord, for Your mercies' sake, grant us these our petitions. So shall we praise and magnify Your blessed Name forever and ever. Amen.

A Prayer for Remission of Sins.

If we wretched sinners, oh Lord God, had not loving promises of Your tender mercy in the holy Scriptures for the comfort of our weak consciences and sorrowful hearts, we see no other remedy, so great and infinite are our sins, but that we must needs despair. But for as much as whatsoever things are written, are written for our learning, that through patience and the comfort of Scriptures, we may have hope, our sins although never so many and abominable do not so much make us sad, as Your loving kindness and tender mercies make us glad. Our sins, we confess, are innumerable, but Your mercies are also infinite. You are that most gentle Lord, who wills not the death of a sinner, but rather that he turn and live. You for repentance sake dissemble and will not see the sins of men. You confess that You came into this world to save sinners, to call not the righteous, but sinners unto repentance, and to seek up that which was lost. You call unto Yourself all those who are diseased and laden with the heavy burden of sin, and promise that You will ease them. Yes, by Your prophet You said that if we will wash and make clean ourselves, put away our evil thoughts out of Your sight, cease from doing of evil and violence, learn to do right apply ourselves to equity, deliver the oppressed, help the fatherless to his right, and hear the widow's complaint, though our sins were as red as scarlet, yet shall they be made whiter than snow. And though they were like purple, yet shall they be made like white wool. Yes, You say moreover that for Your own sake, even for Your mercy and Name's sake You will be good unto us, favor us, and so cast away all our sins behind Your back, that You will never remember them more. Oh Lord, You are the God who cannot lie, You are Yourself truth, You are faithful in Your words and holy in all Your works. For according to these Your loving promises have You ever dealt with the children of men, whensoever they repented and turned unto You. When they forsook their sinful living and called upon Your holy Name, You forgave all their sins and healed all their infirmities. You saved their lives from destruction and crowned them with merci and loving kindness. For You, oh Lord God, are full of compassion and mercy, longsuffering and of great goodness. You will not always be chiding, neither will You keep Your anger forever. Neither will You deal with us after our sins, nor yet

reward us according to our wickedness. For look how high the heaven is in comparison of the earth, so great is Your mercy toward them who fear You. Look how wide the east is from the west, so far do You set our sins from us.

Yes, like as a father pities his own children, even so are You merciful unto them who fear You. For You know whereof we are made, You remember that we are but dust, that a man in his time is but as a grass and flourishes as a flower of the field. For as soon as the wind goes over it, it is gone, and the place thereof knows it no more. But Your merciful goodness, oh Lord endures forever and ever upon those who fear You. Of this Your loving kindness and tender mercy, who at any time has not tasted, if he sought it with all his heart? Didn't You forgive David both his whoredom and manslaughter when he repented and confessed his sin? How often did You call back the plagues of Your vengeance, when the children of Israel lamented their sins and turned unto You? How merciful did You show Yourself to the Ninevites, when they repented and humbled themselves in Your sight? How lovingly You spoke to that sinful woman in Your gospel, and forgave her all her sins because she repented and believed! Peter, Your disciple, although most cowardly denying You, after that he had bitterly wept and lamented his sins, You beheld with Your merciful eye, and favorably received him again into the number of Your holy apostles. One of those who died with You, being both a thief and a murderer, after he had called unto You for grace, You placed in paradise, and made him partaker of Your eternal felicity. Many other notable examples of Your great mercies find we in the holy Scriptures, which will not suffer us to despair of Your clemency and goodness, be our sins and wickedness never so many, but they rather do encourage us boldly to come unto the throne of Your grace, that we may receive mercy and find grace to help in time of need. Oh most gentle Savior, You are that most loving shepherd, which diligently sought up the wandering sheep, lovingly laid it upon Your shoulders, and tenderly brought it home again. Seek us up which have so long run astray, lay us upon Your merciful shoulders, and bring us home again unto the company of Your faithful. You are

that most merciful Samaritan, which beholding the miserable state of the wounded man with Your pitiful eye, came unto him, made clean his wounds, poured in wine and oil, bound them up, laid the sick Samaritan upon Your beast, and carried him into the inn, and never left him til he was perfectly whole. Oh most loving Savior, vouchsafe also with Your merciful eye to look upon our wretched state, which without Your help must needs perish. Our wounds are deadly wounds, and not able to be healed of any, either in heaven or in earth, but of You alone, who are the true Physician and alone heals those who are contrite in heart. Our whole head is sick, and the heart is very heavy. From the sole of the foot unto the head, there is no whole part in all our body, but all are wounds, botches, sores, and stripes, which can neither be helped, bound up, mollified, nor eased with any ointment except You put to Your helping hand. Let it therefore please You of Your great goodness to make clean our wounds, to pour in the wine and oil of spiritual gladness, to bind them up, and never to leave us, till You have made us perfectly whole, and brought us into Your heavenly Kingdom. Heal us, oh Lord, and we shall be healed, save us, and we shall be saved. You are that most tender father, who received home again with embracing arms that lost son, which had wasted all his goods with riotous living. So soon as he returned unto You, repented him of his disorder, confessed his sin and humbled himself in Your sight, You had compassion on him, and ran, and fell on his neck, and kissed him. You commanded Your servants also to bring forth that best garment and put it on Your son, and to put a ring on his hand, and shoes on his feet. You gave commandment again to fetch a fat calf and to kill it, and said: let us eat and be merry, for this my son was dead, and is alive again; he was lost, and now is found. Show this Your favor (oh most gentle Father) to us Your children also who have ungodly bestowed You godly and virtuous gifts, which You both friendly, and liberally gave unto us. Thus our prodigal and licentious lying sore grieves us and we be heartily sorry that we have so grievously offended Your fatherly goodness. Notwithstanding according to Your old wont, we most humbly beseech You, for Your Name's sake to have mercy on us, to forgive us our sins, and to receive us again into

Your favor. Take away from us all our old beggarly rags, and put on us the new garment of innocence, that precious ring of faith, wherewith we are married unto You, and those most godly shoes of the evangel-like peace, that we may walk from henceforth in the ways of Your holy commandments, and do that, which is pleasant in Your sight. Give us grace so unfeignedly to repent and to amend our lives, that the angels of heaven may rejoice at our conversion. And so wash us from our sins more and more, that at the last we may be clean and appear beautiful in Your heavenly Father's sight, through You, our only Savior, which with the same Your Father and the Holy Ghost, lives and reigns, one true and everlasting God, worlds without end. Amen.

A Prayer for a Competent and Necessary Living.

Your son and our Lord (oh heavenly Father) taught us to ask our bodily food of You, and all other things that be necessary for the preservation of this our mortal and corruptible body. For You are the Lord who gives meat to the hungry. You feed all Your creatures in due time. You open Your hand, and replenish all living things with Your blessing. Your eyes are upon those who fear You, and upon such as trust in Your mercy that You may deliver their lives from death, and nourish them in the time of hunger. They who fear You shall have no scarceness, nether shall they want any good thing who seek You. Never was it seen that the righteous man, that is, he who lives according to Your Word, was forsaken, nether have his children begged their bread on the earth. How wonderfully did You feed Your servant Elijah the prophet, when You sent him meat twice on a day by the ravens. How marvelously did You increase the oil and meal of the widow of Zarephath. How did You provide for Your servant Daniel when he was in prison for setting forth Your glory? How wonderfully did You feed the children of Israel, by sending them meat down from heaven by the space of 40 years in the wilderness? The fowls of the air do You feed, which nether sow nor reap, nor yet carry into the barns. Your Son also (that we may hang on Your fatherly providence and not despair of a competent living) fed many

thousands with a few loaves of bread, and a little number of small fishes. He also at a marriage turned water into wine, to show, that those which live according to Your blessed Word, everyone in his vocation, shall want no good thing. You are the very living God who gives us abundantly all things to enjoy them. You are our Father, You therefore will not suffer us Your children to perish for hunger. You are our Lord; You therefore will not suffer us Your servants to die for want of clothes. You feed the heathen and the brute beasts, is it then to be thought, that You will leave us succorless who believe in You, call on Your holy Name, and hang on Your fatherly providence? We therefore being thoroughly persuaded, that all good things pertaining ether to the body or to the soul, come from You alone, doubting also nothing of Your bounteous liberality and liberal bounty toward them, that with strong faith depend on Your fatherly providence, are bold at this present to come unto Your divine Majesty, most humbly beseeching You to work in us thorough Your Holy Spirit, a mind content with that is sufficient, seeing that no man's life stands in the abundance of the things which he possesses, seeing also that we be strangers and pilgrims in this world and have here no continuing city, but seek one to come, again, seeing we brought nothing into the world, neither shall we carry anything out of it. For naked came we out of our mother's womb, and naked shall we turn there again Take away from us all superfluous worldly cares, and teach us to be content with food and raiment. Suffer us not after the manner of the heathen to be careful for worldly things, as though You had no care for us, but teach us first of all to seek Your Kingdom and the righteousness thereof, and so to look for all worldly and temporal things at Your merciful hand. Oh Lord, give us neither poverty nor riches; only grant us a necessary living, lest if we be to full, we deny You, and say: what fellow is the Lord? And lest we being constrained through poverty fall unto stealing, and forswear the Name of the Lord our God. Lord, let it so come to pass for Your dear Son's sake, Jesus Christ our Lord, and Savior. Amen.

A Prayer to be Said Before the Sermon.

Your Word, oh Lord, is a lantern unto our feet, and a light to our pathways. For it shows unto us evidently, how we ought to walk, and turn neither on the right hand, nor on the left, but even that way that You have appointed, that we may live and please You. Your Law also is a perfect and undefiled Law, it turns souls and gives wisdom even unto babes. Your statutes are right and rejoice the heart, Your commandment is pure, and gives light unto the eyes. It is neither plaster nor salve that heal us, but Your Word, oh Lord, who heals all things. Through Your Word, which You have left here among us, are we made clean. For it is Your power unto salvation for everyone that believes. To hear this Your Word, which is sweeter then the honey or honeycomb, and more precious than gold, pearl or precious stone, we are come here at this present (oh most merciful Father) desiring You to send both to Your preacher and to us Your Holy Spirit, that He may teach nothing but Your pure Word and the glorious gospel of Your most dear Son, again, that we may diligently note and repose in our memory whatsoever shall be godly and truly spoken of Him. And for as much as nether he that plants nor he that waters is anything, but You, oh God, who give the increase, we most entirely pray to You that the seed of Your blessed Word, which shall now be sown among us, may fall into our hearts as into a good ground, and by no means be choked up of thorns nor dried up for want of moisture, nor yet carried away of the birds of the air, but through the working of the Holy Ghost, so take rote in our hearts, that it may bring forth plenty of good fruit unto the glory and the health of our souls. Amen.

A Thanksgiving After the Sermon.

We render unto You (oh heavenly Father) most hearty thanks for this spiritual and heavenly nourishment of Your blessed Word, wherewith our souls are not only well refreshed at this present, but also our faith is strengthened, our love is kindled, and our conscience quieted. We most humbly beseech You to give us grace, not only to be hearers of Your Word, but doers also of the same, not only to love, but also to live Your gospel, not only to favor but also to follow Your godly doctrine, not only to profess but also to practice Your blessed

commandment, that whatsoever we outwardly hear and inwardly believe, we may show forth the same in our conversation and living unto the honor of Your holy Name, the comfort of our Christian brethren and the health of our souls. Amen.

A Prayer to be Said Before the Receiving of the Holy Communion.

Your love toward us (oh most gentle Savior) is so great and ... assurable, that it can by no means be expressed by mouth, nor sufficiently conceived in heart. For our love without any deserts on our behalf even freely and willingly at Your heavenly Father's commandment You came down from the glorious seat of Your divine Majesty, took very flesh, and became perfect Man of the substance of that pure and undefiled virgin Mary, through the operation of the Holy Ghost, taught the will of Your heavenly Father, confirming the same with wonderful miracles unto the great comfort of many who then lived, and unto the perfect establishment of our faith who live at this present. After You had travailed in this world certain years, the time to fore appointed from everlasting of Your heavenly Father drawing near, that You should give Yourself an oblation and sweet smelling sacrifice to God the Father for the sins of the whole world, even so many as repent, believe and amend, willing that so noble and worthy benefit of our redemption should not be forgotten, nor fall out of remembrance, which is the alone author of our salvation, and the only comfort of weak consciences. When You had eaten the paschal lamb with Your disciples according to the appointment of the Law, You took bread into Your hand, gave thanks to Your heavenly Father, broke it, and delivered it to Your disciples, saying: Take, eat; this is My body, which is betrayed for you. Do this in the remembrance of me. Because the singular and inestimable benefit of our redemption, brought to pass by the one and only oblation of Your blessed body, broken on the altar of the cross, should not be forgotten, You broke the bread in the sight of Your disciples, and gave it unto them, commanding them to eat it in the remembrance of the breaking of Your body, which then was betrayed by Your traitorous disciple Judas that son of perdition, and the day following

was unfeignedly broken on the cross for our ransom, deliverance, and salvation. Here did You appoint the breaking of the bread among the faithful gathered together for Your purpose, a worthy and blessed memorial of Your body breaking. And because the breaking of Your body should be the better remembered, You did ennoble the bread with the Name of Your body, when notwithstanding it was only the figure, sign, token, and memorial of Your holy body. In like manner when supper was done You took the cup into Your hands, gave thanks to Your heavenly Father, and delivered it to Your disciples, saying, drink of this all of you. For this is My blood of the New Testament, covenant or bargain, which shall be shed for many into the remission of sins. This do as often as you drink it in the remembrance of Me. As by the breaking of Your blessed body our ransom is perfectly paid, so by the shedding of Your precious blood are all our sins even unto the uttermost washed away. Therefore as by the breaking of the bread, You would the breaking of Your body and the benefits gotten by it, to be remembered among the faithful, so to the end that the shedding of Your blood, and the merits thereof should not be forgotten, You gave them the cup of wine to drink, commanding them, that so oft as they or any of the faithful gathered together for that purpose, do drink of the cup, they should remember Your death and the shedding of Your precious blood, as Your holy apostle said: as oft as you shall eat this bread and drink of the cup, you shall show the Lord's death till he come. And as You ennobled the bread with the Name of Your body, being but the figure of Your body, because the breaking of Your body, should the better be remembered; so likewise, here You garnish and nobly set forth the wine, naming it Your blood, when notwithstanding it only represented and preached unto us the shedding of Your blood, because it should be the more deeply graven and the better retained in our minds. Oh most merciful redeemer and gentle Savior, we are come together at this present to celebrate the memorial of Your blessed and glorious passion, and to eat and drink this bread and wine in the remembrance of Your blessed body breaking, and Your precious blood shedding, most humbly and from the very heart beseeching You to give us grace, worthily to eat this bread and drink

of this cup, lest by the unworthy receiving of them, we be guilty of Your body and blood, and so eat and drink our own damnation. And that we may come the more worthily unto this Your table, grant we most entirely pray You, that we may so earnestly be at defiance with all sins, and so inwardly be ashamed, that we at any time have so grievously offended Your divine Majesty by attempting anything, that is not agreeable to Your good pleasure, that from henceforth we may not only loath, detest and abhor, whatsoever is displeasing unto You, but also embrace and lay hand on that, which is good and acceptable in Your sight. Forgive us all our sins and give us grace even with our whole heart to love all men, yes, our very enemies, and not only to forgive all such as have offended us, but also to be ready at all times to do for them whatsoever good or pleasure we be able. And that we may be the more welcome unto You, and be found meet and worthy guests to sit at this Your table, and to eat of these Your blessed gifts that our soul may be well comforted, nourished, fed and made merry by the worthy receiving of them, clothe us, we pray to You, with that wedding garment, even true and lively faith, wherewith our hearts are purified, wherewith we are married unto You and made one flesh one blood with You, wherewith also we are justified and counted righteous in Your sight, and grant that thorough the same faith we earnestly set the eyes of our mind on these Your most sweet and loving promises: My body shall be broken for you. My blood shall be shed for you. And without any doubting look for remission of all our sins at Your heavenly Father's hand, according to Your most gentle promises, yes, and that not for our good deeds and merits, which in this behalf are none, but for the worthiness of Your blessed passion, for the dignity of Your precious blood, and for that only and alone sacrifice of Your holy body. For that, oh Lord, is the salve that heals our souls. That is the medicine that comforts our weak and troubled consciences. That is the living bread; whosoever eat of the bread shall never hunger, but live forever. That is the jewel of joy that makes our sorrowful hearts merry. That is the mighty bulwark, the strong defense, the sure fortress, that preserves and keeps us harmless against Satan, sin, death, hell, desperation, and all the infernal power. To come to the

table, to be present at the supper, to hear and see what is there done, yes, and to receive the holy mysteries of Your body and blood there set forth unto us, profits us nothing at all if we faithfully believe not that Your body was broken and Your blood shed for our sins, and that by the alone oblation thereof done once for all, our sins are forgiven us, Your heavenly father is reconciled unto us, His wrath stored up through sin against us, is pacified, quietness of conscience and everlasting life is given us, but rather turns unto our damnation, because we eat of this bread and drink of this cup unworthily; and shall with that hypocrite, which presumed to come unto the marriage, not having the wedding garment, be bound hand and foot, and cast into utter darkness, where weeping and gnashing of teeth shall be. Therefore we most humbly beseech You to give us grace according to Your holy apostles' council, diligently to prove, try and examine ourselves, whether such repentance, such faith, such love, such disposition toward all godliness be found in us, or not as You do require in them, which come worthily and with fruit unto Your table. And forasmuch as it is Your gift to repent heartily, to believe truly, to love unfeignedly, and to be disposed earnestly, to embrace true godliness, and to go forward in the same from virtue to virtue unto the end, grant, we most entirely pray to You, we may so repent that the fruits of repentance may be found in us, so believe, that we may acknowledge You our alone Savior, so love that all our affection may be set on You alone, and so embrace true godliness, that our whole lives may be a clear mirror of virtue and goodness. So shall we thorough Your mercy be found worthy guests of this Your table, and receive these holy mysteries unto the salvation of our souls, yes, so shall we be well assured of the remission and forgiveness of all our sins by the breaking of Your blessed body and the shedding of Your precious blood our consciences shall be quiet, our hearts shall be filled with all true and spiritual joy, we shall triumph over Satan, sin, death, hell, and desperation, we shall be partakers of all the fruits and merits of Your blessed passion, and be made one body with You, and fellow heirs of everlasting glory. Oh Lord God, let it so come to pass for the honor of Your Name. Amen.

A Thanksgiving After the Receiving of the Communion.

I thank You (oh heavenly Father) for the blessed passion and glorious death of Your dearly beloved Son our Lord and Savior Jesus Christ, by whom and by whose holy wounds we faithfully believe and are assuredly persuaded, that Your wrath is not only pacified toward us, but that You also are now become our most merciful Father, and have freely forgiven us all our sins, restored us to Your heavenly grace, and made us sons and heirs of Your eternal glory. And because we should not doubt of Your fatherly goodness toward us set forth in the death of Your Son, the same Your Son Christ Jesus our Lord has left unto us not only His holy Word, but also a blessed memorial of His death, and passion, set forth in the holy bread and holy wine, which we at this present have received both for a remembrance of the breaking of His blessed body, and the shedding of His most precious blood, and also for the quietness of our conscience, and for the assurance of the remission of our sins thorough faith. We beseech You (oh heavenly Father) that we be never unmindful of this Your exceeding great kindness, nor unthankful, for Your manifold and unspeakable mercies declared unto us in the glorious death of Your well-beloved Son, but so work in us thorough Your Holy Spirit, that we may be made worthy members of that body, whereof Your Son and our Savior Christ Jesus is the head, and that we may so faithfully believe in You, and so fervently love one another, always living in Your fear, and in the obedience of Your holy Law and blessed will, that we being fruitful in all godly and Christian works, may train our life according to Your good pleasure in this transitory world, and after this frail and short life obtain that true and immortal life, where You with Your dearly beloved Son our Lord and Savior Jesus Christ, and the Holy Ghost that most sweet comforter, live and reign one true God in all honor and glory, worlds without end. Amen.

A Short Prayer to be said at the Receiving of the Mystery of Christ's Body in the Holy Communion.

Oh heavenly and blessed Father, I render unto You most hearty thanks for all Your benefits, which You have shown unto me most wretched sinner, but especially for that most sweet smelling sacrifice, which Your only begotten Son offered unto You on the altar of the cross, by giving His most pure and undefiled body unto the death for the redemption of mankind, in remembrance whereof according to Your well-beloved Son's ordinance I now receive this holy bread most entirely beseeching, that I may both be partaker of the merits of Your dear Son's body breaking and also lead a life worthy of so great a benefit, unto the glory of Your Name. Amen.

A Prayer to be Said at the Receiving of the Mysteries of Christ's Blood in the Holy Communion.

Oh blessed and merciful Father, Your love toward me, sinful creature is so exceeding great and unspeakable, that I cannot but give unto You, most humble thanks, namely for the shedding of the most precious blood of Your dear Son Jesus Christ, by the virtue where of Your wrath stirred up against me, wretched sinner, is pacified my ransom is paid, the Law is fulfilled, my enemies are overcome and put to flight. In remembrance of this so noble a victory and of so great a benefit I am come unto this Your table, oh merciful Father, to drink of this cup, desiring of You that as my outward man is comforted by the drinking of this wine, so likewise my inward man may be comforted and made strong by true faith in the precious blood of Your most dearly Son. Oh Lord and my heavenly Father, give me Your Holy Spirit, who may so rule and govern my heart, that I never be unthankful nor forgetful of this Your exceeding, great kindness; but so train my life according to Your blessed will, that whatsoever I do speak, or think, may be unto the glory of Your blessed Name and the health of my soul, thorough Jesus Christ our Lord, Amen.

A Prayer Against Idolatry.

You, oh Lord are God alone, and besides You, there is no God nether in heaven nor in earth. As for the gods of the heathen, they are devils and the images, which the ignorant people worship as gods, by kneeling, praying and offering unto them are no gods, but sticks and stones, idols and maumets. They have mouths and speak not; eyes have they but they see not. They have ears, and hear not. Noses have they but they smell not. They have hands and handle not. Feet have they, but they cannot go, neither can they speak thorough their throats. Oh, how vain they are all; they, that put their trust in such mad fancies, as can do them no good? All health and salvation, all joy, and comfort come from You alone, oh Lord. You are the God of all consolation, and father of all mercies. You are the living fountain, from whom alone flows whatsoever good or godly is. You are the refuge and succor of Your people. You hear Your servants, whensoever they call on You. Whoever trusted in You and was not helped? Blessed are they which put their trust in You, and cursed are they that forsake the and follow the idols of their own hearts. For as the faithful in Your presence shall find favor and mercy. So shall all idolaters receive before You shame of face and confusion of conscience, yes, terrible judgment and everlasting damnation, besides those temporal punishments, which You threaten in Your holy Law. We beseech You therefore, oh You alone true and living God, to endue us with Your Holy Spirit which may cleanse us from all blind errors, all foolish fancies, all vain superstitions, and from the whole lump of idolatry, and lead us unto Your godly truth, that we may know You to be the alone true, everlasting and immortal God, believe in You, fear and love, call on Your blessed Name, seek Your honor and glory, and crave at Your merciful hand alone, whatsoever good thing we have need of, concerning the body or the soul, that we in this world, glorifying You, our Lord God, alone, according to Your blessed Word, may after this present life be glorified of You in Your heavenly Kingdom, where You with Your dearly beloved Son and the Holy Ghost live and reign, one true and everlasting God forever and ever. Amen.

A Prayer Against Swearing.

Oh almighty and everlasting God, how greatly they that abuse Your holy Name by vain and unlawful oaths shall be plagued, it is evident enough in the sacred Scriptures. For You Yourself said, that whosoever takes Your Name in vain shall not escape unpunished. And Your prophet saw flying in the air a great and large book, even twenty cubits in length and ten cubits in breadth, wherein were contained the curses and plagues that are prepared for them, which vainly or falsely swear by Your holy Name. It is written also that whosoever uses much to swear, shall be filled with iniquity, and the plague, that is the vengeance of Your wrath shall not depart from his house. Seeing that so many, yes, and those terrible punishments, and most grievous plagues are threatened, prepared, and set forth to all idle swearers and wicked blasphemers of You and of Your blessed Name, we most heartily pray to You, so to order our tongues, that they utter nothing ungodly nor defile our communication, that they abuse not You nor Your Name, nor any of Your creatures either in heaven or in earth, by unlawful and vain oaths, but that with all diligence we observe the commandment of Your only begotten Son, who straightly charged us, that we swear not at all, nether by heaven for it is God's seat, nor yet by the earth, for it is His footstool, nether by Jerusalem, for it is the city of the great king, neither said He, shall you swear by your head because you cannot make one white here or black. But your communication shall be yes, yes, no, no. For whatsoever is more than that comes of evil. Give us grace therefore (oh most loving God) to avoid all ungodly and wicked oaths, to reverence Your holy Name, to stay unto it as a strong castle by hearty prayer in adversity, and at all times to praise, and magnify it. Grant also that our communication be yes, yes, no, no, that is, yes in heart, and yes in mouth, no in heart, and no in mouth, that there be found no duplicity in us, but such simplicity and truth in our talk, and such sincerity and pureness in all our conversation and living, as becomes those who profess Your holy Name, which alone is worthy of all honor and glory. Amen.

A Prayer Against Pride.

Oh most loving and gentle Savior the only begotten Son of the eternal and living God, You command all those who will come unto You and be Your scholars, to learn of You to be meek, humble and lowly in heart, to be poor in spirit, not to be puffed up with arrogance, pride, ambition, and vain glory. For You scatter those who are proud in the imagination of their hearts. You put down the mighty from their seats and exalt those of low degree. You resist the proud, and give grace to the humble. You throw down the haughty minded, and exalt the meek spirited. You so greatly abhor pride, that You bring also the proud to naught and make the memory of all of them to cease from out of the earth.

For pride is the original of all sin, whoso takes hold thereof, shall be filled with cursings, and at the last it shall overthrow him. Oh Lord, what is to be found in us being our own, that may make us to glory in ourselves and to be proud? As concerning our body what is it, but earth, ashes, dust and dung? As for the beauty and favor of it, oh how deceitful and vain it is. And as for the strength thereof, how shortly does a little fever make the most mighty, the most weak. Who that will be proud of so vile a carcass and sack of dung? As touching our soul if it be regenerate by Your Holy Spirit what other thing is it, than the bond slave of Satan and sin. If anything we have, that good is (for all naughtiness comes of ourselves) it is Your gift. If we have received it, why do we glory in ourselves, as though we had not received it? It may please You therefore who are the mirror of true, humility and giver of all virtue, to engrave in our hearts the true knowledge of ourselves, that we may both willingly and unfeignedly confess, whatsoever goodness we have, to be Your gift and so not to glory in ourselves, but to give unto You most humble and hearty thanks for all Your gifts, ever walking before You with all submission and lowliness of mind, that You may exalt us when the time comes. Suffer us not to be high minded, but to make ourselves equal to them of the lower sort, and give us that humility and lowliness of heart, that mortifies and kills in us all love of ourselves all pride and arrogance, that our whole glory and rejoicing may only be in thee our Lord and Savior to whom be all honor for evermore. Amen.

A Prayer Against Whoredom.

How greatly You do abhor whoredom, fornication and all uncleanness. Oh Lord, the drowning of the whole world, the destruction of Sodom and Gomorrah with water, fire and brimstone, from heaven, and such other like plagues mentioned in the holy Scriptures do evidently declare and show. Your commandment is that we should commit no adultery. And in the commonwealth of the Israelites You commanded that there should neither be whoremonger nor whore. If any such were found, they should be stoned unto death. For although the lips of an harlot are to the foolish a dropping honeycomb, and her neck softer then oil, yet at the last is she as bitter as wormwood, and as sharp as a sword. Her feet go down unto death, and her steps hasten them into hell, and he that accompanies himself with an whore, shall go down unto hell but he that goes away from her, shall be saved. Yes, he that maintains an whore, shall come unto beggary in this world, and after this life shall have his part in the lake that burns with fire and brimstone. Oh Lord, You have called us not unto uncleanness, but unto holiness and pureness of life. You have made us one body and one spirit with You. How unseemly than is it to take the members of Christ, and to make them the members of an harlot? We therefore most humbly beseech You to make in us a clean heart to renew a right spirit within us, and to turn away all voluptuousness from us. Take from us the lusts of the body, let not the desires of uncleanness take hold upon us, and give us not over into an unashamed-face and obstinate mind. Let not fornication, adultery, nor any kind of uncleanness be once named among us. Let no filthy communication proceed out of your mouths, but that which is good to edify with all when need is, that it may have favor with the hearers. And for as much as nether fornicators, neither whoremongers, nether weaklings, nether abusers of themselves with the mankind, shall inherit the Kingdom of God. Grant we heartily pray the that such as be unmarried, may keep themselves pure and undefiled after the example of that godly young man Joseph and bring with them unto honorable wedlock both their bodies and minds chaste and honest. Grant also that the married

men may beware and keep themselves from all whoredom, and use the company of no woman besides their wife. Again, grant that all married women may practice the manners of that virtuous woman Susanna, and nether for flattering nor menacing words at anytime consent unto uncleanness, but so keep the bed undefiled, that their marriage may be honorable, that God may bless them and their godly travels, and make them joyful mothers of many children. Finally grant (oh most merciful Father) that we may so avoid all uncleanness, that we being pure both in body and soul may deserve to see Your glorious face in Your heavenly Kingdom thorough Jesus Christ our Lord. Amen.

A Prayer Against Covetousness.

Your Son and our Lord (oh heavenly Father) bids us take heed and beware of covetousness, for no man's life, says He, stands in the abundance of things which he possesses. Your holy apostle also affirms covetousness to be the root of all evils, and that they who study to be rich, fall into temptation and snares, and into many foolish and noisome lusts, which drown men in temptation and destruction. And in another place he calls covetousness the worshipping of idols. Thus, in every place of the holy Scripture this most damnable sin of covetousness is condemned and forbidden. Notwithstanding, oh Lord, through the subtle working of the devil, we see how this most vile monster has prevailed, and almost overcome the whole world and brought into his subjection not only the wicked and unfaithful, but them also who profess Your blessed Name and holy religion. For from the first to the last, from the highest to the lowest, all give their mind to covetousness. All seek their own and not Jesus Christ's. They renounce the world in word but in deed no man embraces it more desirously. They by mouth profess covetousness to be a line but in work they magnify it, not only as a virtue, but also as a god. In word they confess that to be their Lord, but in deed they serve mammon. They make no end of joining house to house, land to land, lordship to lordship, farm to farm, pasture to pasture. Another sort which ought to be an example

to Your flock, chains, couples, links them, and joins likewise dignity to dignity, promotion to promotion, benefice to benefice, prebend to prebend, deanery to deanery, office to office, and office for a vantage, unto the great dishonor of Your holy Name, the hindrance of Your blessed gospel and the confusion of their conscience, if they had any. They be shameless dogs that have never enough nor be never satisfied. They go forth daily more and more, to heap up thick clay against themselves. Their covetousness knows neither end nor measure, so that if You do not shortly reform this outrageous desire of having, it is like to come to pass, that mammon shall be honored for a god, and You utterly despised; few shall possess the whole fruits of the earth; the other shall miserably starve for hunger. For there is no mercy on the earth, as Your prophet complained. All seek their own and not Jesus Christ's. They be lovers of themselves and haters of others. Oh good Lord, it may please You therefore for Your mercies' sake, to redress these pestilences wherewith the most part of the world at this present be infected. Open the eyes of the covetous worldlings, that they may clearly see how vile an idol they serve, how uncertain possessions they gather together, not knowing to whom they shall leave them. Take away from them inordinate and insatiable desire of having. Incline their hearts unto Your testimonies, and not unto covetousness. Teach those who in this world they are but strangers and pilgrims, and have here no abiding city, but seek for one to come, and that therefore they ought to be content with that is sufficient. For nothing brought they into this world, nether shall they carry anything out of it. Teach them not to put their trust in uncertain riches, but in You, the living God, who gives us all things abundantly to enjoy them. Teach them to do good and to be rich in good works, and ready to give and to distribute, laying up in store for themselves a good foundation against the time to come, that they may obtain eternal life. Teach them to learn and practice this Your commandment given by the prophet: "Break your bread to the hungry, and lead into your house the poor and harborless. When you see a naked man, cover him, and you shall not despise your flesh." Teach them to love their neighbor as themselves, and to seek the commodity of their Christian brethren no less than

their own. Yes, teach them ever to set before their eyes this commandment of Your holy apostle, let no man seek his own profit, but the commodity of others. Finally, grant that the conversation of so many as profess Your Name, may be so far estranged from the most detestable sin of covetousness, that it be not once named among them: again that they make them bags which wax not old, and gather treasure in heaven that fail not, where no thief comes nor moth corrupts that they being rich in good works, may obtain that blessed life, which You have promised to so many as be loving and merciful thorough Jesus Christ our Lord. Amen.

A Prayer Against Gluttony and Drunkenness.

We are warned by Your dear Son (oh most merciful Father) to take heed that our hearts be not overwhelmed with feasting and drunkenness. For through feasting many have died, and through drunkenness innumerable have perished. If our first parents had not obeyed their appetites, they had not transgressed Your commandment by eating the forbidden fruit, nor have gotten so great an evil both to themselves and to all their posterity. If Lot had not been overcome with wine he had never so filthily committed incest with his own daughters. If the people of Israel had not given themselves unto banqueting, they had never so wickedly fallen into idolatry, nether had so many thousands of men been slain. If King Herod had not been overcome with banqueting, he would not so soon have consented to the death of the godly preacher St. John. If that rich glutton had not been so greatly given to the pampering of his belly, he would never have been so unmerciful to poor Lazarus. If the Sodomites had not used banqueting and riotous living, they had not perished with so horrible punishments For You, oh Lord, cannot abide Your creatures to be abused. For besides everlasting damnation, which abides all gluttons and drunkards, You punished these voluptuous Epicures and beastly belly slaves with corporal plagues, with sickness and poverty, as Your servant Solomon testified. Where is woe, says he? Where is sorrow? Where is strife? Where is brawling? Where are wounds without a cause? Where be

red eyes? Even among those who be ever at the wine and seek out where the best is. Again he says, keep no company with wine bibbers and riotous eaters of flesh, for such as be drunkards and riotous persons shall come to poverty. Another of Your servants also declares that excess of meats brings sickness, and gluttony comes at the last unto an immeasurable heat. Yes, he says that an insatiable eater sleeps unquietly, and has aches and pain of the body. Seeing these foul and filthy monsters of gluttony and drunkenness bring unto us the destruction both of body and soul, we beseech You, oh heavenly Father, to give us grace, that from henceforth we may be from these beastly vices as from most present pestilences, and use Your good creatures soberly, temperately and thankfully, and by no means make provision for the flesh to fulfill the lusts thereof, but be sober and watch that we fall not into the snares of our ghastly enemy the devil, who walks about like a roaring lion seeking whom he may devour, and labor for that meat, which perishes not but abides into everlasting life: that we living soberly, watching warily, praying continually, and looking diligently for the coming of Your dearly beloved Son, may be found ready whensoever he comes and enter with Him into the glory of heaven forever and ever. Amen.

A Prayer Against Idleness.

Immediately after You had created man (oh maker of heaven and earth) and placed him in the garden of Eden, You commanded him to dress and keep it, because he should not be idle, for idleness is the occasion of much evil. In like manner after man had transgressed Your holy commandment, You expelling him out of paradise for his disobedience, and sending him abroad into the face of the earth, commanded him to eat his bread in the sweat of his face, and in the labor of his hands, so that Your good pleasure is, that no man should be idle. This Your commandment was diligently observed of the godly ancient fathers. Adam tilled the earth. Abel was a shepherd. Tubal exercised Music. Tubal-cain was a worker in metal, and an engraver in brass and iron. Noah planted a vineyard. Abraham, Lot, Isaac and Jacob were shepherds and plowmen, Joseph was a

magistrate. Moses, David, Amos, with diverse others, kept sheep before they were called unto office. Your dearly beloved Son, before You appointed him to be a preacher of Your blessed will unto the world was a carpenter, and so got his living. His apostles were fishermen. Blessed Paul labored with his own hands, and got both his own living and others that were with him. Tabitha is commended in the holy Scripture, because she made garments, and gave them to the poor people. So many, oh Lord, as had any spark of godliness or pretence of honesty in them, even from the beginning unto this day ever abhorred idleness, and practiced one thing or other, so that they were never idle, but earnestly travailed every one according to their vocation. For as the bird is born to fly, so is man born to labor. Yes, Your holy apostle has charged us in Your Name, that if any will not labor, he should not eat. He commands also that we should withdraw ourselves from everyone that walks inordinately and will not labor for his own living? And the wise man sends us unto the ant as unto a master and exemplar of labor and wills us to consider her property, that we may be wise which although she has nether guide, teacher nor head, yet provides she her meat in summer and gathers together her food in harvest. We beseech You therefore, oh Lord, to drive away from us all idleness and sluggish behavior and to give us grace that ever one of us, even so many as profess Your blessed Name, may be earnest in following their vocation, and delight in godly travails and virtuous exercises: the magistrate in righteously governing the commonwealth, the spiritual minister in truly preaching Your blessed Word, the common people in diligently following their occupations, sciences and mysteries, that none be found idle in the Christian public wealth. So shall it come to pass, that all being virtuously occupied according to Your holy commandment, You shall delight in us as a father in his children and send us the fruits of our labors, that is, abundance of all temporal things in this present world, and after our departure everlasting glory, thorough Jesus Christ our Lord. Amen.

A Prayer Against Slandering and Backbiting.

The tongue (oh Lord) is a member, which You have given almost generally to all living creatures, but speech have You reserved only for man, yes, and that unto this end that he should set forth Your praise and glory, magnify Your blessed Name, advance Your holy religion, be ever telling of Your wondrous works and always speaking, that which may make unto Your glory and unto the profit of our Christian brethren. The tongue rightly used, is the organ of the Holy Ghost. An innocent and righteous tongue is a noble treasure, a tree of life, an honey comb, a refreshing of the mind, and health of the bones. A mouth of understanding is more worth than gold than many precious stones and costly jewels. But this gift of speech, oh blessed Lord is nowadays greatly abused both unto Your dishonor and the unquietness of Your people. For whereas You by Your dearly beloved Son gave a general commandment, that we should bless those who curse us, it is now come to pass, that they whom we bless, curse us, whom we speak well of, they backbite us, whom we exhort, admonish and teach good things, they deface, slander and blaspheme us, whose wealth and health we seek; they contrariwise seek our destruction, oh Lord. Their mouths are full of cursed speaking, and their tongues paint forth deceit. They sit and speak against their brethren and slander even their very well-willers. Their tongues imagine wickedness, and with lies they cut like sharp razors. They love to speak all words that may do hurt. With their tongues they bless You, and with the same tongues they curse us, which are made after Your similitude, image and likeness, so that out of one mouth there proceeds cursing and blessing. But with such blessings, oh Lord, You are not delighted. But what marvel is it, oh heavenly Father, though backbiting and slandering be used in these our days? In what age has the slanderous and backbiting tongue ceased from her slandering and backbiting? Who of all Your well-beloved servants escaped free from her poisonous and venomous darts? Was not Your heart, the beloved servant David, that king and prophet slandered of that wicked and blasphemous traitor Shimei, and called a blood-shedder, and a man of Belial? Was not the holy prophet Elijah reported to be a seditious person and a disquieter of the commonwealth of Israel? Was not Your only begotten Son called a

teacher of new learning, a glutton, a wine bibber, a friend of whores and publicans, a Samaritan a deceiver of the people, a madman and one possessed with a devil? Were not Your blessed apostles also called drunkards, seditious, persons, vain prattlers, tidings bringers of new devils, and teachers of strange doctrine? Were not both Joseph and Susanna reported to be dishonest persons of living, and yet notwithstanding none more honest, nor more godly. Who being godly bent and virtuously disposed, has at any time escaped slanderous and backbiting tongues? Oh Lord, that member, which You made to be an instrument of the Holy Ghost is now become in many people an instrument of the devil, a fire and a world of wickedness. For it is so set among our members that it defiles the whole body and sets afire all that we have of nature, and is itself set afire even of hell. It is an unruly evil, full of deadly poison. We beseech You therefore for Your mercies' sake (oh most merciful God) to deliver us from unrighteous lips and from deceitful tongues, and to give us grace so to walk in all our conversation and living, that our adversaries may be ashamed to slander and to speak evil of us. Grant also that they who hitherto have abused their tongues by backbiting, slandering, and defaming, may from henceforth speak with new tongues, praise You and Your blessed Name, talk of Your holy Scriptures, meditate in them day and night, bless their Christian brethren, and speak well of all men, yes, of their very enemies, that so many of us as profess Your holy Name, may with one mind and with one mouth glorify thee our heavenly Father thorough Jesus Christ our Lord. Amen.

A General Prayer for the Avoiding of all Kind of Sin.

Ah Lord, that most patient God, we in baptism giving over ourselves unto You, and unto Your holy religion, protested openly in the face of Your holy congregation, to forsake Satan with all his pomps and works, to renounce the world and all the vain pleasures thereof, to mortify the flesh and all the lusts of it, and from henceforth to die unto sin, to live unto righteousness, and to lead a new life. This our covenant and bargain made with You, oh Lord God, we keep not, but

too much wretchedly we break it and transgress Your holy commandment. Instead of our service due unto You, we serve Satan. Leaving the fulfilling of Your commandments we obey our own will. The world and the flesh so rage and reign in us that we can scarcely breathe toward any godliness. By mouth we profess You, but with our deeds we deny You. We promise to work in Your vineyard, but we loiter and work not. In name we are Christians, but in deed we are Satan's bondmen, the world's slaves and the flesh's most vile servants and drudges. Ah Lord, too much wretched is our state, and except You shortly help, we are like utterly to perish, so greatly have the raging floods of all kind of sin burst in, prevailed and almost overwhelmed us, oh most gentle Savior, we have a will such as it is, to do good, but we find no power no strength in ourselves to perform it. That good thing, which we would, we do not, but the evil do we, which we would not, for we know that in us, that is, in our flesh, dwells no good thing. No marvel. For we are by nature the children of wrath, we are begotten, conceived and born in sin. Our senses, wits and devises are evil, even from our young age upward. Our heart is unclean, wicked, froward, lewd, and unsearchable. We are not able to think a good thought of ourselves, we are unprofitable servants, hypocrites, fleshly, and all that naught is, yes, we are the very bond slaves of sin. For everyone who commits sin, is the servant of sin. Oh most sweet Savior, help us, for the glory of Your Name. You came down, from the right hand of Your Father into this vale of misery, to save that which was lost. Save us therefore good Lord, who wander abroad like sheep destitute of a shepherd, suffer not Your blessed body to be broken and Your precious blood to be shed for us in vain. You by Your death most valiantly conquered him who had power of death. Deliver us therefore from his raging tyranny, and make us Your faithful and obedient servants. Suffer us not to love the world, nether the things that are in the world, seeing that all that is in the world (as the lust of the flesh, the lust of the eyes, the pride of life) is not of You, oh Father, but of the world. And the world vanishes away, and the lust thereof, but he that fulfills the will of God abides forever. Suffer us not to be overcome with the boiling concupiscence of the flesh, which ever lusts against the spirit, and is not obedient to the

Law of God nether can be, but give us grace to crucify and to kill the flesh with the appetites and lusts thereof, that we may live and walk in the spirit and become new creatures. Let not sin reign in our mortal bodies, that we should there unto obey in the lusts of it. Neither suffer us to give our members as instruments of unrighteousness unto sin, but to give ourselves unto God, as they that are alive from death, and to give our members as instruments of righteousness unto God. And as heretofore we gave our members servants to uncleanness, and to iniquity, from iniquity to iniquity: so let us now from henceforth give our members servants unto righteousness, that we may be sanctified. Kill in us the deeds of the flesh which are these: adultery, fornication, uncleanness, wantonness, idolatry, witchcraft, hatred, variance, ..., wrath, strife, sedition, sects, envying, murder drunkenness, gluttony, and such like, and plant in us the fruits of the Spirit, love, joy, peace, longsuffering, gentleness, goodness faithfulness, meekness, temperance. As concerning the conversation in times past, give us grace to lay away from us that old man, which is corrupt through the deceivable lusts, and to be renewed in the spirit of our minds, and to put on that new man, which after the image of God is shaped in righteousness and true holiness. Suffer us not to lie, but speak every man truth unto his neighbor, for as much as we are members one of another. Suffer us not so to be angry that we sin. Let not the sun go down upon our wrath, neither let us give place unto the backbiter. Grant that he who afore has stolen may from henceforth steal no more, but rather labor with his hands some good thing, that he may have to give unto him that needs. Let no filthy communication proceed out of our mouths, but that which is good to edify withal, when need is, that it may have favor with the hearers. Let all bitterness, fierceness, and wrath, roaring and cursed speaking be put away from us, with all maliciousness. Make us courteous one to another and merciful, forgiving one another, even as God for Your sake forgave us. As for fornication and all uncleanness or covetousness, let it not be once named among us, as it becomes saints nether filthy things, neither foolish talking, nether jesting, which are not comely, but rather giving of thanks. Put upon us

tender mercy, kindness, humbleness of mind, meekness, longsuffering, forbearing one another and forgiving one another. But above all these things, put upon us love, which is the bond of perfection and grant that the peace of God may evermore rule in our hearts, and that we be thankful for all Your benefits. Finally, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things pertain to love, whatsoever things are of honest report, if there be any virtuous thing, if there be any laudable thing, grant that we may have those same in our minds, and practice them in our conversation and living, that whatsoever we breath, think, speak, or do, all things may be done, unto the honor, glory and praise of Your Name, which lives and reigns with God the Father, and God the Holy Ghost, the true, living and everlasting God, worlds without end. Amen.

A Prayer unto God in Prosperity.

We are taught in Your holy Word (oh most merciful Father) that every good and perfect gift comes from above, even from the, the Father of light, and that we have nothing in this world pertaining either unto the body or unto the soul, that is praise worthy, but we have it altogether of You; forasmuch therefore as it has pleased You to open Your liberal hand and plenteously to bless me, a wretched sinner, above many other the creatures with large and diverse benefits both bodily and ghostly. I most humbly beseech You, give me grace not to be proud of these Your gifts nor licentious to abuse them, but always meekly to acknowledge You, the alone giver of them, continually to be thankful unto You for them, and so to use them all the days of my life unto the glory of Your holy Name and the profit of the Christian congregation, that whensoever I shall depart from this vale of misery, and come before the glorious throne of Your divine Majesty, I may be found a faithful steward, and hear these sweet and comfortable words of You: well done, you good and faithful servant, you have been faithful over few things; I will make you ruler over many things. Enter into the joy of your Lord. Grant

this, oh most loving Father) for Your dear Son's sake Jesus Christ our Lord and Savior. Amen.

A Prayer unto God in Adversity.

You alone (oh blessed Lord) by Your godly wisdom and heavenly providence govern all things, and send unto us Your creatures as seems good to Your godly Majesty, sometimes wealth, sometimes poverty, sometimes health, sometimes sickness, sometimes prosperity, sometimes adversity, as You appoint, so does it chance unto us. It has pleased You at this present for my deserts worthily to lay the cross of adversity upon my shoulders, which, I freely confess, I have most justly deserved, and yet notwithstanding I am perfectly persuaded, that it is Your most gentle and loving visitation, yes, and an evident token not of Your anger and heavy displeasure, but of Your fatherly love and hearty good will toward me, while on this manner You correct me in this world, that I may not be condemned with this wicked world. My sins, I grant, oh heavenly Father, have deserved a more grievous and bitter cross, which indeed have full oft deserved very hell, but You considering my frail and weak nature deal not with me after my deserving's, but according unto Your greatest mercies: Vouchsafe therefore (oh most loving Savior) to give me Your Holy Spirit, which may work in my heart such thankful patience and patient thankfulness, that ever I grudge nor murmur against Your blessed will, but continually call on Your holy Name with hearty prayers, and even from the very bottom of the heart praise and magnify You, my heavenly Father, being well contented to suffer whatsoever Your good pleasure shall be to lay upon me, nothing doubting but that You will here after mercifully look upon me, and restore unto me the fruition and enjoying of Your former benefits, that I seeing again good and prosperous days on the earth, may live and sing unto Your godly Majesty continual praises and most hearty thanks thorough Jesus Christ our Lord, to whom with You and the Holy Ghost be all glory and honor forever and ever. Amen.

A Thanksgiving Unto God for Sending His Son Into This World to Die for Our Sins.

Whithersoever we turn our eyes (oh most loving and heavenly Father) the bottomless seas of Your unspeakable goodness toward mankind, plenteously stow in, and lively offer themselves unto us to behold and to wonder at. After the fall of the sinful angels, what an exceeding great kindness was this, to make man after Your similitude, image and likeness, that he and his posterity might furnish and occupy those places in Your glorious Kingdom, which the proud and disobedient angels lost for their proud disobedience and disobedient pride. Not only to place man in earth, but also to provide beforehand all things necessary for him, yes, to make him lord and ruler of all things contained in the earth under You, his Lord God. Oh, what a wonderful loving kindness was this again to preserve, keep, and defend man, to watch continually upon him whether he wake or sleep, as the diligent and careful shepherd watches over his flock, that no evil chance to man, and to direct his thoughts, counsels and devises unto the best, never leaving him, till You have brought him into Your heavenly Kingdom. Oh, who is able with tongue to express or with heart to think this Your hearty good will toward man. These benefits (oh most merciful Father) are exceeding great tokens of Your dear love toward mankind, but the gift of Your only begotten Son Jesus Christ our Lord, whom You gave unto us to be our Savior, our redeemer, our peacemaker, our wisdom, our sanctification, and our righteousness, is the most excellent gift and most precious treasure! A child to be born for our sakes! The Son of the most high God to be given us for a new year's gift, to be our own forever! Oh, love passing all love! Oh, kindness rather to be marveled at than able by mouth to be uttered! God the Father so dearly to love the world that He would give his only begotten Son, that everyone who believes in Him, may not perish, but have everlasting life! God the Father to send His Son into the world, not to condemn the world but that the world thorough Him should be saved! God the Father not to spare His own Son, but to deliver him even unto death for us all, yes, and with Him even to give us all things! Oh, most gentle kindness

excelling all love and kindness! Wonderfully (oh most loving Father) does this thing set forth Your hearty love toward us that when we were yet ungodly and wicked sinners You gave Your Son to die for our sins. He was wounded for our offenses, and smitten for our wickedness. The pain of our punishment You laid upon Him, and with His stripes were we healed. Through Him, oh Lord, did You pardon all our sins. It was Your good pleasure to smite Him with infirmity, that when He had made His soul an offering for sin, He might see long lasting seed. For He is Your righteous servant, which with His wisdom justifies and delivers the multitude, for He has born away our sins. In His Name and in none other under heaven does our salvation consist. By Him are we at peace with You, our Lord God. By Him have we redemption through His blood, even remission of our sins. By Him are we delivered from the power of darkness and translated into Your heavenly Kingdom. By Him have You reconciled all things unto Yourself. By Him have You set at peace through the blood of His cross, both things in heaven and things on earth. By Him have You quickened us, and forgiven us all our trespasses. He has put out the handwriting that was against us contained in the Law written. Yes, He has taken that handwriting out of the way and has fastened it to His cross and has spoiled rule and power and has made a show of them openly, and has triumphed over them in His own person. He is that seed of the woman, that treads down Satan's head. He is that seed, in whom all nations of the world shall be blessed. He is that Lord, who alone has trodden down the winepress, nether was there any at all that helped Him. He is that Savior, who saves His people from their sins. He is Your well-beloved Son, for whose sake You are well pleased with man. He is that bread of life, who came down from heaven. If any eat of that bread he shall live forever. He is that good shepherd, who gave His life for His sheep. He is the resurrection and life. Whoso believes on Him, although he were dead, shall live, and everyone that lives and believes in Him shall never die. He is that mighty Prince that has overcome the world. He is the perfect fulfilling of the Law to justify all that believe. He has delivered us from the curse of the Law, when He was made accursed for us. He in His own person has purged our sins. He through death

has put down him that had rule over death, that is to say the devil, and has made us free from the danger of bondage. He with one offering of His blessed body has made perfect forever those who are sanctified. He now in the end of the world has appeared once for all to put sin to flight, by the offering up of Himself. He has loved us, and washed us from our sins in His own blood, and made us kings and priests unto the God His Father. Inestimable are the treasures and infinite are the pleasures which we receive of You through this Your Son Jesus Christ our Lord and Savior. And this Your well-beloved and only begotten Son with all His, have You given unto us, so that both He and all that He has is ours, and we may through Your gift justly, challenge it to be our own. For this Your Fatherly love and unspeakable kindness in giving Your Son unto the death for our sake, and for all Your other benefits, which we have received at Your merciful hand through Him, we give the most hearty thanks, desiring the, that we never commit anything in thought, word, or deed, that may offend Your divine Majesty: but calling to remembrance that we are not redeemed with corruptible silver and gold from our vain conversation, but with the precious blood of Christ as of a lamb undefiled and without spot, we may live worthy of this Your kindness, and show ourselves obedient children to You, our heavenly Father, not fashioning ourselves anymore after this unto our old lusts of ignorance, but as You, who have called us are holy, even so in like manner we may be holy in all our conversation and living unto the glory of Your blessed Name. Amen.

A Thanksgiving Unto God, that He Has Brought Us out of the Darkness of Men's Traditions, Into the Glorious Light of His Holy Gospel.

Oh Lord God and our heavenly Father, You by Your holy Prophet declared that Your people were led captive because they had no knowledge nor understanding in Your blessed Word. No marvel, for as Your dearly beloved Son said, he that walks in the darkness, knows not where he goes. Yes, vain are all they in whom the knowledge of You, our Lord God is not. For this is everlasting life,

even to know You to be the true God, and whom You have sent, Jesus Christ. When the preaching of Your Word fails, the people perish and go to havoc. For man lives not with bread alone, but with every word that comes out of Your mouth, where no knowledge of You and of Your blessed Word is, there is no goodness for the soul. Yes, there does the soul pine away, as the body for want of corporal food, and is moved and led away with every wind of doctrine, be it true or false. Neither is it to be wondered at. For the ignorant and untaught build not their faith upon the rock, that is, upon Your Son Christ, and upon His holy gospel, against the which the very gates of hell cannot prevail, nether can the raging floods, nor the boisterous winds move those who so build, but upon the sands, therefore are they thrown down with every blast, and miserably led which way their teachers lust. This was evidently perceived in us (oh blessed Father) which so many years for want of knowledge of Your blessed Word were too much wretchedly led captive of Satan and of his ministers, which changed themselves into angels of light, when indeed they were the bond slaves of Antichrist, and believed and did whatsoever they commanded us to believe or to do. The man of sin that son of perdition, so sat in our consciences, that we feared him more than You, our Lord God. His trifling traditions, his crooked constitutions, and devilish decrees, were more earnestly regarded believed and obeyed than Your blessed Word whereof we were altogether ignorant. His ceremonies, we thought to be Your service. His dreams we esteemed true godliness. We worshipped You not after Your word, but after Antichrist's traditions. As for Your holy gospel, we knew no part of it aright. Yes, Antichrist and his imps condemned Your holy Bible for heresy, and burnt it as most abominable doctrine unto the great grief of all godly persons. Many other notable works also compiled by Your faithful servants for the advancement of Your glory and for bringing of the simple people unto the knowledge of Your truth, they cruelly burnt and destroyed after the examples of the wicked kings, Joachim and Antiochus. And as for the authors of them, some those bloody Edomites burnt, some they murdered cruelly, some they imprisoned, flogged, chained and put to shame, all, even so many as they could get, they cruelly and most tyrant-like

entreated after the example of their predecessors, the high priests of Jewery, which sought all means possible both with tyranny and bribes, to keep down Your Son Christ and His glorious gospel, that they alone might reign. Oh most gentle God, when these belied hypocrites and chaplains of Baal, had burnt Your holy Bible, so that we the simple people might not read the Word of our soul health, in our own mother tongue, again when these false anointed shavelings had killed and put to flight Your true ministers and godly preachers, they made us to believe as they would, to walk, to do, to speak as they lusted, to honor and worship You, not after Your holy Law, but after the traditions and doctrines of men, to do works not commanded of You, but such as their idle brains fancied without authority of Your Word. Oh Lord, You longsuffering God, with how great blindness were we overwhelmed of these antichristian monsters when they taught to run a pilgrimage to this and that idol, to paint this tabernacle, and to gild that maumet, to pray to this he Saint and to that she Sainte, to by other men's merits, and to seek salvation in them, to put our trust in water, salt, bread, palms, ashes, wax, oil, cream, bells, pardons, rotten relics and such other pelting peddlary, to believe that our souls after this present life should be boiled and parboiled in Antichrist's furnace, there to lie piteously yelling, puling and crying till they were redeemed with dirges, Masses, trentals, ladies' psalters, etc. to believe that our sins could not be forgiven till we had whispered our sins into the priest's ear, and to receive absolution at his hand: to believe that after the words of consecration, as they call them, there remain no more bread nor no more wine in the sacrament of Christ's body and blood, but that the bread is changed into the natural flesh of Your dear Son Christ Jesus, and the wine into His most precious blood, that was shed for our sins upon the altar of the cross when notwithstanding the papists themselves do many times keep the bread so long, that it both molds, stinks and breeds full of worms, and afterward they burn it according to their own law. Ah Lord, thus were we too much wretchedly mocked and led captive of Antichrist and his disciples. The darkneses wherein we walked were so great, that they might be felt. But thanks be unto You (oh most merciful Father) which have called

us out of the darkness of men's traditions into the glorious light of Your gospel. We have now learned, that Antichrist and his members have long deceived us and taught us their own drowsy dreams instead of Your blessed Word. We now know, that You require not of us, that we should run gadding to sticks and stones, but that we should visit such as are sick and in prison and comfort them. We now know, that Your will is not that we should paint tabernacles and gild images, but rather that we should clothe the poor and help the needy. We now know that it is vain to pray to this or to that saint seeing they neither hear us, nor yet can help us. We have learned of Your blessed Word, that Christ the Son is our alone intercessor, mediator, and advocate. We now know, that no salvation is to be looked for in any ceremonies, but only in Your great mercies set forth freely to all penitent sinners thorough faith in Christ's blood. We now know that, Christ's blood is the alone purgatory of our souls, which purges and makes us clean from all sin. We now know, that whensoever we repent, confess our sins unto You, and believe to have remission of all our sins, through Christ's blood, we shall surely be forgiven. Yet despise we not, but rather heartily admire the counsel of godly and learned preachers, which with the comfortable words of the gospel may raise up, strengthen, and confirm our weak consciences against Satan, sin, death, hell and desperation. We now know that the Mass mongers have without all shame lied unto us, when they taught us to believe, that the Mass, which they mumbled, was a propitiatory sacrifice, and of as great virtue, strength and power, as the glorious passion of our Savior Jesus Christ, and that it was necessary both for the quick and dead, ad salutem. We now know also, that the sacrament of Christ's body and blood is not the very self real and natural body and blood of Christ, but an holy sign, figure and token of His blessed body and precious blood. For this word sacrament is as much to say as a sign of an holy thing. Now that which is the sign of a thing, cannot be the thing itself. And though Your Son called the bread His body, and the wine His blood, because the disciples should the better remember the breaking of His body and the shedding of His blood (as He likewise called Himself a vine a door, a rock, when not withstanding He was neither natural vine, material door or stony

rock, but only likened unto them for certain properties, which He has with the vine, door, and rock) yet is neither the bread His natural body, nor the wine His natural blood, as diverse of the ancient doctors do declare and prove but only a figure of His body and blood. The bread is called Christ's body, because it visibly preaches and brings to our remembrance the breaking of Christ's body. The wine also is called Christ's blood, because it puts us in remembrance of the shedding of Christ's blood. Of such phrases and manners of speaking Your holy Scriptures are full. But as in many other things so likewise in this blessed sacrament have the papists for the maintenance of their idle and beastly life most foully deceived us, making us to worship a wafer cake and a spoonful of wine mingled with water, instead of our Savior Jesus Christ, God and man. And this idolatrous error is yet so rusted and cankered in the hearts of many both learned and unlearned (whose minds, judgments senses and wits the God of this world, even the devil, has blinded) that the light of the glorious gospel of Christ should not shine unto them, that they cast away this doctrine as heresy, and go forth still of an obstinate and froward mind to worship the bread and wine as god, and condemn all other for heretics, which hold the contrary. Oh Lord, these bread Christians may well be resembled to the men of Babylon which would not be persuaded by any means but that Bell and the great dragon, whom they daily worshipped and offered unto, were living gods, and therefore sought they all means possible to destroy both Daniel and the king, because they taught the contrary, and burst through idols, giving commandment that the living God alone, which You are, should be honored and worshipped of all nations in the world. But we, oh Lord, to whom You have revealed the mysteries of Your godly truth; and delivered out of the kingdom of darkness, confess ourselves to be great lie bounden unto You for Your merciful benefit. We therefore beseech You to give us grace, so to walk in this glorious light of Your holy gospel, as it becomes the children of light in all goodness, righteousness and truth. You have delivered us from stinking Sodom; suffer us no more to look back toward it. You have brought us home again from Babylon, the land of bondage, unto the new Jerusalem. Grant that we being delivered out of the hands of our

enemies may serve You in holiness and righteousness all the days of our life. We have seen Christ Your Son and our king, suffer us no more to return unto wicked King Herod. We have put our hand to the plough, grant that we never look back again, but persevere continue and go forward unto the end. Let it be never said to us, as Your Son said unto the Jews: the Kingdom of God shall be taken from you, and shall be given to a people, which shall bring forth the fruits of it. Make us fruitful fig trees. Give us grace, to be rich and plenteous in all good works. As we confess You with our words, so let us express You with our works. As we favor and love Your gospel, so let us follow and love Your gospel. For that servant who knows his masters will and does it not, shall be beaten with many stripes. If after we have escaped from the filthiness of the world thorough the knowledge of You, and of our Savior Jesus Christ, we are tangled again therein and overcome, then is the latter end worse with us than the beginning. For it had been better for us not to have known the way of righteousness, than after we have known it, to turn from the holy commandment given unto us. So might it be said of us according to the true proverb: The dog is turned to his vomit again, and the sow that was washed, to her wallowing in the mire. Grant therefore we most humbly pray You, that according to our knowledge we may lead an honest conversation among all men, that they who backbite us as evil doers, may see our good works, and glorify You, our heavenly Father, in the day of visitation. Amen.

A Thanksgiving Unto God for all His Benefits.

We most heartily thank You (oh Lord God, our heavenly Father) for Your manifold and inestimable benefits, which You have given unto us both for our body and soul, yes, and freely even of Your own goodness without our desert. We thank You that it has pleased You of Your great mercy first to create and make us according to Your own image and likeness and to place us in joyful paradise, where we should continually have remained in a blessed and quiet state, if through the subtle and deceitful suggestions of Satan our old enemy, we had not transgressed Your holy commandment. We thank You

also (oh most gentle Father) for Your loving kindness, which You showed unto us, when we all were perished and lost through the sin of our first father Adam. For when You might justly have condemned us and cast us into perpetual damnation, You, like a Father of singular great love, had pity on us, and saved us by the death and passion of Your well-beloved Son, our Lord and Savior Jesus Christ, who gave Himself a ransom for all our sins, and paid a sufficient price by His precious blood, for all the wickedness that we at any time heretofore have committed, or hereafter shall commit thorough our frailty and weakness, so that we repent, believe, and amend. Neither were You thus contented, that He only should die for our sins, but You also did raise Him up again for our justification, and to make us righteous in Your sight. Moreover after that He had shown himself unfeigned lie alive to his apostles by manifest and evident tokens, certain days after His resurrection, through the power of His godhead, He ascended up into heaven, perfect God and perfect man, where He now sits on the right hand and makes intercession for us, being our alone mediator and advocate. From there we look for Him to come again at the day of judgment, not as a cruel judge to condemn and cast us away, but as a most loving Lord and gentle Savior, to carry us with Him unto everlasting glory, there worlds without end to remain in such joys as eye have not seen nor ear has heard, nor yet is any heart able to think. For those Your most bounteous gifts and for all other of Your benefits, which You daily give unto us of Your great mercy both for our body and soul, we most humbly thank the, most gentle and merciful Father, beseeching the that You will give us grace thorough Your Holy Spirit not to be unthankful, but to walk worthy of this Your kindness and so to behave ourselves all our lifetimes in this wretched world according to Your holy will, that at the last day we may be found in the number of them, to whom Your only begotten Son, shall say: come you blessed of my father, possess the Kingdom, which was prepared for you from the beginning of the world. Lord let it so come to pass.

A Prayer for the Sick to be Said of the Congregation.

Oh Jesus the alone Savior of the world, and the only true physician both of body and soul, we are come together at this present before the throne of Your godly Majesty to offer our humble prayers unto You for our sick and weak brother whom You have visited with Your loving rod of correction, whereby You offered Yourself unto him as a most gentle Father to His dear son, and by temporal punishment put away eternal pains, which both he and all we through our sinful living have most righteously deserved and by making the outward man weak, You comfort and make strong the inward man, which is made like to Your glorious image. We most entirely beseech You mercifully to behold this our weak brother, and as that pitiful Samaritan to pour wine and oil into his wounds and to bind them up, that is, to relieve him, and to comfort him, and to cherish him with Your Holy Spirit, to make him strong in his inward man that in the midst of his sickness, he may not only bear the cross that You have laid on him patiently, and so show himself conformable to Your blessed will, but also thankfully praise Your holy Name for Your fatherly correction, and with unfeigned and strong faith, say: The Lord gave me my health; the Lord has taken it away again. As it has pleased the Lord, so it is come to pass, now blessed be the Name of the Lord. Oh, it is for my great profit, that the Lord has thus visited me, even that I should learn to forsake my own will, and to walk in His holy ordinances. I am His creature, and a sheep of His pasture; let him deal with me, as seems good in His godly sight. For whether I live or die, I am the Lord's. His will therefore be done and not mine. Give him grace (oh sweet Jesus) thus to be persuaded of Your good will toward him even in the midst of his most bitter agonies, that he faint not under the cross, but patiently and thankfully abide Your good pleasure, and with earnest faith call on Your blessed Name, which is a strong tower for all those who flee unto it.

Moreover forasmuch, oh Lord as it is not Your property always, to chide, always to be angry always to punish, neither to deal with us according to our sins, nor yet to reward us after our iniquities, but as You take away, so give You again, as You bring down to the grave, so lift You up again, as You make weak, so make You strong again: We

most humbly beseech You, if it be Your godly pleasure the rather at the contemplation of these our prayers to restore unto our weak brother after this his long sickness the comfortable benefit of joyful health. And as You have brought him low with laying Your heavy cross on him, so we most heartily beseech You, if it be Your godly will, raise him up again by restoring unto him his former health, that he may live and continue here among us unto the glory of Your Name and the comfort of us his neighbors.

But if Your godly pleasure have otherwise determined, that by this his sickness You will call him from this vale of misery and place him in Your glorious Kingdom, which alone is the true, joyful and greatly longed for country of all Your chosen and faithful people, we most entirely pray the in the meanwhile to give him grace, patiently and thankfully to bear his cross, diligently to call on Your holy Name, valiantly to fight against all the temptations of the devil, the flesh and the world, and faithfully to believe, that the merits of Your blessed passion and precious blood are the full satisfaction for all his sins, and have made a perfect atonement and friendly reconciliation between God the Father and him. Grant, oh most merciful Savior, that his whole heart and mind may so be set upon You, that at whatsoever hour You call him out of this wretched world, he may be willing and glad to depart from it, and to come unto You. O, let the remembrance of the joys of heaven be so fervent in his breast, that all worldly things may wax vile in him, and a perfect desire found in him to be loosened out of this body, and to be with You in glory. And when the time comes, that he shall give over to nature, and depart out of this miserable world, though the pains of death take away the use of his tongue and speech, yet grant that his heart may cry unto You and say: Oh Lord, I commend my soul into Your hands. Lord Jesus, take my spirit unto Yourself. Grant also, most loving Lord, that when death has shut up the eyes of his body, he may with the eyes of his soul, behold and look upon Your glorious majesty in Your heavenly Kingdom, where You with the Father and the Holy Ghost live and reign, one true and everlasting God in all honor and glory, worlds without end. Amen.

A Prayer to be Said for All Such as Lie at the Point of Death.

Oh Most loving Savior and gentle redeemer, who came into this world to call sinners unto repentance, and to seek up who was lost, You see in what case this our brother lies here: visited with Your merciful hand, all weak, feeble, sick and ready to yield up his soul into Your holy hands. Oh look upon him (most gentle Savior) with Your merciful eye, pity him and be favorable unto him. He is Your workmanship, despise not therefore the work of Your own hands. You suffered Your blessed body and Your precious blood to be shed for his sins, and to bring him unto the glory of Your heavenly Father, let it not therefore come to pass, that You should suffer so great pains for him in vain. He was baptized in Your Name, and gave himself wholly to be Your servant, forsaking the devil, the world and the flesh, confess him therefore before Your heavenly Father and His blessed angels to be Your servant. His sins, we confess, are great (for who is able to say: my heart is clean and I am free from sin) but Your mercies, oh Lord, are much greater. And You came not to call the righteous, but sinners unto repentance. To those who are diseased and over-laden with the burden of sin You do promise ease. You are that God who does not will the death of a sinner, but rather that he should turn and live. You are the Savior who wishes all men to be saved, and to come to the knowledge of Your truth Withdraw not therefore Your mercy from him because of his sins, but rather lay upon him Your saving health, that You may show Yourself toward him to be a Savior. What greater praise can there be to a physician than to heal the sick? Neither can there be a greater glory, to the being a Savior then to save sinners. Save him therefore, oh Lord, for Your Name's sake. Again let the Law not be an orifice to his conscience but rather give him grace even in this extreme agony and conflict of death to be fully persuaded that You by Your death have taken away all his sins, fulfilled the Law for him and by this means delivered him from the curse of the Law, and paid his ransom: that he thus being fully persuaded may have a quiet heart, a free conscience, and a glad will to forsake this wretched world and to go unto You, his Lord God. Moreover You have conquered him that had

rule of death, even Satan. Suffer him not therefore to exercise his tyranny upon this our sick brother, nor to disquiet his conscience with the errors of sin and pains of hell. Let not Satan nor his infernal army tempt him further than he is able to bear but evermore give him grace even unto his last breath valiantly to fight against the devil with a a strong faith in Your precious blood that he may fight a good fight and finish his course with joy in You to glory of Your Name, and the health of his soul. Oh Lord so work in him by Your Holy Spirit, that he with all his heart may condemn and despise all worldly things and set his mind wholly upon heavenly things, hoping for them with a strong and undoubted faith. Again let it not grieve him, oh sweet Savior, to be loosened from this vile and wretched carcass, which is now so full of sorrow, trouble, anguish sickness, and pain; but rather let him have a bent and ready will, through Your goodness to put it off, yes, and that with this faith that he, at the last day, shall receive it again in a much better state then it is now or ever was from the day of his birth, even a body incorruptible, immortal and like to Your glorious body. Let his whole heart and mind be set only upon You. Let the remembrance of the joys of heaven be so fervent in his breast that he may both patiently and thankfully take his death, and ever wish to be with You in glory. And when the time comes, that he shall give over to nature and depart from this miserable world. Vouchsafe we most humbly beseech You, oh Lord Jesus, to take his soul into Your hands, and to place it among the glorious company of Your holy angels and blessed saints, and to keep it unto that most joyful day of the general resurrection, that both his body and soul through Your almighty power being knit again together at that day, he may forever and ever enjoy Your glorious Kingdom and sing perpetual praises to Your blessed Name. Amen.

A Thanksgiving Unto God for the Departure of the Faithful out of This World.

Oh how can we (most loving Father) render unto You sufficient thanks for Your inestimable goodness toward Your faithful servants, whom You calling out of this wretched world, vouchsafe to place in

Your heavenly Kingdom among the glorious company of Your holy angels and blessed saints. Oh, full precious is the death of the faithful in Your sight. Blessed are the dead that die in You, oh Lord: For they are at rest from their painful travails and labors. The souls of the righteous are in Your hand, oh God, and the pain of death shall not touch them. In the sight of the unwise they appear to die, but they are in peace. They shine as the sparks that run thorough the reed bush. They glisten as the shining of heaven. They are as the stars, world without end. They are as the angels of God. They are clad with white garments, and have golden crowns upon their heads They do service day and night before the glorious throne of Your divine Majesty. They nether hunger nor thirst anymore neither do the sun or any heat fall upon them for the Lamb which is in the midst of the throng, governs them, and leads them unto the living fountains of waters. They follow the Lamb whithersoever He goes. They have such joys as eye has not seen, nor ear has heard neither is there any heart able to think them. Infinite and unspeakable are the treasures, oh Lord, which You have laid up for them, that depart in Your faith. For these Your fatherly benefits toward the souls of the faithful, and for that it has pleased You to call our Christian brethren and sisters from this vale of misery unto Your heavenly Kingdom, we give unto the most hearty thanks, humbly beseeching You that You will take like care for us, and so govern us with Your Holy Spirit both in sickness and in health, that we may live a good and godly life in this present world, and whensoever it shall be Your good pleasure to call us from here, we may with strong faith in You, and in Your Son, Christ Jesus our Lord, commend both our bodies and souls into Your merciful hands and through Your goodness be placed in Your glorious Kingdom, among Your faithful chosen people, and so forever and ever praise and magnify the our heavenly Father, to whom with Your dearly beloved Son Jesus Christ our Lord and Savior, and the Holy Ghost that most sweet Comforter be all glory and honor, worlds without end. Amen.

Finis.

Edward Dering, 1540-1576

Mr. Edward Dering, His Godly Private Prayers

A Prayer Containing the Effect of this Catechism.

Oh Merciful and heavenly Father, for so much as at every light occasion, I am withdrawn from Your holy Laws to the vanities of this life, unto all sin and wickedness: I beseech You in mercy, set before my eyes always the remembrance of Your judgment seat and my last end, whereby I may be daily stirred to consider in what great danger I stand, through the horrible punishment due for my sins, that daily groaning under the burden of them, I may fly for succor to Your beloved Son Jesus Christ, who has fully paid, suffered and overcome the punishment due to them, and through the working of Your Holy Spirit in me, I may be fully assured in my soul and conscience, that the curse, condemnation, and death, which these my sins deserve, is fully paid, suffered, and overcome in Christ, that His righteousness, obedience, and holiness is mine, and whatsoever He has wrought for man's salvation, is wholly mine.

Strengthen this faith in me daily more and more, that I may inwardly feel comfort and consolation in this, that I feel Your Holy Spirit bear record unto my spirit, that I am Your child, grafted into the body of Your Son, and made with him fellow heir of Your everlasting Kingdom. So work in me by Your Holy Spirit, that daily more and more, I may feel sin die in me, that I do not delight therein, but daily may groan under the burden thereof, utterly hate, detest, and loath sin, set myself and all the powers of my soul and body against sin, and have full delight, joy, comfort, and pleasure in those things which be agreeable to Your will, that I may walk as becomes the child of light, looking still for that good time, when it shall please You to call me unto Your everlasting Kingdom, for Jesus Christ's sake, Amen.

Finis.

Godly Private Prayers for Householders to Meditate Upon, and to Say in their Particular Families.

Made by Mr. Edward Dering, sometime Reader of the Divinity Lecture in Paul's.

Mark 11.24. Whatsoever you desire when you pray, believe that you shall have it, and it shall be done unto you.

London, Printed by Isaac Iaggard, 1624.

Godly Private Prayers, to be Said at All Times, in Christian Families.

A Prayer Containing the Effect of the Householder's Catechism.

Almighty God, and most merciful Father, I see in Your blessed Laws and commandments, the greatness of my sins and wickedness; yes, I see, oh Lord my God, the whole course of my life to be almost nothing else, but a continual breaking of Your holy Laws and commandments. The thoughts of my heart (either in vanity, or else open wickedness) are in number infinite, daily in the abundance of them, causing my mouth to speak, and my body to execute, and do contrary to Your holy will. And again, oh Lord, I see Your heavy wrath, vengeance and judgment against sin, to be intolerable, that even the least wicked thoughts, and most secret cogitations of my heart, procure Your heavy wrath and everlasting curse, the torments of hell, and everlasting fire, even although I had but once in all my life broken any of Your commandments, so much as once in thought. And I know, oh Lord God, that You are true and just, and cannot abide sin and wickedness, but will justly punish every sin, even with the selfsame torments of hell, which Your justice has appointed.

This, oh Lord my God, throws me down, and even amazes me so that I know not what to do. I look into myself, viewing my own power, whether I am able to overcome this punishment of my sin or no; and

I see that all, even the most exquisite punishment which I can devise of myself, in whipping of my body as long as I live, wearing hair-cloth, pining myself with fasting, or any other pain, I see, oh Lord, that all this punishment is not sufficient for one of my least sins, because it deserves even the everlasting pains of hell. I look to Heaven; I see there is no saint, nor angel, able to abide and overcome this punishment of sin; I look to men in this world, even to the pope's treasure (that wicked man of sin) and I see that neither his Mass, nor purgatory, pilgrimage, pardons, penance, satisfactions, nor any of such like wicked stuff, alas, I see they are nothing for the satisfying for one of my least wicked thoughts, seeing the punishment is due by the just decree and sentence of Your everlasting curse. Wherefore I am driven out from myself, and all that I can do, to seek this punishment discharged elsewhere, or else to quail under the burden; I see there is no help for me in angels, saints, nor mortal men, but only in that perfect man Christ Jesus Your dear Son, in whom I see the full punishment of my sin wholly paid, satisfied, discharged, and overcome: death vanquished, the pains of hell in victory swallowed up, the curse satisfied, and the eternity of the punishment (thorough His everlasting power) over-reached.

This I see (oh Lord) by the eyes of faith, being through Your Holy Spirit, wholly assured, that all the whole punishment of sin paid by my Savior Christ, is not only paid for other men, but even also for me and my sin. This assurance of faith being Yours only, work in me, I beseech You in mercy to strengthen and increase, for I feel it often full of wavering and doubting. Grant that I may daily more and more in my soul and conscience, feel myself knit and engrafted into the body of Your Son, whereby I may be assured that whatsoever he has done, pertains to me, and is fully and wholly mine, that I may through the power of his death, feel sin daily die in me, and through the power of His resurrection feel myself risen from sin, to have my full joy and comfort in those things which be agreeable to Your holy will, only detesting, hating, and abhorring from my heart, all things which be contrary to Your will and pleasure, that even in this life I may still look for His endless joy and felicity, using the things of this

world, as though I used them not, till that good time that it shall please You to call me to Your everlasting Kingdom of glory, there to reign with my Lord and Savior Jesus Christ forever and ever. Amen.

A Prayer Upon the Lord's Prayer.

The First Petition.

Our Father who is in heaven.

Oh Most mighty Lord and eternal God, who has by Your dear Son Christ Jesus our Lord and Savior, reconciled unto Yourself all things in Heaven and earth, and in Him have made an everlasting bond and Covenant with us Your faithful children, that You will not only be our God, but also our most loving and merciful Father, whereof as a pledge You have given us Your Holy Spirit of adoption, whereby we may with boldness and full trust and confidence come to You by hearty prayer, as unto our most loving and merciful Father, being assured that You will not deny anything which You know shall be expedient for us. Grant, we beseech You dear Father, that being fully persuaded in our hearts of this Your fatherly love and affection toward us, we may be stirred up to make our petitions with such an affection, ardent desire, love, and reverence to Your Majesty, that our minds be not carried away with by-thoughts creeping in, but without all wandering may be fully bent and attentive to the things we ask, and fully staid upon Your merciful and just protection.

The Second Petition.

Hallowed be Your Name.

We then beseech You (dear Father) that You will strengthen our hearts with Your Holy Spirit, that considering You have made all things for the glory of Your Name, so we may in all our doings, enterprises, counsels, and purposes, chiefly above all things seek Your glory, that we may fully acknowledge You, not only the author of all things, but the ruler, guider, and governor of all things, both in

heaven and earth, that we never diminish Your incomprehensible glory, by attributing unto ourselves any power, strength, or ability to do, will, or think that which is good; but from our hearts we may acknowledge all our goodness to come from You, yielding for the same continual praise and thanksgiving to Your glorious Name, that we never by distrusting Your merciful providence, dishonor Your Name; but that even in our greatest desires we may put our full confidence in You, not looking upon our weakness, but staying upon Your power and promises, by hearty prayer, flying unto You our only refuge: that our whole life may be framed, according to Your holy will in all points, that Your glorious Name in us may be sanctified, and that we be not an occasion that Your holy Name be any way blasphemed through our wicked life and conversation.

The Third Petition.

Your Kingdom come.

Let Your Kingdom most merciful Father, appear and manifestly be declared in all the world, but especially amongst Your church and faithful flock. Declare Yourself Lord and King over them, ruling them by the scepter of Your holy Word and force of Your Holy Spirit. Increase the number of faithful pastors and preachers among the people: bless their labors, to the increase of this Kingdom of Your dear Son Jesus Christ, and to the destruction of the kingdom of Satan and Antichrist. Suppress the rage of the enemies, that they may know that You (oh Lord) do reign in all ages, to the benefit of Your church, and terror of Your enemies. Grant these mercies, good Lord, not only to a whole church in general, but especially to everyone of us, Your children particularly. Grant that we may effectually feel the force of this Your Kingdom in our hearts. Beat down in us our old Adam, with all sinful delights, thoughts, motions, and desires, and renew in us day by day, our spiritual and inward Man, that we may be wholly bent to delight, think, desire, and do those things which be acceptable in Your sight.

The Fourth Petition.

Your will be done in earth, as it is in Heaven.

Frame our hearts, good Lord, with such humble obedience to Your holy will, that we may be heartily well content with whatsoever it pleases Your goodness to lay upon us, that we never cease in our miseries, but continually call on You by hearty prayers although we feel no release at all; yet that still patiently we may abide and quietly wait for Your good leisure, and appointed time of deliverance, when You know it shall be most expedient for us.

The Fifth Petition.

Give us this day our daily bread.

Grant us, dear Father, that all our counsels, studies, labors and endeavors, being by Your Holy Spirit guided and framed, we may everyone in that vocation in which You have placed him, so faithfully travail to the discharging of our consciences, and edifying of Your church, that our account may be found acceptable before Your throne and judgment seat. So bless our labors and travails, that we may have sufficient for the preserving of this present life and be content with those benefits which You shall bestow upon us, whether they be many or few, acknowledging them to be received of You, not greedily to care for them, or vainly to delight in them, and thankfully esteem of them as Your benefits bestowed upon us, and as faithful stewards moderately to use them to the relief of our brethren and discharge of our consciences.

The Sixth Petition.

Forgive us our trespasses, as we forgive those who trespass against us.

Increase in us, oh Lord, the gift of faith, that we may daily more and more in our souls and consciences be assured; that our sins be

defaced, clean blotted out, and covered with the full, perfect, and sufficient sacrifice of Your dear Son Christ Jesus our Lord and Savior once made for us, that we are united, knit, and made one body with Him partakers of His righteousness, justification, and holiness, and even fellow-heirs with Him of everlasting life, that we may unfeignedly from the bottom of our hearts love You for this Your unspeakable goodness and mercy, forgetting from our hearts our brethren that do offend us, pray for them, love, cherish and comfort them as fellow members all of one body, with perfect natural love and compassion linked together unto our head Christ Jesus.

The Seventh Petition.

Lead us not into temptation.

Strengthen us good Lord with Your Holy Spirit, that we be not overcome with the subtle suggestions and sinful motions of Satan the devil. Hold us up with Your merciful hand, that we sleep not in sin, that we be not drawn away with the wicked world nor the enticements of the flesh, to delight in wickedness, but so arm us with Your mighty power, that we may strongly abide all the assaults and subtle slights of our ghostly enemy, and sincerely to walk before others both in prosperity and adversity, to Your honor and glory, the health of our souls and profit of Your church, through Jesus Christ our only Lord and Savior, Amen.

The Lord's Prayer, More at Large.

The First Petition.

Our Father who is in heaven.

Most mighty and eternal Lord God, who of Your infinite love to mankind, has given us Your own eternal Son Christ Jesus our Lord, to be made man for us, in the similitude of sinful flesh, to become flesh of our flesh, and bone of our bones, in all things like unto us, sin only excepted, who being Your true and natural Son, has made us

with him sons, children, and heirs, to You our most merciful Father, giving us by Your grace, that which is His by nature. And by His due alone, once suffered sufficient sacrifice, has paid the ransom of our sins, before Your divine Majesty, to satisfy Your justice upon sinful flesh. Which debt being paid for us, He has brought us in favor with You, so that we may now with boldness and trust come to You, as unto our most merciful and loving Father, with full assurance, that as Your soul is so much greater, and more excellent towards us, then all love of earthly parents toward their children, as You pass all men in goodness and mercy; so You will deny us nothing which shall be expedient for us. So that, although all the fathers that are in earth, having shaken off all seeing of fatherly naturalness, would forsake their children, yet would You never forsake us, because You cannot deny Yourself, who promises, that if earthly fathers being evil can give good gifts to their children: how much more will You our heavenly Father, being altogether goodness itself, give good things to those who ask in Your Son's Name? And that although a mother should forsake her children, yet will You not forsake us Your children, whom You have before the beginning of the world, in Your dear Son Jesus Christ, chosen to be Your children and heirs with Him of Your immortal Kingdom. Whereof that we ourselves might be sure and certain, and out of all doubt that we are the children and heirs of everlasting life, You have given into our hearts Your Holy Spirit, as a true pledge and earnest of our inheritance, which Spirit does assure our spirits, that we are Your children, and You therefore cry in our hearts Abba, Father. Grant this for Your dear Son Jesus Christ our Savior, Amen.

The Second Petition.

Hallowed be Your Name.

We therefore as Your dear children, ransomed and bought by Your dear Son, fly to You, our most loving and merciful Father, who in goodness are infinite: in mercy, abundant; in substance, incomprehensible; in immortality, everlasting: who by Your mighty

power, and singular providence rule all things according to Your heavenly wisdom, beseeching You, for Your dear Son Christ Jesus' sake, that as You have sufficiently set forth Your glorious Name in making and framing the whole world, heaven, earth, and all the things therein contained, so we may in beholding and viewing Your creatures, the works of Your hands, may be lifted up to You, our Lord God the Creator and maker, and in them glorify Your holy Name, acknowledging in them Your singular goodness and love towards man, for whose use You have created all things both in heaven and earth; and that we may for the same, even from the bottom of our hearts, yield due honor, praise and thanksgiving unto You dear Father, all the days of our lives.

Grant most merciful Father, that we may in heart and mind be fully assured, You by Your heavenly providence, rule and guide all things in heaven and earth; so that nothing in the whole world comes to pass, but according to Your appointment: that You guide and frame the affairs and doings of men; that You have even their hearts, and all their powers in Your merciful hand, to turn them which way soever it seems best unto Your godly wisdom: so that, whether we be in prosperity or adversity, we may acknowledge both of them to be Your work in us: and therefore, be no less thankful for sickness, than for health; for sorrow, than for comfort; for a troubled mind, than for a quiet; for imprisonment and banishment, than for liberty; especially seeing we know that You turn them all, seem they never so sharp, to the comfort and commodity of Your children, who fear You: and that in all things which shall befall unto us; whether they be grievous or joyous, prosperity or adversity, life or death, Your holy Name may be sanctified in us by yielding due and continual praise and thanksgiving, to Your eternal Majesty: that we never cease to put our full trust and confidence in Your mercy, who have promised to be our defender, buckler, and shield; to keep us as the apple of Your eye, to deliver us when we call upon You, to open when we knock, to give when we ask: that we, knowing our own weakness, that of ourselves we have no power or strength to do, no not so much as to will that which is good, we may acknowledge all our strength, comfort, joy,

faith, love, hope, and confidence to be Your only gift and work in us. And for the same, and the increase of the same, and for all Your benefits in us, whereof we feel ourselves destitute, we may constantly flee unto You by hearty prayer, requiring the same at Your merciful hand. And having felt Your merciful dealing towards us, we may always to the end of our life continue thankful unto Your blessed Name: that we never speak or think of You (oh Lord God) without high reverence, and an obedient fear unto Your glorious Name.

The Fourth Petition.

Your will be done in earth as it is in heaven.

And forasmuch (oh Lord God) as of ourselves we be nothing but stubbornness and rebellion, against Your holy Majesty, we beseech You (dear Father) that as Your angels in heaven do willingly obey Your holy and most blessed will without any resistance, so we Your most vile and unworthy servants and children in earth (all stubbornness, rebellion, and perverseness, by Your Holy Spirit in us being utterly extinguished and quenched) we may willingly submit ourselves, resign and yield our whole affections to You, oh Lord, to be governed after Your blessed and heavenly will, that we may feel in ourselves no other motion or desire, then a meet consent to Your holy will, that whatsoever affections in us fight against Your holy will, You will utterly make them void, that we never will anything of ourselves, but that Your Holy Spirit in us may govern our hearts, by whom inwardly being taught, we may learn to love, embrace, and take comfort in those things that please You, and to hate those things that displease You; that our hearts, minds, and wills, being wholly subdued to Your blessed will, we may willingly be content with that estate of life which it pleases Your goodness to exercise us withal in this world, whether it be in adversity or prosperity, in sickness or health, in ignominy or glory, in quietness or trouble, in sorrow or gladness. Grant us, dear Father, this willing and patient mind, that even in our greatest distress, we may be content with Your good will, and not to murmur or grudge against Your Majesty, knowing that

You will lay nothing upon us, but that which shall turn to our goodness and profit, and that we may patiently abide whatsoever it shall please You to lay upon us, that we be assured in our hearts, that You will lay no more unto us, then You will give us strength to bear, and even in our greatest afflictions will find a way for our deliverance, and that Your power and strength are more fully declared, when we feel ourselves utterly void of strength, and see no way of deliverance, that we may in our most grievous assaults, conflicts, and anguish of mind submit ourselves wholly to Your blessed will, and look for our deliverance at Your hand, when You know it most expedient for us, and most for Your glory, leaving the time and means of our deliverance to Your good will and pleasure, and that in the mean time, we never cease but call upon You by hearty prayers continually as You have commanded, until such time as You shall hear our petitions. And although after many and sundry callings upon You, You seem not to regard us, but rather deal more extremely with us, yet notwithstanding strengthen us so with perseverance in prayer, that we faint not, but still continue in prayer, being assured that although we feel ourselves nothing released, yet we may quiet ourselves herein, that we as Your children have laid our complaints, griefs, and sorrows in the bosom of You, our heavenly Father, who will as a loving Father, when He sees it most convenient, help us. And although You seem nothing to grant our requests, yet we honor You in calling upon Your Name, seeing You do accept it as a most chief honor to be called upon in the day of trouble.

The Fifth Petition.

Give us this day our daily bread.

And forasmuch, dear Father, as You do by Your mighty power, nourish, feed, sustain, preserve, and maintain all living creatures, yes, even the very young flocks and beasts, we beseech You to send unto us, Your children, (over whom You have a more special care) all things necessary for this our present life: that we having sufficient, may walk every one in our calling, in sincerity and pure holiness

before Your face, acknowledging all our benefits of riches, health, wealth, meat, drink, apparel, and all our substance to be Your mere gifts bestowed upon us, and delivered unto us from Your hands, that we be not drawn from You, through setting our minds too much upon them, but so moderately use them, as Your benefits for a time bestowed upon us, knowing that You will at our hands require an account how we have used them, that we do not carefully gape or seek after them, but discreetly to Your glory use them, acknowledging in them Your goodness and liberality towards us. And seeing, most merciful Father, that it is not our travel, labor, pains, study, or endeavor, which are able to get us our living, but only in so much as it pleases Your goodness to bless and prosper them, we beseech You that yet through our great travail and pains, we be yet still poor, and in mean estate, that You will give us a contented heart, knowing that thereby You let us understand, that it is Your good will and pleasure, so to keep us under, that we more effectually may give ourselves to serve You. Or if it be Your will and pleasure more abundantly to bless us and our travail, to send us abundance of all things, we beseech You, dear Father, give us a thankful heart to acknowledge them to be Your good gifts, and frame our hearts with such liberality, that we may be contented to distribute them according to the necessity of Your children, being assured, that You have to this end made us stewards over them, that may at his hands require much, on whom You have bestowed much: so that we having the due estimation of Your benefits which we ought to have, may both reverence Your goodness in Your benefits, and supply the want of our brethren, to the relief of their necessity, and furtherance of Your glory.

The Sixth Petition.

Forgive us our trespasses, as we forgive those who trespass against us.

And whereas, most merciful Father, Your Son our Lord and Savior Jesus Christ has in our nature paid the ransom and debt of all our

sins, which we have from the beginning of our life committed and do daily commit, we beseech Your gracious goodness, that You will by Your Holy Spirit in our hearts, assure our souls and consciences with a lively faith, that by that same one only sufficient sacrifice, the punishment of our sins is paid, Your wrath appeased, and Your Justice satisfied: whereby our consciences may be quieted and set at peace with You our merciful Father and God.

Let us, dear Father, feel in our souls and consciences, that we are united to Your dear Son Jesus Christ and made one body with Him, and heirs with Him of everlasting glory, so coupled and joined with Him, that we are members of His body, so that whatsoever He has done in His body, we may be assured that it is ours, that His righteousness is our righteousness, His sanctification and holiness is ours, the curse condemnation, and death, which He suffered is the same curse, condemnation, and death due for our sins, that we know that our sins be done away, and clean forgotten and forgiven by Your merciful love and goodness declared in offering up Your Son to death for us, we may be driven to love You unfeignedly from the bottom of our hearts, for this Your unspeakable love, and considering that You have in mercy pardoned so many our heinous offenses, we may gladly be moved to forgive one another their offenses, and put out of our heart all rancor, malice, and hatred, toward our brethren, knowing that we are all members of one body, Christ our Savior that so surely as we have forgiven those who offend us we may be so certainly assured that our merciful Father has forgiven us, like as we have forgiven our brethren.

The Seventh Petition.

Lead us not into temptation, but deliver us from evil.

And for as much, most heavenly Father, as we of ourselves be feeble, and frail and weak, and have a strong and subtle adversary, Satan the devil, who goes about continually like a roaring lion, seeking whom he may devour: we beseech You strengthen us by Your Holy Spirit,

that we may withstand his subtle suggestions and motions. Hold us by Your merciful hand, and keep us always in Your safeguard and protection, that we be not overcome in the mighty assaults of our adversary. And forasmuch as he often uses ever our own flesh, armed against us to conquer us, we beseech You, dear Father, mortify, subdue, and kill in our flesh all subtle suggestions, and sinful motions of Satan, that we yield not ourselves as slaves thereunto, but continually fight against them, and bring them into subjection of the Spirit. Grant unto us, dear Father, that we may not be drawn through the subtle and sly torments of Satan to have our delight and pleasure in the vanities of this world, but by Your grace, might, and power, may so in the prosperity of this life be upheld, that our minds with full joy and comfort may be lifted up to our perfect consolation in our Lord and Savior Christ: and in him, take our full and perfect joy and consolation, so that no vain delight of this world put us from the same, neither any sharp adversity, as poverty, misery, or calamity, through the malice of the devil, drive us to despair of Your merciful goodness towards us; but always being through Your grace and assistance defended, we may be fully and perfectly armed against all the subtle entrappings of Satan, and rest wholly in Your merciful defense and aide. For You have (oh Lord and eternal God) in Your government, all things in heaven and earth, all power and dominion over all creatures, angels and devils, to rule them according to Your good pleasure and will, to the profit and commodity of Your church, and every faithful member thereof, and to Your incomprehensible glory: that in all things, in all ages, forever and ever, Your glorious Name may be exalted, and Your faithful flock edified through Christ our Lord, Amen.

A Confession of Sins With Faith and Repentance.

Oh merciful and heavenly Father, we Your servants do humbly prostrate ourselves before Your Majesty, acknowledging here in Your sight, our heinous offenses committed against Your Majesty, seeing and beholding Your heavy wrath against them: we feel ourselves laden, oh Lord our God, with a huge company of horrible sins,

whereof the very least, being but conceived in thought, is sufficient in judgment to throw us down to the everlasting burning lake.

Our own consciences (oh Lord) do bear witness against us of our manifold transgressions of Your blessed Law, of our security, senseless blindness, running headlong to destruction, committing sin after sin, although not notorious to the world, yet horrible before Your eyes.

The thoughts of our hearts rise up in judgment against us: the vanity of our talk before Your Majesty condemns us. The wickedness of our deeds from Your sight rejects us. All our wicked thoughts, words, and deeds; with the inward corruption of our nature, do altogether as it were a whole lump and load of sin, lie heavy upon us, and with their intolerable weight, do even press us down to hell. We do daily groan under the burden of them, inwardly lamenting our own folly, too greedily running into them. In heaven, earth, or hell, we see none able to sustain the weight of them, but even Your dearly beloved Son Jesus Christ, who in mercy infinite, and compassion endless, has sustained and overcome that endless punishment due unto them in Him therefore, in Him most merciful Father, and through Him, we come to You, being fully assured according to Your promise, that You will accept and take that full recompense which He, Your dear Son, has made for us, as a just ransom for the sin of all those, who with a true faith take hold on Him. In Him therefore we see Your anger towards us appeased, Your wrath satisfied, and our debts paid.

Increase in us good Lord we beseech You, this lively and feeling faith, for we feel it oftentimes in us very weak, and troubled with many doubts. Increase it in us, oh Lord, that we may through Your Holy Spirit be assured that the punishment of our sin is fully in Your Son discharged. Make us, oh Lord our God, to feel the same in our souls and consciences, that Jesus Christ is ours, and all that He has done, that we are engrafted into His body, and made one with Him, and therefore fellow-heirs with Him of everlasting life. Let us not only have these words in our mouths, good Lord, but through Your Holy

Spirit, let us feel the comfort of them in our hearts, fully sealed and settled in us, that we feeling ourselves inwardly before Your judgment seat discharged, and our consciences towards You appeased, may be swallowed up with an unfeigned love towards Your heavenly Majesty, and towards our brethren for Your sake. Make sin to die in us daily more and more, that we may hate, detest, and utterly abhor all sin and wickedness in all men, but especially in ourselves, that we may strongly, through Your Holy Spirit set ourselves in open defiance against all sin and wickedness: that we please not ourselves in our sins, but straightly examining sin by the just rule of Your holy Laws, we may utterly from the bottom of our hearts condemn even the least sin in ourselves, having our whole joy, comfort, and consolation upon those things which be agreeable to Your blessed will, always being afraid to do anything contrary to the same, that we may even from the bottom of our hearts, examine and try our thoughts before Your presence, that they be upright and unfeigned, not hypocritical in outward show only and appearance, but that even all the corners of our hearts being opened and disclosed before You, we may even as though it were openly before the face of the whole world, bring them in show, knowing that a double heart is destitute in Your eyes, and that we may walk always as before Your eyes, not only before the eyes of man, being more careful to walk circumspectly in this respect, that we have You to be a viewer of our doings a thousand fold more than the eyes of man, that thus we may walk as becomes Your children, not only in outward show, but also in sincerity of heart, abhorring even the least sin in ourselves, striving, resisting, and fighting against sin, not nourishing the same in our breast, but earnestly embracing, and studiously seeking after those things which be pleasant in Your eyes, that neither the fear of man, nor loss of goods, life, lands, possessions, or friends, draw us away from You to do any least thing contrary unto Your will and pleasure, neither the favor and friendship of man, nor yet the flattering enticements of this world, nor the vain promotions of the same, do move us any whit from the true and endless joy, delight, and pleasure which we ought to have in those things which be agreeable to Your will, and the constant performance of the same,

but that always to the end of our life we may continue in Your paths, growing and increasing from faith to faith, from strength to strength, till at length, we shall come to Your everlasting rest, Amen.

A Prayer for the Prosperous Estate of the Whole Church.

Oh Lord our God and heavenly Father, forasmuch as by Your holy word, we are commanded in our prayers, not only to be mindful of ourselves, but also of all other of Your children: yes, even of our enemies, we commend unto Your divine Majesty, all Your whole true and catholic church, and every member thereof, that as it has pleased Your goodness by the bright beams of Your holy Word to shine over the whole world, whereby You have expelled, driven away, and caused to vanish the dark and misty clouds of ignorance and superstition, so You would vouchsafe by Your Holy Spirit, to touch the hearts of men, that they may joyfully embrace that Your so high a Treasure sent amongst us, that through our unthankfulness, we provoke not Your Majesty in anger to take it from us.

Crush, bruise, and destroy with the breath of Your mouth the mighty power of that man of sin, who so proudly exalts himself above all that is called God. Let not Your simple flock (dear Father) in whose consciences he so long time has, and yet does sit as God, be any longer poisoned with his sweet enticing poisons; but so lighten their hearts, that they may perceive his jugglings, and embrace the sweet and comfortable doctrine of life everlasting revealed in Your glorious gospel.

And forasmuch as it has pleased You in mercy above all nations of the earth, to pour down the sweet showers of Your heavenly graces upon this our English nation abundantly, in more plentiful-wise, watering the same with the gifts of Your Holy Spirit, in promoting Your gospel, and overthrowing idolatry, we beseech You, continue Your favor towards the same, and utterly root out all remnants, relics, and monuments of idolatry, that Your glorious Name may be throughly exalted in sincere, pure, and holy worship.

And as You have in mercy from amongst us in this Your church, utterly banished all false, venomous, and poisonous doctrine, wherewith the souls of Your children heretofore have been wounded to death, and in place thereof, have placed the true and comfortable doctrine of life everlasting; wherewith the souls of Your children may be fed and nourished to everlasting joy. So in like mercy and favor we beseech You, dear Father, establish in the same Your church, a true, perfect, and sincere regiment thereof, according to the prescript rule of Your blessed Word, all fantasies of man's brains, and dreams of human policy utterly abolished, that Your glorious majesty only may be exalted in the light of Your glorious gospel, and that Your church may flourish and increase, being through Your protection aided, supported, maintained, and defended. We beseech You and Your Holy Spirit, guide and rule every part and member thereof, especially Your servant James, our King, whom Your gracious favor and merciful providence has appointed a chief member of the same, under whose wings (next unto Your protection) it has a chief succor and support. Grant unto him, oh Lord, a pure and perfect zeal, above all things to promote Your glory, first and chiefly in laboring and endeavoring of himself earnestly in wiping away and purging out of the church all blots and deformities, to reduce the same to a pure and sincere form of worship, agreeing to Your blessed Word, utterly to remove all stumbling blocks, which stay and hinder the course of Your gospel. Give in like manner, oh Lord GOD, the spirit of wisdom, discretion, and government, that with equity and justice he may see this whole realm, which You have committed to his charge, peaceably and quietly governed, that he may studiously labor, that as well through the whole realm virtue be exalted, and vice abandoned, as especially in his own house and court, that all wicked vanities of this world, all licentious and inordinate life, all flattering and dissimulation being utterly banished, the fear of Your glorious Majesty may so reign in the hearts of all within his Highness' palace and court, that their lives and conversation may be agreeable to Your blessed will, in sincerity and true holiness, and integrity of life, that from them, as from the head, may shine purity of life and

conversation as an example and pattern of true godliness to the whole realm.

Preserve him we beseech You, good Lord, from all conspiracies and treasons, that if it be Your good will he may have a long and quiet reign over us, to the benefit of Your church, and advancement of Your glory. Endue the whole Counsel, good Lord, with true and perfect wisdom, that in all their consultations and counsels, having You present before their eyes, they may consult of those things which principally and chiefly may be for the advancement of Your glory, and the commodity of Your church, and next for the quiet peace and gracious government of this his realm. So lighten all inferior magistrates of this realm, good Lord, with brightness of Your Holy Spirit, that understanding Your will, they may zealously defend, maintain, and further the course of the gospel, with the sword of justice cut off the wicked and cherish the godly.

Defend and govern by Your Holy Spirit, the pastors of Your church, and laborers in Your vineyard, that they may zealously, earnestly, and diligently feed Your flock committed unto them, with the food of life, Your blessed Word, wherewith their souls may be nourished to life everlasting. Increase the number of them dear Father, place over every flock, a godly, learned, and painful pastor, who may painfully and carefully travel everyone in his charge, to bring Your people (which now alas in many parts do wander and go astray like lost sheep) to the true knowledge of their Lord and God, and of Your dear Son Jesus Christ their Savior. And for Your mercy, we beseech You to take pity upon Your poor and simple flock, root out all ravening wolves, which have craftily crept into Your sheepfold, and do make havoc of the souls of Your simple flock. Cast out all hirelings, time-servers and dumb dogs, which to fill their bellies only, have thrust themselves among Your sheep, and do pitifully suffer the flock of Christ Your Son, to be devoured and scattered of the wolf. Stir up, good Lord, and place in their rooms faithful shepherds, which diligently, painfully, carefully, and earnestly may labor in Your vineyard, seek to win the souls of Your people, out of the tyranny and

power of Satan, to the freedom of Your dear Son Christ Jesus our Lord.

And that Your church may better be furnished with godly learned pastors, we beseech You good Lord, to prosper and increase in all godly knowledge all schools of learning: especially the two universities, Cambridge and Oxford. Grant, dear Father unto all the students of the same, that the chief end of all their studies, may be to the furtherance of Your church, and maintenance of the commonwealth. Bless their studies (dear Father) that all vain studies set aside, they may so fructify in all profitable and godly sciences, that hereafter they may become profitable members of Your church and godly upholders of the commonwealth.

Grant (good Lord) to all the whole commons of this realm, that their hearts being touched with a sincere fear and reverence of Your heavenly majesty, acknowledging Your mercy in placing over them a godly and religious prince, they may everyone in their callings walk in all true and humble obedience unto him, in You and for You, without resistance, tumults, insurrections, conspiracies, or rebellions know that to resist the higher powers, is to rebel against Your Majesty. Finally we beseech Your goodness, so to guide and govern the hearts of all the whole realm of every degree, that everyone in his calling, being by Your holy wisdom supported, may so occupy his talent, that Your glory in all things may be advanced, Your church enlarged, and this whole realm into sincere godliness virtuously reduced.

Moreover, we beseech You (oh Lord our God) in mercy to behold all those who suffer persecution for Your glorious Word's sake, whether it be imprisonment, death, or banishment, or whatsoever else, strengthen them good Lord, that they having You always before their eyes, and the glory laid up for them in the life to come, may continue constant in defending Your truth without fear of man, or vain allurements of the world, that whether it come by life or death, they may glorify Your holy Name in continuing in the truth to the end.

Preserve in like manner, we beseech You, all Your other children, whom it has pleased You with any kind of cross to chasten for their amendment, whether by pestilence, famine, war, poverty, imprisonment, sickness, or banishment, trouble of conscience, vexation of spirit, unquietness of mind, want of spiritual comfort, or whatsoever kind of affliction of body or mind You do try them with: that by Your Holy Spirit being fully assured that You by this Your correction mind to call them back to a feeling of their sin, and due consideration of their life and conversation, they may patiently abide Your fatherly trial, looking for aide, help, and comfort from You, when it seems most convenient to Your holy wisdom; and being by Your merciful hand once delivered, may acknowledge Your singular power and work, giving all laud and praise to Your glorious Name; and afterwards all the days of their life, study and live before it, he in sincerity and perfect holiness, even to their lives' end. This oh Lord, we beseech You in mercy to grant, for Your beloved Son's sake, Jesus Christ our Lord, and only Savior, Amen.

Morning Prayer for Private Houses and Families.

Oh gracious God, and loving Father, according to Your commandment, we do here present ourselves before the throne of Your mercy, acknowledging and confessing from the bottom of our hearts, that we be miserable sinners, daily breaking Your commandments, both in thought, word, and deed, wherein we justly deserve everlasting damnation, and to be utterly thrown from Your presence: yet oh Lord, we see Your goodness again toward us, who not suffering us thus to perish in our sins, have sent Your own dear Son Jesus Christ, to take upon Him whatsoever is due, to reconcile and make us at one with You again. In Him therefore good Lord, and through Him, do we come unto You, beseeching You for His sake, that we feeling the grievousness of our sins, and groaning under the burden of them, may feel the release and ease of them, in that we be through Your Holy Spirit assured, and steadfastly believe, that Christ has borne the burden of them even for us. Grant likewise, oh most merciful Lord and heavenly Father, that we being assured hereof in

our consciences, may through Your Holy Spirit be renewed in the inner man, to hate, detest, and abhor sin, and to study to live according to Your blessed will during our whole life.

We do not only pray for ourselves, but also for all Your whole church, especially such as be persecuted for Your Word; grant unto them, that whether it be by death or life, they may glorify Your Name to their lives' end. Be merciful to this Church of England, Scotland, and Ireland, we beseech You good Lord, and preserve every part and member of the same, especially Your servant James our King. Grant him all such gifts as be needful for so high a calling, to the advancement of Your glory, and benefit of this commonwealth, to the establishing of a perfect government of Your church, according to the prescript rule of Your blessed Word, to the rooting out of all superstition and relics of Antichrist, to the governing of his subjects in all peace and tranquility. Defend him, oh Lord, from all conspiracies, treasons, and rebellions, and so work in the hearts of all his subjects, that knowing his authority doth come from Your heavenly Majesty, they may with obedient hearts humbly obey them in You and for You. Preserve the whole council and the magistrates of the realm, that being lightened through Your Holy Spirit, they may defend the truth, suppress wickedness, and maintain equity. Behold all the pastors and preachers of Your Word, bless their labors, increase the number of them, place over every church a painful watchman, remove all idle lubbers, and confound the power of Antichrist, and turn the hearts of the people that they may be obedient to Your truth. Bless the two famous universities, Cambridge and Oxford, and all the students of the same, with all schools of learning. Behold all those who be afflicted with any kind of cross, that they may profit by Your correction in newness of life.

Lastly, for ourselves here gathered, we humbly (oh Lord) crave at Your hands, that it would please You to make us thankful unto Your Majesty for all Your loving kindness shown unto us even from our infancy, especially, that You have this present night delivered us from all dangers both of body and soul, whereinto many have fallen,

as we in the like manner should have done, if we had not been stayed with Your merciful hand, that You have also granted unto us so sweet and comfortable rest, and have now presently brought us to the beginning of this day. For these things, good Lord, we yield to You most hearty thanks, beseeching You to make us more and more daily thankful unto Your Majesty for them, and pardon our unthankfulness. And as You have safely preserved us unto this present hour from all the dangers of this life: so we beseech You continue Your favor towards us this day, and the whole course of our life. Defend us, oh Lord, that we now entering into the affairs of this day, be not drawn away with the vain allurements of this world, to sin and wickedness, that we walk not in the shadow of death, that we be not entangled in the snares of sin, that we stumble not at the blocks of iniquity, that we finally fall not into the pit of death and destruction, but being shadowed under Your wings, we may cheerfully and constantly go on forward to the end of our course. Grant unto us, oh Lord our God, that this good time which You grant unto us in this life, be not idly, or vainly of us consumed, but that everyone of us may be diligently exercised in his calling this day, and all our life long, being assured that You will once call us to yield an account of our stewardship. Endue us, we beseech You, with those gifts and graces which be needful for us in our calling, and that with a pure heart and sincere conscience, we may use them to the benefit of our brethren, and discharge of our own conscience before Your Majesty. We beseech You, oh Lord, that in all our consultations, words and works this day, and the whole course of our life, we may always have You present before our eyes, knowing that You see even the very deep thoughts of our hearts, which always may be as a bridle to pull us back, that we neither do, nor yet consent to any sin or wickedness, but that always we may be so exercised in the affairs of this life, that we look still to the end of our course, when it shall please You to bring us through the pilgrimage of this life to our everlasting rest with Your dear Son Jesus Christ our Savior, in whose Name for these mercies and whatsoever You know to be needful for us, and for Your whole church we pray unto You, as He Himself has taught us in His holy Word, saying. Our Father, etc. The Lord bless

us and save us, the Lord make His face shine upon us, and be merciful unto us, the Lord turn His favorable countenance towards us, and grant us His peace. The grace of our Lord Jesus Christ, the love of God the Father, and the most comfortable fellowship of the Holy Ghost, be with us, preserve us this day and evermore, Amen.

Evening Prayer for Private Houses and Families.

Oh Gracious God and loving Father, according to Your commandment we do here present ourselves again before Your Majesty, humbly prostrating our sinful selves before the throne of Your mercy, acknowledging and confessing from the bottom of our hearts, that we are miserable sinners, daily breaking Your commandments, both in thought, word, and deed; wherein we justly deserve everlasting damnation, and to be utterly thrown from Your presence. Yet (oh Lord) we see Your goodness again towards us, who not suffering us thus to perish in our sins, has set Your own dear Son Jesus Christ, to take upon Him whatsoever is due, to reconcile and make us at one with You again. In Him therefore (good Lord) and through Him, do we come unto You, beseeching You for His sake, that we feeling the grievousness of our sins, and groaning under the burden of them, may feel the release and ease of them, in that we be through Your Holy Spirit assured, and steadfastly believe, that Christ Jesus our Lord, has borne the burden of them, even for us. Grant, oh Lord, that we being assured hereof in our consciences, may through Your most holy and blessed Spirit, be renewed in the inner man, to hate, detest, and utterly abhor all sin, and that we may study to live according to Your blessed will, during our whole life.

And now (oh Lord God) we pray not only for ourselves, but likewise for all Your whole church, especially for such as be persecuted for the testimony of a good conscience. Grant unto them, oh Lord, that whether it be by death or life, they may glorify Your Name to their lives' end. Bless these churches (good Father) wherein we live, and therein our gracious sovereign, and Your servant James, king of Great-Britain, France and Ireland. Keep him, oh Lord, from all

conspiracies, treasons, and rebellions. Preserve the noble and hopeful Prince Charles, the illustrious Prince Palatine, the Lady Elizabeth with their princely issue. Bless the lord's of his Majesty's most honorable privy counsel, the magistrates and ministers of this land. Shower down Your blessings (oh Lord) upon both the universities and all schools of learning comfort all those who be afflicted with any kind of cross, that they may profit by Your correction, to newness of life.

And lastly (gracious Lord God) we come unto You for ourselves here gathered together, rendering unto Your glorious Majesty, most hearty thanks, which has hitherto from our infancy preserved us by Your mercy from all perils and dangers both of soul and body, whereunto frail man is subject, that You have sent unto us everything necessary for this present life, as health, food, apparel, and such like, which many of Your dear children do want, being notwithstanding, as precious bought with the precious blood of Your dear Son, as we be, and yet be in misery and calamity, oppressed with poverty, nakedness, imprisonment, and banishment; in whose case also (dear Father) You might have brought us, save only that You dealt herein more favorably with us, then with them. For the which Your loving kindness, we give You hearty thanks, desiring You, that as You have hitherto thus favorably in mercy preserved us by Your protection, and even presently this day have brought us past all dangers thereof, so we beseech You (good Lord) in like favor to behold us this night, that we, taking our natural rest and quietness, may through Your protection, be defended; that our bodies resting, our souls may be occupied in beholding Your favor and mercy towards Your children, still looking for the coming of our Lord and Savior Jesus Christ for our full Redemption.

Grant that our sleep be not immoderate, according to the lust of our flesh, but as much as is sufficient to refresh our weak nature, that being thus refreshed, both the body and the mind, may be more able to do their several office and function, in that vocation wherein You have placed us.

Grant, that we laying our bodies down to rest, may be thereby put in mind of our long rest of death, that as we do now lay down our bodies in bed, so we may be thereby admonished, that hereafter they shall be laid down in the grave, to be consumed to dust, earth, and ashes; from whence they were taken: That we having this before our eyes, may be stirred up in mind, warily to walk in this our pilgrimage, not knowing when the time shall be of our departure, but always to be found ready with our lamps of pure faith clearly burning, that we may be accepted to meet the bridegroom, when our mortal, earthly, and corruptible bodies shall be made like to the glorious body of our Lord and Savior Jesus Christ, there to reign with Him, in perpetual joy and consolation, together with all the elect children of God, continually lauding with Your heavenly multitude, the glorious majesty of You, our Lord God and heavenly Father, in our God and Savior, Jesus Christ.

For these, and whatsoever else You know to be needful for us, and Your whole church, we pray unto You, as He Himself has taught us saying, Our Father, etc.

The Lord bless us, and save us, the Lord make His face to shine upon us, and be merciful unto us. The Lord turn His favorable countenance unto us, and grant us His peace. The grace of our Lord Jesus Christ, the love of God the Father, and the most comfortable fellowship of God the Holy Ghost, be with us, preserve, and keep us, this night forth, and for evermore, Amen.

A Form of Prayer Daily to be Used of All Faithful Christians, in Their Houses, or Elsewhere.

Almighty God, and merciful Father, in and through Jesus Christ our Lord; in whom, and by whom, we trust that You are our God and Father, we most humbly here prostrate ourselves before the Throne of Your majesty, beseeching You first (good Father and God) to pardon all our sins, which we confess and acknowledge against ourselves, beseeching Your gracious Spirit, to work in us the

knowledge of them daily more and more, that thereby we may come unto true repentance for them; and together therewith, unto the knowledge of the height, breadth, depth, and fullness, in all sorts of Your grace and mercy, whereby through Jesus Christ You have forgotten them, and removed them as far from us, as the east is from the west. And, although we know by them too well (good Lord) that we have, as much as in us lay and lies, labored to provoke Your anger against us, heaping sin upon sin, and multiplying offenses and transgressions against Your high grace and majesty, breaking Your holy Word and commandments; yet You (oh Lord) have not been as man, nor Your affections as the affections of the sons of men, but have continued gracious and merciful and bountiful unto us, in pardoning our sins, and daily renewing in us with the morning, Your graces diverse and manifold.

Therefore we beseech You, most merciful Father, so to give us Your Holy Spirit, that we provoke You no more, that You rise not against us to destroy us as we have deserved: for we have been, and are dry as stubble, and yet You have not dispersed and consumed us; we have been unfruitful, and You have not cut us down. Yes, Lord, we have brought forth wild and sour fruit, corrupt, and detestable, and yet You let Your sun to fall, and sun to shine upon us.

Make us therefore we beseech You, sorry as becomes Your children, for that we have disobeyed You, so merciful and loving a Father, and frame us daily, and fashion us to the likeness of Your well beloved Son, Jesus Christ our Lord, that in knowledge and true holiness, we may glorify You before the world, and by the fruits of godliness and righteousness, be assured and made certain of Your Holy Spirit, and of the love wherewith You love us. Make us thankful dear Father, for the infinite and unspeakable benefits of our election to life and everlasting glory before all time and for our creation, redemption, and sanctification, in time to bring Your glorious counsel to pass.

Work in us certain faith, and assured hope in Your promises, the true fear of Your Majesty, perfect hate and detestation of all disordered

and sinful affections. Work in us eternal love of Your truth and gospel, sincere affection and love towards Your children, and amongst ourselves patience, knowledge, virtue, love, compassion, with all graces of Your Kingdom, that in all on behavior, You, oh God, may be glorified in us. Also we beseech You, most merciful Father, for the benefits of this life, that as You are not only the God of our spirits and souls, but also of our bodies: so it would please You, notwithstanding our sins, to grant us Your blessings of health, peace, and maintenance, of which (by Your gracious providence) some of us do feel the want, and some of us have for long time enjoyed and used the same; that together with them, we may have Your Spirit to instruct us, as well in the wants, as in the true and lawful use of them, that we may more earnestly and seriously study and labor in these vocations wherein You have set us, through Your great mercy, to the promoting and increasing of Your Kingdom, to the benefit and comfort of Your children. And we, pray not only for ourselves, but beseech You make us earnest and fervent in prayer unto Your Majesty, even for others also, yes, for all men: that as You are the creator of all, so You would mercifully regard them, and continue Your gracious goodness and mercy, in administering and ordering the world, so that by no tyrants nor wicked men, that order which You have established be overthrown, but the spring and harvest, the rain and fruitful times, and the joy which You show and give by them, may provoke all men continually to fear and love You, yes, to seek You and find You, that not in those outward blessings alone, but much more in Your Spirit, they whom You have there-unto ordained, may rejoice in Your fatherly goodness by Jesus Christ, and that to this end, it may please You to pour out Your graces upon men, that they may be instructed and framed meet instruments, for the calling of all such as You have appointed to be of Your church.

That these builders may be cunning and expert. That these gardeners, may be wise to plant and water with judgment and discretion; that these stewards of Your mysteries, may so behave themselves in Your church, that they knowing how and wherewith to feed Your house, the glory and beauty thereof may appear in the eyes

of all the world, which You have before so long time promised, and which to see the eyes dazzle and faint with looking for. And although we know well, oh Lord, that the cause of all miserable disorders, deformities, and breaches nowadays is in ourselves, which shut up Your hand, and (as it were) bind Your arms from reaching them out unto us, for our salvation and comfort, yet let the Lord arise and be merciful unto Zion, and have pity on the ruins thereof. For the time is come, our own Country and people are before our eyes continually, whose sin and disorder, whose ignorance and stubbornness, whose negligence and contempt of Your Word, You have now long time punished, withdrawing Your hand from doing them good. For by Your just judgment now many years, You have plagued them, and us, with idle, profane, unlearned, and unskillful pastors; guiders You have given them, but to their ruin; feeders, but of themselves, not of Your flock: Teachers and Doctors, who have mouths but speak not, eyes but see not, neither have they Judgment to instruct Your people, nor wisdom, how to go out and in before them; and that which is most fearful, Your good hand is not with those prophets who are amongst them, who do sow indeed, but the earth gives not her increase. They water, but Your plants rise not in any number. They feed, but Your flock is poor, not fat nor beautiful. Oh let the Lord forget the sins of His people. Why has He bound them upon His hand to look upon them forever? Why has He set them day and night in the sight of His countenance? We confess and acknowledge against ourselves, oh Lord, all our sins, we judge and condemn ourselves. Yes we testify against ourselves, that we have deserved that even those sparks of Your fire and heavenly light which are amongst us, should be quenched and put out, that the smoke of Your glory which is still in Your church amongst us, should rise up and vanish away from amongst us as the dew of the morning; that the same building which as yet stands were to be thrown down, that the Lord should mount upon His Chariot, and flee from us. But shall the Lord deal with His people by weight and measure? Shall He use judgment, and not mercy? Shall our Father forget his children, although we provoke him? Shall not the sighs and groans of those who bewail Zion, come before him and enter into His ears? Oh Lord,

let the judgment and severity which we have deserved, be stayed. Let chariots and horses be loosed, let the armies of the Lord be discharged, and let the Lord ungird Himself, and forget His counsel, and turn and be merciful and gracious unto them acknowledge and confess their sins. Let the angels that be the destroyers, go from before Your face, to overthrow and cast down all that stands to hinder Your glory, and to maintain sin and ignorance, pride, and vanity. That Your good angels may follow, to mete out and describe all things that pertain to the building of Your temple. Let them lay to it the square and plummet, and let all Your people stand and shout and sing glory at the laying of this foundation. Let Your Spirit guide all those, good Lord, that in fear and reverence before You, walk in their vocation. In the universities and in all parts of the realm, yes, of the earth, looking and laboring for this work, and increase the little number, as the thousands of Ephraim, and the ten thousands of Manasseh, and those who laugh at, and hinder, and draw back this work, let them be ashamed and confounded, and all Your marvelous blessings be shown in the success thereof. But let them have no force nor strength to hinder it. So shall Jacob rejoice in Your mercy, and Israel in Your everlasting truth. So shall our eyes see Your glory, oh Lord, and we sing perpetually to Your praise. So shall Jesus Christ delight in the beauty of His church, and His people be a people meet to serve Him, decked and adorned with His gifts, laboring and studying to please Him, that in them His love may rest. To this end, good Lord, show Your mercy upon all princes and magistrates of the earth, that belong to Your election: turning the hearts of all those who hitherto have not known Your truth, but lent their power and might to Satan and Antichrist, to persecute Your people, to the great dishonor of Your Name. That yet now at the last, they may be brought home into Your sheepfold, and instead of persecutors, become nurse-fathers, and nurse-mothers to Your church. But especially, we most humbly beseech You for all such princes and magistrates, as have received Your truth. And namely, for our dear sovereign lord, the king's Majesty, whom You have placed over us in this realm, and for his most honorable counsel, and all magistrates therein, that You would augment the graces of Your Holy Spirit in

him, and in them: especially, the spirit of wisdom, counsel, and power: that he and they may go forward in the work of the building up of Your church, in all obedience to Your will, speedily, and constantly, and perseveringly, that Your people the sheep of Your pastures, whom You have committed to him and their government, may godly and peaceably live and die to You, and with them and for them, glorify Your most holy Name forever and ever. We beseech You also good Lord our God, for all our Brethren wheresoever, that those which are in Your church in peace and safety, may prosper and go forward, and stand in Your truth forever, that Your goodness may be assured unto them, and that You would keep their place, and maintain their cause, against all that labor to trouble them. And for such as do yet labor under tyranny and affliction, whose sufferings You know, oh Lord, better than we can declare: It may please You to break the rod of their oppressors, to quench the fire of their adversaries, and to lighten, or rather clean take away that burden, that they so press them withal; that they together with us, may join in Your congregation, and feed safely, so that there may be none to scar us. Let Your Spirit of comfort possess our hearts, that all trouble may seem less then Your truth and glory, and so lighten our eyes, that in our darkness we may have such sight of Your glory, and of Jesus Christ, who is in that high mountain where He is now so glorious, that our griefs may be swallowed up.

A Special Morning Prayer for the Sabbath.

Most mighty, and glorious Lord of Hosts, and God of Sabbaths, who though You did rest from all Your works of creation, yet daily work in all the world, disposing and preserving all things therein, by Your general providence, and especially rule in Your church and children; doing all their works for them, and daily preserving them from the evils of the time: encouraging them daily by the renewing of Your mercies to seek Your face, and refreshing Your beloved (daily) from Sabbath to Sabbath with the fruits of Your house, that they may be fitted to rest forever with You in Your eternal Sabbath. It is Your singular mercy, and great patience (oh Lord our God) that Your

unworthy and unprofitable servants, having so often provoked You, to call us to an account and take our talents from us; are yet respited to a further use of Your blessings, and redeeming of the time in better husbanding thereof. But (oh Lord our God) how wonderfully and (above all other) unspeakable is this Your goodness, that though we have no better than profaned this Your holy day, generally heretofore by speaking our own words, and thinking our own thoughts therein; so far from being bettered by Your ordinances, that we still remain more hardened and inexcusable thereby, more leavened with hypocrisy and worldliness, more barren in uprightness and holiness of conversation, and so deserve forever to be plucked up by the roots, and cast out of Your presence. Yet have You offered us once again this gracious opportunity of Your blessed presence, and to draw near unto You, this Your day in the use of Your holy ordinances. How justly might You long since, either fatted up our hearts, and so given us up to our own lust, and reprobate ways, that all good motions might be utterly quenched in us, all desire of Your presence wholly extinguished. Or though we had any desire, yet You might justly hide Your face from us, and turn this day of our visitation into a perpetual night. Have You not thus reckoned with our neighbors round about? And what might You find in us (oh blessed Lord) that any way could stay this fearful reckoning? Is it because we have enjoyed more favors longer than they have done? Lord, what may we truly expect herefrom than to be beaten with more stripes? And though Your patience be more enlarged towards us, yet shall not the reckoning be the more intolerable? Or is it not Your singular wisdom, to warn us graciously by our bretheren's harms, and humble us the more by the sense of our unprofitableness, as if our case were bootless and desperate? Or is it because You have given us some remorse of Joseph's affliction, and enlarged our hearts with some compassion towards them. Oh how does this continue our cruelty towards them, that while we seek to ease them of their smart by our cold compassions, we yet encourage them by our example in sin? How does this challenge our want of mercy to ourselves, while we more harden our hearts hereby in wickedness, as if we were more righteous than they, because we are spared, and they are punished;

and so heap up more wrath against ourselves by our impenitence, while we labor to reclaim others from the fury thereof. Thus find we nothing by ourselves, why we fare better than others; but that our best fare is like to prove our deadly bane. Only in You (oh our God) there is absolute power to do with Your own what You will; with You there is free mercy, to spare whom You please. In You, there is infinite wisdom to draw Your children unto Yourself, by contrary means; some by fear, plucking out of the fire; alluring others by Your tender compassions, that You only might have the glory of all Your works; melting some by Your patience, which hardens others, and hardening some by Your corrections, which softens others. Meditate (oh my soul) on this power, wisdom, and mercy of Your glorious God. Exalt Him and say: Who is like our God, who spares and punishes whom He pleases, who punishes by sparing, and spares by punishing? And so let Your heart begin this day with such devout meditation and ravishment therewith, that it may truly cast you down before His glorious presence, and utterly cast you out of all carnal confidence, and so wholly cast out of you all vain and earthly thoughts, that may interrupt your sweet fellowship with your glorious God, while you labor to power out your soul before Him in judging yourself, and justifying His free goodness for your former preservation, and crying for acceptance in your Savior for the pardon of your sins, and to be clothed with His righteousness, that you may appear all fair in the presence of your God, and so be safely carried by His Spirit, into the chamber of your mother, there to suck and be satisfied. Oh, grant us (gracious God) thus to begin this day in You, and with You. And that we may be better quickened and enabled hereunto, and set to the spending thereof wholly in Your fear. Persuade our hearts, we pray to You (blessed Lord) of the morality and equity of this Your own ordinance, that what You have for Your own entire and solemn worship so unchangeably ratified, we may not esteem common and indifferent, as either to seek myself any whit therein, or else not to seek You in all Your ways; as if either You had imposed rest from our worldly employments, because idleness pleases You, and the ease of the flesh were part of the worship; or else might excuse us from spiritual employments; or else, that herein

also we might take our ease, and serve ourselves, refreshing the labors of our souls, by satisfying the flesh. But cause us (gracious God) to know, that therefore, in Your infinite wisdom You have now restrained us from bodily labors, that we might be there by freed from all encumbrances of care and worldly mindedness, and so might wholly apply ourselves both to the public and private means and practice of Your worship therein, even all the day; and that we may so do, oh, grant us we humbly pray to You, to call Your Sabbath a delight, to consecrate it glorious unto You; eschewing our own ways, and renouncing our own will, forsaking all vain and ordinary words, giving no way to any loose or worldly thoughts; but we may bind ourselves to an entire and constant following You, in all the ways of Your worship, as may any way seem to the sanctifying of this day.

And because I am like to meet with many hindrances herein, both within and without: my own heart within, repining heart, as an heavy yoke, and pleading for unseasonable and carnal liberty; the world without, alluring by cunning pretences and contrary example, and scorning my strictness and scrupulousness herein. Oh, arm me strongly (gracious God) against all these enchantments, and foolish scarecrows, that I may not lean to my own wisdom, but to Your sacred Word, studying the more carefully to please You in all things, that I may stop the mouths of gainsayers, or glory herein the more, that they are still opened against well-doing, and shall provoke You justly to stop their mouths in due time, with confusion. Oh, persuade my heart (as You have taught me) that Your yoke is easy, Your ordinances not grievous; and grant me to try my ease, by the diseasing of my flesh; and to prepare for comfort therein, by grief for my failings, which may still provoke me to continue therein; and the subduing of my flesh may better fit me to the cheerful undergoing thereof; and the more I feel my own wants and grieve therein, the more I may hunger after and value Your sweet ordinance, whereby my wants may be supplied, and sorrows refreshed, that so in the denial of myself, I may be still found of You in Christ, and by His power may be still enabled to go through the spiritual occasions of

the day, and nourished with hope of the acceptance of my weak endeavors therein.

So grant me (loving Father) when I speak unto You, to speak even from You; from the sense of Your majesty, to abase me humbly before You: from the light of Your truth, to discern my special wants by the light of faith, to apprehend Your special favor in Christ, to cast me out of myself, and cast me boldly upon You, and by remembrance of Your former mercies and faithful promises, to assure me good success in presence with You, and so from the sense of Your love, to offer a sacrifice of praise unto You, that I may still receive from You by emptying my soul in compassion to others may be more replenished by You.

Oh grant me (Blessed Lord) that when You speak to me, I may hear You only, and alone by You. Let Your key open my heart that it may receive You inwardly: Let it shut my heart again that by meditation, I may retain You constantly. Let it open my heart again, by applying Your ordinance to my present and special wants; and so break the stony rock again, that the tears of hearty repentance may gush out plentifully. Oh, then let it shut my heart fast by confidence in You, that I sink not in despair. And then let it open and enlarge my heart again, with joy unspeakable and glorious, in the sense of Your rich mercies. And now let it shut up my heart again, against self love and spiritual pride, that so it may be opened by special grace, to all gracious and constant duties to You, myself, and my neighbor.

And when we are to meet You together in that holy communion, oh, prepare the room for Yourself, that You may delight to feast with me, and give me an heavenly appetite, that I may desire to feed on You. Humble my soul before You, that You may stoop unto me; and ease my soul of its heavy burden, that it may ascend unto You, and so knit my heart hereby unto You in an everlasting fellowship.

When I observe Your church enlarged by the admission of new members, the breach of my own vow, to consider my decay and

backslidings from You; and in the sense thereof, to pray more earnestly for Your blessings upon Your own ordinance, rejoicing for the increase of Your church hereby, and yet preparing unto the bloody baptism, and so hungering after the full consummation of Your chosen.

When I join with the congregation, either in giving You praise, or in prayer to receive from You, oh, grant me to join of conscience not custom, to the satisfying of the flesh, to humble each other, that we may have mutual comfort, to labor with one mind and end, that our pains may not be tedious or fruitless.

Give me so to praise You, that I be more humbled in myself, so to give You thanks, that I part not stakes with You; so to sing unto You, that I may sorrow for my sins, so to rejoice before You, as that I may still hunger after You, and long for Your everlasting presence.

So enlarge me from Your bounty, to all occasions for Your sake, to fill the empty, to empty the gorged stomach, to raise the humbled, recall the wandering; confirm the weak, inform the ignorant, convince the obstinate, comfort the abject, and reconcile the averse; and in all these, give me, good Lord a cheerful heart, rather choosing to prevent, than be prevented, herein rather striving with the last, then giving over with the first. And so what I have found abroad, oh, grant me to communicate at home with my God in prayer, to bless it unto me; with myself in private application to be bettered thereby, with my family in conference and instruction, to increase the Kingdom of Christ, still raising my soul higher from the world, by meditation of the wisdom and goodness of my God, in His wonderful works, and so still more abasing my flesh, in the view and sense of my own unprofitableness in the best I have done; yet comforting my soul in the promise of my God, that He will require no more then He gives, and show His power in my weakness; that though I find no more in my reckoning, but a dearer and more deep sense of my corruption, as this day to discern and detest the same: so this deep sense of corruption, may enable me to prepare more conscionably against the

more public occasions, and provoke me more earnestly to hunger after the everlasting Sabbath.

And even so grant me (gracious God) thus to end the day with You, as I have endeavored to begin, and continue the same in You. Oh, pardon, I humbly pray to You, whatsoever has been mine, and accept graciously, and crown Your own work in me, who am Your servant and the son of Your handmaid. And so do heartily commend myself, and all mine, into Your special tuition, beseeching You to give me my full acquittance before I meet You in public, that I may approach Your presence with comfort, and partake Your own ordinances as my appointed food, make such benefit by them as may satisfy me with Your fullness, to the rejoicing of my soul in the light of Your countenance, and to provoke me to long for Your everlasting presence, and fit me daily to meet my Savior in the clouds, in whose worthiness, I humbly pray to You to accept Your unworthy servant, and his weak prayers, to whom with Your own Majesty, and God the blessed Spirit, three glorious Persons, one God in unity, might, and majesty, be ascribed as most due, all glory and power, and majesty, and dominion, with all fear and hearty obedience, of us and the whole church of God now and forever, Amen.

A Prayer for the Sabbath Evening.

Almighty and ever-living Lord God, Father of our Lord Jesus Christ, and in Him our most loving and gracious Father, whose faithfulness is everlasting, and loving kindness past finding out: it is Your good providence (holy Father) that we Your unworthy servants, have had this opportunity to commerce with Your glorious Majesty this day, in Your holy ordinances, and now are to make up our reckoning for our employment therein, in the shutting up thereof, and it is Your infinite mercy and tender compassion towards us, that You have yet respited us to the end of this Your holy Sabbath, to make our peace with You, that so we may lie down in Your favor, and so be sealed up hereby unto Your eternal Sabbath. For we unfeignedly here confess before You, oh You, the searcher of our hearts, that though You have

offered Yourself most graciously unto us this day in all Your ordinances, to the reclaiming of us from our vain and perverse ways, as also to allure us to constant and cheerful obedience, yet Lord, You know what little power we have found to subdue the rebellions of our proud spirits, how little comfort we have reaped from there, to arm us against temptation, and stay us from sinking therein: No, our wisdom has the more opposed Your Spirit, by how much the more it has been convinced thereby, and our wounds have more stunk and putrefied, the more You have labored to lance and cure them.

How slightly did we prepare ourselves to Your public worship, being only formal and customary in the private, rather standing upon the adorning of our stinking carcasses to please men, then to humble our souls that we may be accepted of You. How careless have we been in exhorting and preaching to Your family, that they together with us, might go up with confidence to the house of God, and so be there refreshed with the fatness of Your house. And as we took not heed to our feet when we should come before You, so when we came, our footing deceived us; and though we saw our face in Your glass, and were justly abased at the foul spots therein, yet we forgot presently the true hue thereof, and so lose ourselves at home, even when we sought to find You abroad, departing always without sound comfort from Your presence, because we could not endure to be thoroughly abased in ourselves before You.

And thus has it befallen us (holy Lord) even while we have endeavored to honor You in Your ordinances, that while, we have rather sought therein our own glory, than Yours; and desired rather the outward credit of profession, then the power of conversion, and renewing of our inward spirits. Though You gave us our desire to be seen of men, yet You did send leanness into our soul; denying us justly, the true comfort which we did not chiefly desire, or indeed were not fit for. For (alas) what leave could we expect from You, or at all in You, who while we tendered with the harlot offerings of peace and made glorious shows of loyalty unto You; yet did no better than usurp upon Your honor by our hypocrisy and vain-glory, and (as

much as lay in us) challenge most blasphemously Your omniscient righteousness; as if either You did not discern our inward rottenness, or did approve of our outside and bodily worship. And did ever any fight against God, and prosper? Even so (Lord) has it fared with me this day. My own proud heart has fought against You in the use and sense of all Your blessings, seeking to serve myself by them, and not Your glory, and so to harden my heart therewith, that though You fill the hungry with good things, yet did You send me away empty of true comfort, because my proud and swollen heart utterly excluded the same. And so it justly befell me, according to Your Word, that it carried me from the presence of Your grace. While I stood in the presence of Your ordinances, Lord how my mind wandered from You, while my body was before You. No, my disheartened mind perverted my body also, that even with much deadness of the outward man, much drowsiness and irreverence, I behaved myself so before You, as I dared not before my friend; as I might give just advantage to my enemy; rather thinking the time too long, because my mind was on my belly, yes, sometimes wishing my cares shorter, and more slow to hear, that so I might not conceive what was contrary unto my corruption, that I might (as it were) bless my soul in my shallow and counterfeit holiness? And what I yet conceived, how quickly either did I lose it, that I might not find myself; or how foolishly did I turn it, to the puffing up of my flesh, with a conceit of knowledge, or to the adoring of the vessel that yielded the treasure, that so he also might cloak and magnify me?

Oh Lord, how my deceitful heart cozened itself herein? Either in applying what I heard to others, as if myself were not aimed at, that so I might hereby commit two evils, both to condemn others, and justify myself; or else, in misapplying what I heard unto myself, fastening on such comforts as did not belong unto me, or slighting such terrors, as specially aimed at my sore. What should I say unto You (oh You more inward with me, then my inmost parts)? Though my ear was sometime tickled, yet my heart was not moved at all, or more hardened by its contrary motion. Though my heart was stricken for the present, and shaken by Your terrors, yet it was

calmed again by the enchantments of hypocrisy and security. And although I saw my true face in Your glass, yet I stopped my ears from the hearing of Your Law; and therefore You did also hide Your ears from my prayers, which I afterward made before to You in private, and denied Your gracious blessing to my endeavors, in the informing of my family, and conferring of what I had heard, for their further building up in knowledge and obedience; and because I had been so careless in attending You, therefore You did justly leave me to the neglect of my duty to myself, and mine; that so in our failing each other, wherein happily we might be more confounded, as making this the main of our religion, rather to be honored of each other, in mutual help, than to honor You, our God, in seeking help from You alone, we might know the true cause, why You failed us in the public, even because we sought ourselves, and not Your glory. Oh the infinite riches of the wisdom of God! How wisely did You abase Your servant at home, where he sought to advance himself in private by profiting others, who neither sought Your honor abroad, nor how to benefit himself by the public ordinances. And yet how mercifully did You herein deal with him, by calling him to account, and charging him as an unprofitable servant, for his unworthy walking before You in the public, while he was casting up his pennyworths at home, and expiated the approbation and recompense of a profitable servant. Even thus, oh Lord my God, fared it with me at home, the best that I reaped was accordingly as I had sown. As I sowed to the flesh abroad, so of the flesh I reaped corruption and confusion at home: and while I endeavored to heal the wound, and mend myself, by imparting of my bad pennyworths to others, it was more increased by their drowsiness and deceitful chaffering with me, yielding me no better than the chaff and refuse of bodily and formal attendance for all my lip-labor and cold devotions bestowed upon them. And this is all that I can truly account with You (oh searcher of my secret parts) for all the goodness I have received from You this day, even to account myself unworthy of the least of Your mercies, not able to answer You one for a thousand, if You should enter into judgment with me. But herein yet have I boldness before You, and comfort from You, that in this I do unfeignedly judge myself, that You may not condemn me,

that in the judging of myself I desire to give You the only glory of all Your mercies vouchsafed unto me this day in acknowledging myself unworthy of the least of them, that so still I may be found of You in Jesus Christ; not having my own righteousness, and so in his peace, may find peace and comfort with You.

Oh, pardon therefore (I humbly pray to You) the manifold wanderings of Your poor servant from You this day, even while he has been with You, and discharge him of those fearful reckonings which he has had with his own soul, because he has reckoned without You, and not measured himself by his acceptance with You, but rather by what he has slightly performed unto You. Accept me therefore in the righteousness of my Savior, and cover all my imperfections, with the perfect holiness of my redeemer, that in Him I may appear all fair before You. And speak unto my poor soul, by the testimony of Your good Spirit, sealing up unto me, the forgiveness of my best endeavors; that so the conscience of my manifold wanderings, and backslidings from You, in my vain and worldly thoughts, carnal walking, and behavior far unbeseeming either this day, or Your presence, may not confound me in Your presence, while I sue out my discharge from You.

Oh, give me to mourn unfeignedly for grieving Your Spirit so often this day, and dishonoring Your great Name, wherein I have sought to honor You; and make me to abhor myself before You in a just detestation of my best endeavors, as to be justified thereby; that so I may be acquitted by Your free mercy in Jesus Christ, and in Him may find peace and comfort in You; both that my failings are not imputed unto me, and that my poor endeavors being the work of Your own Spirit, may be accepted of You. Let this comfort me (oh my God) that I have desired to walk before You this day in the truth of my heart: and let this still humble me before You, that I have not answered my desires herein, that so I may have comfort in Your free acceptance, above all that I could do, or desire. And so in this comfort, grant me to repose myself wholly, in Your free grace, both to refresh me in the night season, that I may not sleep in death; and so to raise me up

again to a wise redeeming of the time of my civil calling, and therein to lay up a good foundation, for better preparation against the next Sabbath, and so to be prepared to my eternal Sabbath with You forever in Your glorious Kingdom. Hear me (oh Lord) in these my supplications, pardon the weakness of my sinful prayers, accept my person in the Son of Your love, and answer me above all that I can ask or think, even for the only merit of Your dear Son my only Savior Jesus Christ, in whom You are well pleased, Amen.

A Prayer to be Said Before the Hearing or Reading of the Holy Scripture.

Oh Heavenly Father, whatsoever I am, whatsoever I have, whatsoever I know, it is only by Your grace: for by nature I am the child of wrath, and I am not born anew of flesh and blood, neither of the seed of man, or of the will of man. Flesh and blood cannot reveal the mysteries of Your heavenly Kingdom unto me; but by Your blessed will I am that I am, and by the same know I that I know. Therefore, oh Father, do I commit into Your hands only, my salvation. If my knowledge be small, yet I doubt nothing but that I am the child of Your everlasting Kingdom, and therefore by Your mighty power, I shall grow (when it shall be Your good will and pleasure) to a more full and riper knowledge, as of a more perfect age, wherein my faith shall be fully able to comprehend and perceive the breadth, depth, height, and largeness of Your great mercies and gracious promises. But seeing, Oh Father, this power of full knowledge and perfect revelation, passes all power natural, and remains only in Your power, and light of Your Spirit; oh Lord, do whatsoever it shall please You, to open unto me and all the rest of Your elect servants and children, depending upon You, so much of the light of Your countenance, as may be most for Your glory, and our comfort; yes, and at such time as shall seem good to Your wisdom and fatherly mercy. In the mean while, thus resting wholly upon You, neither can I despair, neither will I be too much careful, although I cannot attain to the knowledge of many of Your works, neither to the understanding of many places of Your Scriptures. But I

will confess unto You the weakness of my faith, waiting always for the further revealing of Your glorious light to be uttered unto me Your poor servant, when You shall think (of Your Fatherly benevolence and goodness) meet and convenient. I knowing most assuredly, that You will pity my weak imbecility and childish infancy, and cause the same to serve for Your glory, and my great commodity; seeing that I err as a child before such a Father, which cannot but off Your Fatherly pity and compassion, but rather as You have bought me unto Yourself, to be an heir of Your Kingdom by the blood of Your natural Son my Savior Jesus Christ; so am I sure that You will lighten me in the end, with full fruition of the bright light of Your countenance, that I may see You, and know, that as this Your Son knows You; yes, see You and know You my Father face to face, to know You as I am known. Thus rest I only in Your hands (oh my God) craving of You to increase my knowledge in Your holy Word, whereby I may know Your good will and pleasure. And knowing the same, give me, Oh Lord, Your Holy Spirit to conduct and lead me in the same all the days of my life; that in sincerity of faith, and pureness of living and conversation, Your glorious Majesty be magnified in me forever. Give me grace therefore (most merciful Father) that for so high a treasure left among us, as is this Your most holy Word, I may be thankful, reverently embrace, accept, and esteem of the same, as the most precious jewel in earth, be therein confirmed more strongly, that all things therein contained to be most certain and undoubtedly true, not by any mortal man, but by Your most Holy Spirit in man, penned and written to the comfort and behoove of man; that I may most humbly, lowly, and with most high reverence, submit myself thereunto, as becomes Your Majesty, and Your Word proceeding out of Your most blessed mouth: that I may reverently with humbleness and obedience, read, hear, and occupy myself in the same, to the comfort of my soul, and increase of Your glory. Lighten my understanding, most dear Father, with Your Holy Spirit, that I may learn, clearly to conceive, and understand the things therein contained, which no mortal man can conceive, save those who have learned of You, and whom You by Your Holy Spirit do lighten and instruct. Guide me (dear Father) with Your Holy

Spirit, that having the true understanding of the mysteries therein contained, I may be fully established and confirmed in the true knowledge of You, my dear Father, and of Your beloved Son Jesus Christ, my Lord and Savior, thoroughly in conscience persuaded that I have my full and perfect salvation and life everlasting in Him, and through His atonement, made through His death and passion, that I do not vainly abuse the knowledge of Your sacred word, to satisfy vain curiosity, or brag of knowledge; but only to the relieving of my hungry and wounded conscience, to the loosing of my fettered soul, and the appeasing of my sorrowful heart; that I may to the end of my life, walk in sincerity before You, my heavenly Father, in the comforts of Your dear Son our Savior, upheld still by the merciful power of the Holy Ghost, to Your everlasting praise and glory, world without end. Amen.

A Thanksgiving After the Hearing or Reading of the Word of God.

Oh eternal God, and most merciful Father, I yield unto You most hearty thanks, for all Your benefits bestowed upon me, especially that it has pleased Your heavenly goodness to shine into my heart through the light of Your Holy Spirit, in the mysteries of Your holy Word, and that You have framed my heart and mind to take such unspeakable joy, and comfort in Your most blessed and holy Word, and the embracing of my salvation therein offered unto me. For these Your unspeakable mercies, I beseech You, oh Lord, make me thankful, that I may acknowledge the great benefit thereof, and esteem of so inestimable a treasure, above all earthly possessions or treasures. And, oh Lord my God, for so much as I wander in this present life, among many and infinite dangers, whereby I am every moment in peril of sliding back, and falling from this fervent zeal of Your everlasting truth, which You have kindled in my breast, if otherwise You do not stay me by Your merciful hand; and for so much as I learn out of Your most blessed and holy Word, that it is not sufficient to have begun well unless I continue to the end, not sufficient to hold my hand to the plough, and look back. I crave at Your hands, in the Name of Your beloved Son, my Lord and Savior

Christ, that this Your work which You have begun in me, You will in mercy increase in me, more and more, and continue it even to the end of my life: that I do not wax cold, secure, dull, or faint, but continually increasing in true zeal, I may still more and more be delighted with reading, hearing, and meditating of Your holy Word. I may thereby also daily increase in true knowledge of Your blessed will, from faith to faith, that I may even from the bottom of my heart, so sincerely profess Your true Religion, that all hypocrisy, vain-glory, and feigned holiness, utterly through Your Holy Spirit rooted out of my heart: I may only hold myself contented, that I may have the eyes of Your Majesty, beholding my inward heart and mind, whereby I only studying to be allowed before Your Majesty, may utterly reject all the vain praise of men, which might puff me up; or the scoffing jests, taunts, or reproaches of the ungodly, which might else drive me down. To this end (oh Lord my God) that I may increase, and daily more and more be confirmed in Your mercies begun in me. I beseech You, stir up true and sincere preachers, and messengers, who daily may stir up my mind and heart, otherwise by nature dull, to the joyful embracing of the glad tidings of peace. Leave me not destitute, oh Lord my God, of the means which You have appointed for the increase of a lively faith, and true zeal; which mean, is only the ministry of Your blessed and holy Word: but make me always careful for the seeking of it; and so provide, oh Lord my God, that I may always have it, comfortably receive it, and sweetly digest it. Keep me by Your Holy Spirit, oh Lord, that I never be seduced by erroneous doctrine, but that only I may give ear unto Your voice, that cleaving only unto You, I may in this present life which You have given me, so occupy myself, and use this good time which You have appointed, that I may still look for the coming of Your dear Son, to receive me into the everlasting rest, prepared for all the elect and chosen, whereby I shall forever remain together with my Lord and Savior Jesus Christ, to whom with You and the Holy Ghost, be all honor and glory, world without end, Amen.

A Prayer Before the Receiving of the Sacrament.

Oh Lord Jesus Christ, who are the sweet comfort of all that call upon You, and the sure succor of all such as sue unto You; behold me a most sinful creature, and foul offender, which bowing the knees of my heart with all humility before You, confess unfeignedly, that I am not worthy to entertain and receive You into my sinful and unclean house. Nevertheless, most loving Lord, who has said, that whoso eats Your flesh, and drinks Your blood, shall dwell in You, and You in him, have mercy upon me, oh, have mercy upon me most merciful Savior, and behold me most miserable sinner, prepared at this present, not only to let You in under the roof of my mouth, but also to lodge You in the house of my heart. Oh bountiful Jesus, be my gracious Redeemer, and grant that I receive not the sacrament of Your body and blood unworthily, purchasing thereby unto myself death and damnation, but rather be made through faith in You, a worthy receiver, and a meet member of Your blessed body, and so by the strength of this heavenly food, may not only be enabled to cast away all my former sins, and most beloved corruptions; but may also walk before You, in all constant holiness, to the making sure of my election. Grant this I beseech You, for Your own mercy's sake, Amen.

A Prayer to be Said After the Receiving of the Sacrament.

Oh sweet Savior, which with Your precious salve of compassion, cures the foul and filthy sores of our sins, and provides for us all necessary preservatives against the poison of the soul-infecting maliciousness, hear I beseech You, the humble supplications of me Your poor servant, which here present myself before You at this present, and grant that this my receiving of the sacrament of Your blessed body and blood, may be a true testimony unto my conscience, that I have through faith in You, received full remission of all my sins and offenses past; and am now become (as it were) a new creature in Your sight. I beseech You likewise grant, that casting away all my former works of wickedness, I may henceforth walk in newness of life, and godly conversation, bringing forth such fruits of true conversion, as may move others by my example, to honor and praise Your holy Name. And that running the whole race of my life in

dutiful obedience toward You, I may when it shall please You to think meet, received among the number of Your elect, into that everlasting happiness where we shall be perfect in holiness, Amen.

A Prayer for Constant Perseverance in Praying, When We are Dull to Prayer.

Oh Lord God, most merciful Father, according to Your commandment, in my afflictions, and necessities, I seek to You for succor by continual prayer and calling upon Your Name. I call upon You in the day time, and in the night season do I pour out my prayers unto You, and yet for all that I feel me nothing released, but oftentimes worse and worse, which makes me many times dear Father almost to doubt of Your goodness, that You do reject my prayers, and give no heed unto them, whereby I do almost think that it is no boot for me to pray, seeing I feel no release; but (oh Lord) this is but weakness in me, and the frailty of flesh, which will not willingly be subdued unto Your Spirit: which my frailty, I beseech You, oh Lord, forgive me. For You do, oh Lord God, see my conflicts, and look upon my continual sighs and petitions, but You do defer and prolong Your help the longer; and do not at first help me, to this end, that I may see fully my own weakness, learn by little and little to subdue my rebellious will to Your good will, who knows better what is meet for me than I myself. Therefore (oh most dear Father) strengthen me by Your Holy Spirit, that I may still persevere and continue in prayer, and with longing desires patiently wait for You, oh Lord, being assured that although it appear not, yet You are always present with me, and hear my sighs and complaints, and will when You see Your time declare Yourself manifestly in the renewing my heart with spiritual joy; stir up, oh Lord, my dull and sluggish nature, to call upon You continually, appointing neither time, nor the means of my deliverance, but leaving all to Your good will and pleasure: I may in the mean time, never cease my continual prayer, to call for Your merciful help, until such time as it shall please Your goodness to send me full deliverance. I feel myself (oh Lord) oftentimes very unwilling to pray, for that I do not fully perceive my

prayers to be heard, but do go on still languishing in my sorrows, as though You had no care of me. But this my dullness, I beseech You, oh merciful Father, pardon in me, and grant that I may be raised up to pray for aide and relief of You continually, although I should see no sign of favor; yet that I may continue still, with the faithful woman of Canaan, and never cease in heart, mind, and mouth, till You grant my requests at Your appointed time, when You know it shall be most for my behoove, and for Your glory. And that when You shall mercifully look upon me to deliver me, I may then fully with my whole heart acknowledge Your goodness toward me, and let it never stir out of my heart, but continue thankful for the same all the days of my life, whereby Your glory in me may be declared, and my soul relieved through Christ my Lord and Savior, Amen.

A Prayer for All Times.

Oh Lord God, Father of mercy, and God of all consolation, without whom we have neither hope nor comfort, we poor wretched sinners beseech You of Your fatherly goodness, to look upon us, and to make us partakers of Your gracious goodness, so that evermore we may set forth Your honor and glory. Let our conversation be such, that a great many beholding our good works, may glorify You our heavenly Father; and so direct our ways, that we may hold forth the profession of Your gospel, as a lantern to lighten the steps of a great many, that they may turn to You, and praise Your Name in their visitation. Thus (oh Lord) we beseech You to deal with us, that in deed we may be vessels of honor unto You, now to set forth the glory of Your Name, and after this transitory life, to behold Your glory, who has immortality alone, and dwells in light, that no man has approached unto. Remove far from us our sins and iniquities, that they may not separate between us and You. Blot out of us our offenses, and make our prayers righteous, that You may favorably grant our requests. Look upon us with Your favorable mercy, that You may have pity upon us, and behold us in the righteousness of Your beloved Son Christ Jesus; and that we may be presented faultless in Your sight; and You accepting us as holy, we may have the grace evermore to set

forth Your honor and glory, and to speak of Your praises in the midst of all Your people.

Let us love (oh Lord) the things that are good, and hate the things that are evil, let us delight in all things that may please You, and let us be grieved with whatsoever is displeasing in Your sight. And to the intent we may have true understanding, and be able to discern between things, what is good or evil, we beseech You, let Your Word dwell in us plentifully, that it may guide our understandings so that we may abound in all knowledge, and do according to that which is righteous. And in this estate of true Christianity, being instructed in mind, and ready in body in all holy obedience, we beseech You, make us to grow and increase from grace to grace, from faith to faith, until we come unto the fullness of age, to be perfect members of the body of Christ, waiting for the blessed hope of Your elect, and sighing in spirit until the time that Your children be revealed.

In the mean season, let us sigh with all those who have received the first fruits of Your Spirit, that these days of sin may cease, that Satan be trodden down under feet, that Antichrist may be revealed yet to many thousands that be in ignorance, that the number of Your elect may be full, the body of Your saints made perfect, all tears wiped from their eyes; even then when Your Son shall appear the second time, to judge the quick and the dead, which time (oh Lord) send quickly, according to Your good will, and teach us to pray with all Your saints, Come Lord Jesus, come quickly. Grant this, oh most merciful Father, for Your Son's sake, in whose Name we pray unto You. And although we be but earth and ashes, yet we are bold to say unto You, (the God of all glory) even as He has taught us. Our Father who is in heaven, etc.

A Prayer for All Estates.

Oh Lord God, Father of light, with whom is no change, neither yet shadow of change, but has established Your appointed counsels, which shall not be changed forever. You, oh God, have made among

us this diversity of estates and degrees, according as every commonwealth needfully requites, keep us all, we beseech You, that we may walk obediently in our calling, and follow the steps that You have set before us, even from the highest to the lowest; let us accomplish that duty unto which You have appointed us, and with a faithful remembrance of Your promise made of old to our father Abraham, that You are his exceeding great reward, we may likewise depend on Your providence, and seek not any shameful ways to get our living, wandering from the righteousness of our vocation, into the manifold errors of sin and iniquity. Look upon us (oh Lord) and enrich us with Your grace. Make us obedient to our superiors, meek towards our enemies, faithful to our friends, true and just towards all men, that we may dwell steadfastly rooted in the hope of Your elect, until You shall make an end of all our labor. Look upon our most excellent king, and prince, with his Highness' honorable counsel; as You have called them to the highest rooms, so give unto them the greatest measure of grace, that they faithfully dispense the talents committed unto them. Lead them with good King David into the sanctuary, that they may see Your lovingkindness, which is better than life, and say with the prophet, All flesh is grass, and the glory of man is as the flower of the field, and so consecrate themselves to do Your will, offer up their bodies to be holy, living, and reasonable sacrifices unto You, that they may be nurse-fathers unto Your church. Look also, we beseech You, upon the ministers, whom You have appointed to the preaching of Your gospel, make them (oh God) faithful dispensers of Your mysteries, without respect of persons, to do the work unto which You have appointed them, that they may convert sinners, and have their glory perfect in the day of Christ; and knit us together in peace and love, that they may be full of compassion one towards another, to rejoice with those who rejoice, and mourn with those who mourn, especially to instruct one another in the way of righteousness, that by our mutual help we may the better withstand our enemy, and dwell safe in hope of Your elect, till our days shall be full, and we shall walk in the ways of all the world, which time we beseech You bring us happily unto, even for Your Son's sake, we beseech You, to whom with You, and the holy Ghost,

three persons and one God, be all honor and glory, now forever, and evermore, Amen.

A Prayer to be Confirmed in the Knowledge of God.

Oh most mighty, and eternal God, You that by the creation of the world, the sun, the moon, and stars, the earth, the sea, and all that therein is, have sufficiently declared Yourself to be the everlasting and Almighty God, for that these things do far pass the reach of man's wisdom. And not herein only have You declared Yourself to be a God: but in that also, that You do continually guide and govern all things of You created. It is You therefore that thunders from heaven, that with lightnings and tempests, and of waters and winds, show Your terrible vengeance upon sinful flesh. It is You (oh God) who lets us feel sensibly in ourselves, Your mighty power and working, not only in that, that You have made our bodies and souls, but especially, that You make us even of force to confess Your eternal Spirit in us, who so mightily fights against the assaults of the enemy, that of force we are driven to acknowledge that it is Your working in us, and not we ourselves. Seeing therefore, oh most merciful Father, that we have both in Your creatures, and also in ourselves so manifest testimony, that You only are the eternal and ever-living God, who reigns in all Your creatures, guiding them by Your heavenly providence. Grant we beseech You, that our hearts may be hereof fully assured, to acknowledge You not only to be God eternal, who has created all things, but also that we may in heart be fully persuaded, that You, oh Lord God, do govern all things according to Your most blessed will, so that nothing can be done in the world without Your appointment, and that You have such a singular care over Your elected people, so that not so much as an hair of their head shall fall without Your providence; that You so guide all their doings, that all things shall turn to their commodity, and Your glory. Grant, oh Lord God, that hereof we may be fully assured in our hearts and souls, that we may in all our doings set You before our eyes, acknowledging You to be our only Lord and Father, and by the working of Your Holy Spirit in us, may be confirmed in faith, and

comforted in soul, and lightened in understanding, that always here upon earth, we may glorify Your holy Name, and after the dissolution of this body, we may attain to everlasting joy, through our Lord and Savior Jesus Christ, who lives and reigns, world without end, Amen.

A Prayer for the Obtaining of Saving Faith.

Oh eternal God, and merciful Father, who in the riches of Your mercy, have ordained Your only Son Jesus Christ, to be the propitiation for the sins of Your elect; that whosoever believes in Him shall not perish, but have everlasting life; that so many as receive Him, and believe in His Name, may have power from Him, to be the sons of God, and heirs with Him of eternal glory; and in Your infinite wisdom, have so disposed of me Your creature, that being first estated by You, in a condition of holiness, and falling willingly from the same, by my own rebellion, into a most fearful and desperate estate of sin and damnation, I might be restored again to a better condition of life and immortality, by the death and passion of Your dear Son. Look down, I humbly pray to You, with the eyes of Your mercy upon me Your most unworthy servant, who does unfeignedly here confess before You that, though I am by nature most sinful and miserable; yet such herein is my desperate case: that through the blindness of my mind, and hardness of heart, which cannot repent, I am so far from knowing my misery, much less how to help myself out of this woeful estate, that the very wisdom of my flesh, is enmity against You; and myself, not only rebelling against the means, which might discover unto me my misery, but most desperately perverting those means, to the further hardening of my heart, and so to the more desperate enwrapping me in the bonds of damnation, by heaping up wrath against the day of wrath.

And therefore, first I humbly pray to You, blessed Lord, who has the key of David; who opens and no man shuts, that shuts and no man opens, to open the blind eyes of my mind, that I discern the wondrous things of Your Law; that so in the true glass of Your holy Law, I may clearly discern my own miserable estate, and by the

hammer of Your Law, my hard heart may be thoroughly broken, with the sense of my sins, that so feeling my sin a burden, which I am not able to bear; I may be wholly confounded in myself, as discerning myself to be an utter castaway, and reprobate branch, fit for nothing, but for the unquenchable fire of Your jealousy. Oh, make me Lord, to see the inward vileness of my heart, and that all the thoughts, and imaginations thereof, are only evil continually: that though I may be happily free from gross evils, and seem to show forth some civil goodness, yet those may be convinced to be most abominable, because they proceed from the filthy sink of my heart; and the less I discern the evil of my ways the more I may acknowledge the deceitfulness of my heart, the more I may convince the obliquity thereof; that howsoever I seemed to be alive, as being ignorant of my misery; yet now discerning myself in Your righteous Law, I may not only acknowledge myself dead in sins and trespasses, and so utterly senseless and unable to help myself; but also, may renounce utterly my own wit and wisdom to any good, as being no better than desperate rebellion against You.

Thus being confounded, and wholly cast out of myself, and finding my case to be out of measure sinful, and so altogether desperate in regard of any ability as of myself, to my recovery, oh, let me not sink utterly under this insupportable burden, but put Your holy hand under me, to prevent utter despair, and sustain me secretly by Your mighty power, that I be not swallowed up in death. Oh, raise me up I humbly pray to You, with the hope of Your mercy, and lead me by the hand of Your grace, to seek it where it may be found. Bring me into the secret chamber of Your gracious presence, where I may behold Your face in my Savior, and grant me to admire Your infinite wisdom and mercy, in providing so sovereign a remedy for my distress.

Oh, give me to be ravished with Your love, in the exceeding riches of my Redeemer, and make me so to value the worth of His merit, as for the obtaining thereof, to resolve on utter renouncing and parting with whatsoever I have, to obtain the same. And so finding now by Your grace, what need I have thereof, oh work in me a secret hope

that You may be reconciled if I can fasten on the means thereto, and grant me above all, to hunger after His righteousness, that so my iniquities being thereby covered, I may draw near with confidence unto the throne of grace, to beg unfeignedly, even with strong cries, the pardon of my sins. And though I receive not a present answer to my desire, yet sustain me I pray to You, with Your gracious Spirit, that so I may with patience wait Your good leisure, and never give over, till You have said unto my soul, I am Your salvation.

And though I do not presently feel this testimony of Your Spirit, sealing me up to the day of redemption, yet grant me (I pray to You) to be strong in faith, believing what I feel not as I would, and hoping for what I do not yet enjoy, that so thereby being knit unto Christ my Savior, and made one with Him, I may thereby draw virtue from His death, to the mortifying of my corrupt nature, and killing of those special lusts that do hinder this sense of Your love in Him towards me; that so feeling in me a dying to corruption, I may also thereby apprehend more fully, the discharge of the guilt of my sins, in the merits of my Savior; and so thereby renewing my peace with You my gracious God, I may rejoice in the hope of that glory, which He has purchased for me.

And so in the hope of that glory, grant me (I humbly pray) to draw virtue from the resurrection of my Savior, that so I may be raised up with Him to newness of life, whereby I may render thanks unto You for this unspeakable gift, and to be made meet for the same, in the acceptable time.

And that I may not be disappointed of my hope, oh grant me still to live by faith in the Son of God, daily denying my own righteousness, that still I may be found acceptable with You in Him, above all worthiness in myself, of my imperfect endeavors, only in His righteousness, and so thereby may be prepared to the hope of glory.

And seeing I am like to meet with many hindrances in pursuit of this glory, both from the world without, either detaining me in the way,

or drawing me from the mark; as also from my own deceitful heart within, as discouraging me in my course, and lagging me in my pace; and sometimes also blinding me either not to discern, or mistake the goal. Oh grant me to walk by faith and not by sight, as to rest on the foundation which stands sure, the Lord knows who are His, though sometimes in the building I may miss of it; so to walk as a stranger and pilgrim in the world, not clogging myself in my journey with unnecessary luggage, and fretting cares, nor setting up my rest in any present inn of outward happiness, or inward means thereto, but still casting away everything that presses down, and the sin that hangs so fast upon me, I may run with joy the race that is set before, looking unto Christ Jesus the author and finisher of my faith, and so by Him seeing within the rule into the glory that is set before me, I may despise the shame, and wait with patience, the great recompense of reward; that so neither riches may daunt my faith by presuming too far, nor depth may quail it, by stooping too low; that principalities may not shake it by force of temptation, nor powers overcome it by their violent impressions; that neither things present may abase it by groveling thereon, nor things to come may deject it by doubtings or false fears; that neither life may corrupt it by doting thereon, nor death may confound it by unpreparedness thereto; that nothing may separate me from the love of God in Jesus Christ, in whom (by faith) I am more than conqueror over all things.

Thus grant me (gracious God) to walk by faith, and not by sight. And that I may receive the end of my faith, even the salvation of my soul, oh keep me by Your mighty power through faith unto salvation, and guide me by the Word of faith in all my ways, that I may not lean to my own wisdom, but to Your sure Word, as to a light shining in a dark place, that so I may daily grow in knowledge, and in the grace of Jesus Christ from faith to faith; filled with all joy and peace, in believing and abounding in all fruits of righteousness and perfect holiness, that so I may be perfect and entire, wanting nothing, waiting for the appearance of Jesus Christ; that so my conversation being in heaven, an entrance may be thereby made unto me, into the everlasting Kingdom of Your dear Son, even to take possession by

faith in this life thereof, and to see afar off by faith, into the fullness of that glory, that so I may fight the good fight of faith, and lay hold of eternal life, in full assurance of what I have already the earnest of by faith; and so in that hope daily purging myself of all wickedness of the spirit and of the flesh, that I may grow up to perfect holiness in the favor of God, waiting daily by faith the adoption of the sons of God, and laboring to attain the resurrection of the dead; that so I may be kept blameless, in soul, body, and spirit, unto the coming of my Savior Jesus Christ. Grant these things (gracious Father) even for His sake in whom You are well pleased, Jesus Christ the righteous, to whom with Your own blessed Spirit, one glorious united Trinity, be glory, and praise, and dominion, now and forever, Amen.

A Prayer to Feel in Heart Spiritual Comfort, and the Lively Sense of our Adoption by Faith.

Oh Lord God, most merciful Father, now I fully perceive and know that the heart of man is not in his own hand, for You have taught me by diminishing Your Spirit of comfort in my heart, that it rests wholly in Your power to make joyful the heart of man, and to diminish the same joy according to Your good pleasure and will. For if (oh God) it had been in my own power and will to have received comfort in Your holy Word, or to have believed Your promises from my heart, I would long since have enjoyed comfort, and been confirmed in faith; but I cannot (most merciful Father) it is Your mere work, I look therefore, oh gracious God, for Your blessed comfort and strength of faith, which I beseech You, oh Lord, send into my heart to fill the same with spiritual joy, that by the working of Your Holy Spirit in me, the comfortable promises of Your merciful protection may be thoroughly sealed in my heart, and sink down deep into my soul, that I may be fully assured that You are my strong rock and house of defense, that You do keep me as the apple of Your eye, as You have promised in Your blessed Word, that You will not lay more upon me than You will give me strength to abide, and that You will assuredly at Your appointed time renew my heart, and the whole powers of my mind, that I may fully glorify Your holy Name.

But in the mean time (oh Lord) alas, my heart is clean void of spiritual joy, yes, even as hard as a stone, so that the loving promises of Your holy Word (although I know them to be true) yet they cannot sink into my hard and stony heart, until such time as You by increasing of Your Holy Spirit to me, shall mollify and make tender my hard heart, that it may be meet to receive the sweet comfort of Your Spirit. Your Holy Spirit, oh Lord, in me, which is the assurance of my salvation, does continually send forth unspeakable sighs and longings, for Your full and joyful presence. I beseech You therefore (dear Father) for Your Son Christ Jesus sake, hearken unto my prayers, and grant my requests, make tender my hard and stony heart, by Your Holy Spirit, that I may from the bottom of my heart, acknowledge You to be my most merciful God and Father, and all things in Your holy Word contained, to be most certain and true, reverently embrace the same, and into my soul take comfort and joy in the same, that I may, dear Father, even unto my life's end, walk before Your face in sincerity of heart, being assured of my salvation, through that one alone sufficient sacrifice for my sins, made by Your dear Son Christ Jesus, to whom with You, and the Holy Ghost, be all honor, and glory, world without end, Amen.

A Prayer Against Doubting to Strengthen a Weak Faith, and to Persevere Therein.

Glorious and mighty Lord, who by Your sovereign and all-sufficient power, as You made all things of nothing, so You call those things which are not, as if they were, and do command light to shine out of darkness, that so we might be translated out of darkness, into this marvelous light. Holy Father, it is Your unspeakable mercy, that I Your most unworthy servant, being once the child of hell, yes, darkness itself, am now through Your free grace, enlightening my heart by faith, enabled to behold Your face in Jesus Christ, and so through this light, am become light in the Lord, being enabled by faith, to discern the great mystery of Christ, and so by faith to lay hold thereon, as to be freely thereby discharged from the guilt of my sin, and to be invested with the perfect righteousness of my Savior;

that so I might be found acceptable unto You. Holy Father, how unspeakable herein have been Your mercies to me a vile sinner; that passing by the wise and noble of the world, it has pleased You of Your free grace to visit me, a very reprobate branch, with Your saving health, and to send the Spirit of Your Son into my dead heart, whereby You have quickened me by faith in the merits of my Savior, enabled me with boldness to draw near unto You, and to cry with confidence, Abba, Father. Oh, how have You shed Your love abroad in my heart by the Holy Ghost, which You have given me, whereby, though I have been in great heaviness through many temptations, especially with the sense and horror of my sins; yet have You wonderfully refreshed my fainting spirit, and caused me to rejoice with joy unspeakable and glorious. Oh, how have these holy ravishments taken me up into the third heavens! How has my soul now longed to put off this corruption, and to be taken up, forever to enjoy Your glorious presence! How gladly would I now have obtained the mark, before I had run my race! How willingly would I have the crown, before I had finished my course! Oh, the unspeakable riches of the wisdom, and mercy of my God toward me! Did You not put this precious treasure of faith into an earthen vessel, that the glory might be of God, and not of man? Did You not redeem me out of the hands of our enemies, that so I might pass the time of my pilgrimage in fear, and magnify Your power daily in my infirmities, daily denying my own righteousness, that still I may be found of You in Christ, that still I might live by faith, in the Son of God, and grow up in Him to perfect holiness? Surely blessed Lord, when I consider my own corruption, daily more and more appearing in me, and rebelling against Your righteous will, and casting up daily mists to dim the eye of my faith, that I cannot so clearly discern the light of Your countenance; yes, sometimes so leading me captive into sin, that I am many times to seek of the sense of Your love, I am many times put to question the truth of my faith, and to distrust myself whether I have any faith, or no. For alas Lord, I must needs confess, to Your glory, that although You command me to believe perfectly in Your Son, and to be strong in faith, yet I find on the other side, such strength of corruption, prevailing over me, and commanding me

forcibly to give way thereunto, and so not only interrupting the sense of Your love unto me, but also challenging my love unto You, that I am forced many times to fear, whether I am led by the Spirit truly of faith or no; whether ever Your love were shed abroad in my heart; if ever I loved You in truth, seeing it seems unto me, that my love unto sin is not altogether quenched. Nay, I feel the power of corruption, carrying me so violently after the lusts of my heart, that as I find myself less cheerful and constant in Your service, so on the other side, I sometimes find myself less able to resist temptations; more apt and inclinable to such lusts which heretofore I have subdued, yes, often more foully overcome and foiled by them. What shall I say unto You (oh searcher of my heart, and preserver of my soul) do You not see how cold sometimes I am in prayer? How dull in the hearing of the Word? How careless of Your Sabbaths? How unconscionable and negligent in my calling? How rebellious and inordinate in my affections? Oh, how often have I grieved Your Holy Spirit, by neglecting the good motions thereof, yes, many times willingly crossing the same, and entertaining contrary suggestions of my cruel enemy? How careless have I been to examine my heart, and renew my covenant with You! How deceitful or careless, in breaking often my vows which I have made unto You against special corruptions, for renewing of decayed graces! Oh, how often have I been ready to give way to such cursed thoughts of blasphemy, and fearful impiety, which might even quench Your Spirit, and lead to the despiting thereof! How have I sometimes been ready to violate my conscience, by rushing on desperate evils! Yes, how fearfully have I wounded the same by committing gross sins, and to make up the measure of my misery! How have I hardened my heart by sleeping in sin, and neglecting the saving means of deep humiliation, to awaken me to repentance! Alas (Lord) You know full well that though You have followed me with many secret and open afflictions to rouse me out of this sleep of security, yet either it has proved but a dream, and so I have fallen asleep again; or if my heart has been awake, yet it has not been unto You to make my sound peace, but rather unto my enemy, to cease his violence; yes, sometimes to the world, to procure some temporary lenity rather to ease my present pain, then to heal me

thoroughly. And surely (righteous Lord) even thus it has befallen, that such as I have sown, I have often reaped even more hardness of heart, less sense and remorse for sin, more boldness thereto, and more ease therein; less delight in holy duties, less life in prayer, less conscience in the Word, more slights in my calling, more distraction in my reckonings, and more confusion in my spirit.

Yet still (oh Lord) I hear a voice behind me, saying: This is the way, walk in it. Yet still I find Your hand over me to stay me from sinking; still my better advised heart tells me, it was better with me formerly than now, when I had comfort in Your presence, and conscience in Your ordinances. Still Your Spirit is ready to revive me with hope, that I may recover again, and my hope is confirmed hereby, that the means are still offered me, and I am capable of them. But (alas Lord) instead of comfort by them, I reap nothing but further confusion, because as I am unable to apply them to myself, so indeed I am not now fit for that comfort which I seek for in You. For what peace can there be to me, while my corruptions stink before You? Or how can I look for comfort, before I be soundly healed? Oh, the unspeakable riches of the wisdom and mercy of my God! How unsearchable are Your councils, and Your ways past finding out? As You did bring light out of darkness in calling me from darkness unto light; so do You cause Your light to shine in darkness, that Your glory may be perfected in my infirmities. And therefore, though I am now Your creature, renewed after Your own image, yet seeing You will have the only glory of Your work, therefore as the light of the righteous must shine more and more unto the perfect day; so the darkness of corruptions must not be dispelled utterly at once; but daily be banished more and more unto the coming of Christ.

Therefore is it (blessed Lord) that though You have cancelled the guilt of my sin at once by faith in Christ, yet You have wisely left the corruption of sin to be abolished by degrees, that so I might still live by faith in the death of Christ for the mortifying thereof, that I might daily grow up in Christ to perfect holiness, and therefore though corruption remain in me; yet seeing it does not reign in me, here is

my comfort, that I am not under the Law, but under grace, and though I am sometimes as no better than lost in myself; yet, this is that I may still deny my own righteousness, that I may be found of You in Christ; for the concerning of present corruption, and for the vesting of my person in Him, to be enabled thereby to perfect holiness. Only gracious God, grant me here I pray to You, still to justify Your wisdom, in condemning my own folly, and to advance Your free and constant grace, in the acknowledging of my own corruptions. True it is holy Father, that as You made man righteous at the first, but he sought many inventions to his own overthrow, so did You so restore me again by Your power of Christ unto a more durable state of holiness, that neither shall I ever fall away from You finally, neither though You have left corruption in me; yet, seeing Your end herein was to make me still deny myself, that I might stand fast in Christ, in whom You have engrafted me, therefore neither might I have fallen at all into such fearful distraction, if I had kept me close unto my hold, neither though I have fallen by letting go my hold; yet shall not my falling make Your truth without effect; nay, rather shall prove a means to make good the same. And therefore I do here unfeignedly acknowledge before You (blessed Lord) my own folly in letting go my hold; You have not been wanting with all means to preserve me upright; but I have been wanting to the means, and so I have been wanting unto You and to myself. You have willed me to live by faith, even when I have feeling of Your love; and my inward pride has perverted Your gracious feeling to make me live by sense, and behold the sun when it shines; and so by perverting the comfort of Your Spirit, as an occasion to the flesh, I have justly grieved Your Spirit, and so You withdrew Your face from me, and I have been troubled, troubled in my soul for the loss of Your favor, troubled of the world by seeking false remedies there from, troubled in my spirit by the confusion of those remedies, as breeding sometimes hardness of heart, and so bringing forth troubles, by exposing to outward evils, and hindering in the use of spiritual remedies; sometimes hereupon breeding further trouble and inward horror and anguish of spirit, many times laying the axe to the very root, and challenging the main. And yet in all this, far less then I have deserved, that so I might have

hope in Your free grace for my recovery. And in all this, advancing Your righteousness, in abasing my folly, that so I might still renounce my own righteousness, and labor to be found in Christ for my recovery and perfection. Only keep me here (holy Father) from presumptuous sin, that it may not have dominion over me to turn Your grace into wantonness, and then lead me into Your privy chamber, and stay me with Your flagons, that I may not only not sleep in death, but also awake and sing out of the dust, and out of the deep; to admire Your infinite wisdom, and to see You who are invisible, that I may be raised up again. Oh, give me therefore (most mighty Lord) to condemn my own folly, for being wise in my own eyes, in turning Your favor as an occasion to the flesh. Grant me to thank myself, that of the flesh I have reaped such confusion, and give You thanks, the more You have sustained me in the grave. Grant me out of experience of my own foolishness, to give You the glory of Your free goodness, and out of the experience of Your power, in my weakness, to comfort myself, that You will return again. And that You may undoubtedly return with speed: Oh, strengthen my weak faith I humbly pray to You, with Your precious promises, that Your foundation stands sure, whatsoever my building may be. You know who are Yours. Oh, let it comfort my fainting spirit, that all things shall work together for the best, to those whom You have chosen, that so I may wisely compare one thing with another: things past, with things present, and by those things to come, that so I may live by faith, in the judging of my present estate, by looking behind and before, and not be cast off my hold, either by present temptations, or future fears. Oh, establish me with Your precious promise, that You will keep me to the end, that so I may live by faith, in casting myself upon Your mighty power, and committing myself in well-doing into Your holy hands. Teach me to deny my own wisdom, that I may trust perfectly in Your mercy, and grant me in things to rely upon the wisdom of Your Word, which is able to make me wise and perfect to salvation. Let Your Word keep me in all my ways, that I may not decline to the right hand or to the left: and let my supplications be always manifest at the throne of grace, that so I may be careful for nothing. Oh, let me not in any case, grieve Your Holy Spirit anymore,

but grant me to entertain and cherish the motions thereof, by turning them into fervent prayers, and conscionable practices, seasonable to the occasion. Wean me from the love of the world, that I may have fellowship in Your love, and purge my heart from secret wickedness, that it be not stolen away from You. Keep me always close unto You, that I may not fall into open wickedness; and give me grace always to remember my end, that I may be still prepared, against the coming of my master and Savior Jesus Christ. And so still accept me (gracious Father) as I am in Him and not in myself, as I would be in You, and not what I am in corruption; as I shall be with You, not what I am in this present world, enabling me still to desire above what I can do, and to believe above what I can think or desire, and so lead me forward by Your power, through the valley of tears, that though I sometimes slip, yet I may up again; though I stray a while, yet I may thereby mend my pace, and follow close after the mark, not looking on myself, and my own worth or inability, but still looking unto Jesus the author and finisher of my faith: that so I may in Him be more than conqueror, and so fighting still the good fight of faith, I may finish my course with joy, and lay hold of eternal life in due season. And so fill me (oh God of grace) with all joy in believing, that so I may live by faith, that I may be readier to die in faith, and to give up my soul by faith into Your holy hands, apprehending by faith, the resurrection from the dead, that so I may be translated from death to life, and enjoy forever Your glorious presence. Grant these things (oh Gracious Lord) according to Your goodness, in Jesus Christ my Savior, and blessed Redeemer, Amen.

A Prayer for Obtaining Trial, and Cherishing of the Holy Spirit of God.

Glorious and everlasting Lord God, Father of all spirits and souls of the righteous, who has revealed Yourself in Your sacred Word to be a Spirit, holy, and incomprehensible, eternal, infinite, immortal, and all-sufficient; and therefore will be worshipped in spirit, and truth; and has in the riches of Your mercy, promised to send Your Holy Spirit the Comforter, into our hearts, to lead us into all truth, and to

comfort us in all our tribulations, and so to seal us up to the day of redemption. Look down graciously upon me Your poor and forlorn servant, whose portion is in this valley of misery, to wander in darkness, and walk many times in the valley of the shadow of death, altogether ignorant of my way, and so subject to continual error, and wholly destitute of all direction therein, and so necessarily exposed to continual danger. For my own heart within me is no better than a guide to betray me to error, and the glory of the world is naught else then a bait to deceive me, either by clogging me in the way, that I may faint in my journey, or diverting me from my right home, that I may set up my rest in my inn, or build my foundation upon the sands. And my old adversary still compasses and watches all opportunities from both: either to sink me with despair, that I may perish in the way, or to swell me with presumption that I may not enter into the straight gate. And even so did it fare with me, (blessed Lord) all the days of my vanity, before I knew You in Christ. As my own heart misled me into all error, through my willful ignorance, so it betrayed me hereby, to all occasions of sin without, which I swallowed more greedily than my appointed food, and blessed my soul therein as my chiefest happiness, and so was faster bound in the chains of Satan, as being led captive at his will, to every lust, and rejoicing therein as my greatest liberty. And so also has it in part befallen me since my liberty in Christ, by whom though I received the free Spirit to lead me in the way of Your statutes, and so have sometimes obeyed the motions thereof, to the evidencing of my glorious liberty; yet such has been the power of my corruption prevailing over me, that I have many times grieved Your good Spirit, by my manifold backslidings, and to my sense and apprehension, seemed utterly to have quenched the same. So strong have I found my corruption, to lead me captive into many desperate evils; so little life and comfort have I found in prayer, hearing Your Word, especially, in my endeavor to repentance, either to resist temptations, or release myself out of the snares thereof. And yet You have promised, that Your Spirit shall abide with me forever; and still methought in my greatest wanderings, on the right hand, and on the left, methought I heard the voice of Your Spirit behind me, saying,

This is the way walk in it. Methought I have heard the voice of my beloved, many times knocking at the door of my heart, when I have been asleep in the bed of my security, saying, Open unto me, my love, my dove, my undefiled; yes, I have felt Him putting in His finger at the hole of the door, to open it for me, that so I might arise and let Him in. And have I not many times arose to entertain Him, and lo, He was gone? Did I not follow after Him to seek Him, and yet found Him not? Have I not many times smarted soundly for my folly, because I would not open betimes? Have not the watch-men that should have cherished me, wounded me justly for my carelessness? Have they not plucked away my veil to discover my nakedness the more, that so my face being covered with shame, I might seek Your face more humbly? And yet (oh my God) I am still to seek of You, though You still call on me to seek Your face, and my heart in some poor measure, answers, Your face Lord will I seek. Yet what fellowship can there be between light and darkness, what hope have I to find You, seeing I want my guide unto You: yet You are not wanting unto me, to tender this holy guide; and my guide is not far from me, though I know it not; yes, You are ever with me, to keep me from utter fainting, and Your Holy Spirit is within me, helping me to cry unto You. Oh, hearken therefore I humbly pray to You, unto the groans of Your own Spirit, and have mercy upon Your own servant, for grieving the same. Restore to me the joy of Your salvation, that I may discern the seal of Your Spirit, and establish me with Your free Spirit, that I may ever be with You. Oh, make me wise to try the spirits, whether they be of God or no, that neither I may be deluded by a spirit of error, and withal may be able to discern the work and evidence of Your Holy Spirit, from the motions and testimony of my own ignorant and deceitful heart. Grant me therefore (gracious Father) to plead my interest in Your Spirit, by such true means and endeavors, as may undoubtedly avouch it to proceed from You; and may apparently convince, that it dwells in me. Give me to discern the means whereby Your Spirit is conveyed unto me, that after I have heard Your Word, and believed therein, then I have been sealed with the Spirit of promise. Grant me to discern the manner how it took possession of my heart: that, to make way for it fit habitation, it cast

down every imagination that enabled itself against Your wisdom, that it only might rule and govern me spiritually (and that withal) thereby my house was swept and cleansed from the dominion of sin, that Jesus Christ thereby might wholly govern me. And grant me to avouch the truth of Your Spirit dwelling in me, not so much by my entertainment and apprehension thereof, because it blows where it lists: and though I may hear the sound thereof; yet I know not whence it comes nor whither it goes, but rather by the nature and quality of Your Spirit; which will leave its true stamp in my received spirit, in every quality thereof, for the assuring my possession thereof, by resemblance thereto, though yet surely and absolutely according to the nature of the Spirit: neither working it at all times alike, nor at any time in full measure; but still working according to the capacity of the vessel, and the main end, the glory of God, that still its power may be seen in my weakness, that the glory may be of God, and not of Man. And therefore, as I may not challenge a right in Your Spirit, unless I find some lively resemblance and effects of its holy nature in me, as to be holy, meek, peaceable, sincere, and the like; so I may not challenge the truth thereof in me, though I find not at all times a like measure of it working, nor at any time in this life may express the full image thereof, seeing it works freely, and so cannot always be apprehended alike: and it works freely, that it only may have the glory of the work, and therefore so still works, that its power may be in weakness, and its glory perfected by infirmity. And therefore as I may at all times find the like working of Your Holy Spirit, so if I feel, in regard of this different working thereof, a different apprehension of the seal: as sometimes not to feel it at all, sometimes more or less to apprehend the same; yet grant me (holy Father) not to challenge the working of Your Spirit, because it is free and wise, working according to what is best for my present state, which is not sometimes fit for comfort, and yet absolutely in its good pleasure, even then suspending comfort, when I have long fitted myself thereto. But rather, specially to condemn my own folly, in depriving myself of such effect of it, working above all; to adore the infinite wisdom and power of Your Spirit, working yet in these greatest desertions so with me, as to keep me from utter fainting, and

further my chief good, to raise me up again by repentance, that I may be fit for comfort: and yet when I have done my best, to suspend what I most desire, that so in the best, I may acknowledge myself an unprofitable servant, and so still labor to be found in Christ, to be lead along to perfection.

Thus grant me (gracious Father) to make trial of spirits, and when I have found by some such lively evidences that Your Holy Spirit dwells in me. Oh, make, me I humbly pray to You, wise to cherish and retain this blessed guest, that I may never break through by grieving the same, that not departing from its guidance, it may never depart from me; and therefore give me still, to hearken to the call of Your Spirit, showing me the right way, and enable me to submit myself to the yoke of Your Spirit, howsoever irksome and unsavory to my rebellious corruptions. Let me not consult at any hand, with flesh and blood, in the motions of Your Spirit; neither let me turn the comforts of Your Spirit, as an occasion to the flesh. Keep me I beseech You from spiritual wickedness, that I may not abuse Your blessed Spirit, and enable me to avoid gross offenses, lest I offer violence to Your Spirit, and drive it from me. Above all keep me I pray, from wisdom in sin, either to commit it upon carnal grounds or ends, which Your Word allows not; or to lie in it by presumption, or security lest I waste my conscience, and so quench Your Spirit. Oh, make me still jealous of myself and best ability, that I may not challenge the power of Your Spirit, and give me conscience even of secret thoughts, that I may tremble at, and abominate them, lest I grieve Your Spirit, make me to startle at the motion of such sins as the world makes a sport of, lest I startle Your good Spirit. And grant me to be humbled in my best endeavors, that so the Spirit of Christ may help me for the acceptance thereof. Oh, give me to make my requests manifest daily unto the throne of grace, lest I be distracted in all things, and so grieve Your Holy Spirit: and in all things grant me to resign up myself, to the guiding and tuition of Your blessed Spirit, that so in all occasions it may go well with me.

Thus grant me (gracious Father) to retain the comfort of Your Spirit, by entertaining all good occasions to cherish the same. And seeing I must needs acknowledge, that by my neglect of these duties, I have much grieved Your Spirit, and have done what lies in me, even to quench the same. Oh, grant me (blessed Lord) to recover Your Spirit again, and so to enjoy the most powerful presence thereof. And therefore give wisdom herein seriously to enter into my own heart, and to judge myself for grieving Your Spirit. Enable me with strong cries to cause the return of Your Spirit, and give me patience to endure such afflictions, as my wantonness has procured me. Make me wise to remember the times of old, when Your face did shine upon me, and give me comfort in the present, that it is far better with me then I have deserved. It is Your infinite mercies that I am not swallowed up of despair, that hence I may gather hope of the return thereof again.

Grant me to stir up Your Spirit in me, by communing with my own heart, and submitting the same wisely to the search and censure thereof, and make me more vile in myself, because I have so abased Your Spirit, that You may have the glory in the denial of myself. Oh, let me never give over until You have spoken peace to my soul, and Your good Spirit has answered me, that You are my salvation; and grant me to esteem highly, and so make use of the least glimpse of Your favor, even in the meanest and unlikeliest occasions, as undoubted emblems of a greater supply in Your good time. And so teach me to wait Your good leisure, in healing my soul of that stinking rottenness that has grieved Your Spirit; yet to be led meekly by Your Word, that so I may be fit for comfort, and then to wait Your good pleasure, when You will refresh me. Yes, though I find not haply such return all my life long, which formerly I have had; yet grant me to wait all the days of my mourning, upon Your holy hand, who knows what is best for me, and to live still by faith in the Son of God, that although You kill me, yet I will trust in You, that You who are coming, will come, and the just must live by faith. Even so (oh Father) keep me by Your mighty power, when I seem lost in myself, and that through Faith in Your Son Jesus, that I may still be found in

Him, not having my own righteousness, and that I may be kept unto salvation by the power of His merit. Unto whom with Your own glorious majesty, and God the blessed Spirit, be ascribed as is most due, all honor, and power, and praise, and obedience in all the churches, Amen.

A Prayer for the Obtaining of a Lively Hope.

Oh God of hope, who are the hope of all the ends of the earth, and in Your special wisdom, as You have commanded us to believe in Your Son, that so we might have everlasting salvation; so have You enjoined us to work out our salvation with fear and trembling; and that we may not faint in our endeavors, nor be to seek of what we yet enjoy not, have promised an anchor of hope, both to give us some security, amidst the manifold troubles of this life, and to give assurance also unto us, that we shall at length attain the haven. Have mercy upon me, Your poor servant, and vouchsafe me this grace of hope, to establish my wavering spirit, that neither things present may discourage me from the hope of a good issue, nor things to come may confound me, in the pursuit thereof, as being so far above my capacity, so exceeding my desert. For I confess (oh Lord) unfeignedly before You, by reason of this body of sin which I carry about me, I am a stranger from You, as all my Fathers were; and in regard of my inward blindness, cannot see afar off, to the price of the high calling that is set before me, and therefore am subject to many distractions and slavish fears, both to divert or stay me in my journey, and to disappoint me of the mark which I should hasten too, so that I many times miss of my way, and many times am ready to give over in the midst of my race. Oh, grant me therefore (holy Father) to live by hope in what You have promised, that I neither may be confounded in any present distress, nor yet may rest in any present comfort whatsoever, that I may not be deceived with the counterfeit thereof, nor yet may settle myself in any true measure of the same. Oh, grant me a lively hope, that I may not fear in death, and give me to apprehend that blessed hope, of the appearance of Jesus Christ, that I may attain to the resurrection of the dead. And that I may improve

my unfeigned hope in You alone, oh, strengthen my weak faith, to see more clearly within the veil, that so I may be strong in hope, to enjoy, what yet I see not. And make me more acquainted, with the secrets of Your special providence, that by my own experience of Your wonderful dealing, in bringing contraries out of contraries, even light out of darkness, I may hope for the accomplishment of Your promises, though never so impossible to human capacity. Above all, make more expert the riches of the glory of that great mystery, even Christ in me, the hope of glory, that so I may not be weary nor faint in my mind. Let the aim of my hope be, to see You, who are invisible; and in You, those unspeakable mercies which as yet I do not see. And grant me (blessed Lord) an undaunted and invincible hope, even to hope above hope, that no oppositions may confound me. Let my hope be patient, that I may wait for that I yet enjoy not, and purify my hope daily, in the expectation of what I shall be, that so I may be purged and fitted to the enjoying thereof. Season my hope with joy, that I may not quail in any present troubles, and quicken my weak and fainting hope, with the strong cries and groans of Your blessed Spirit, that I may fasten on the inestimable glory which is laid up for me. Let the hope of the life to come establish me in Your blessed fear, and so make me lively and diligent in all present occasions, enabling me to hold fast the profession of my hope without wavering, and to sanctify my God, in giving a reason of my hope, with meekness and fear to those who may demand it. And that I may not be disappointed of my hope, comfort me (oh Lord) with the sweet and glorious fruits thereof; that seeing it is the hope of salvation and eternal life, which is surely laid up for me in the highest heavens. Grant me in all occasions to lay hold upon eternal life, that I may not be ashamed of my hope. Oh, let me have hope even in death, because I have hope in the resurrection from the dead. And let the hope of what I enjoy not, humble me daily in the sense of my imperfections, which are the cause thereof, that so I may daily fear, and depart from evil. And seeing I am a prisoner of hope, oh, grant me daily to groan under this body of sin which I carry about me; that so I may long for my glorious deliverance from this body of death; and in the hope of this deliverance, cause me in all my

troubles, to commit myself in well doing, into the hands of You my faithful Creator, that so I may be kept by Your mighty power through faith. Grant me these things (oh God of my hope) even for Your dear Son Jesus Christ's sake, the hope of my endless glory, to whom with You (oh righteous Father) with God the blessed Spirit the Comforter, be ascribed all glory, power, dominion, and thanksgiving forever and ever, Amen.

A Prayer for the Obtaining and Increase of Love.

Holy Father, who out of the boundless riches of Your free grace, did so love me, that You gave Your only Son to death for me, that being redeemed from the bondage of sin, and snares of destruction, I might be translated from death to life; and therefore did love me first, that I might serve You in love, and offer up myself a free-will offering, gracious and acceptable before You in all holy obedience, and have hereby assured me; that I am beloved of You, if all my works be done in love, loving You for Yourself, and all other things for Your sake. Look graciously upon me, Your unworthy servant, and shed Your love into my heart by Your blessed Spirit, that I may love You above all things, and all things in and for You. And that I may so love You, that I may be more united unto You, and fully at the length enjoy You. Oh, grant me first to know You in Jesus Christ the Son of Your love, that so I may know, what love in Him You have shown me; that when I was dead in sin, You did raise me up in him from dead works, that I might serve You, the living God, in the newness of spirit, that so discerning in this lively mirror of Your love unto me, my own unworthiness of Your love, and inability to love You again, I may wholly deny myself, that I may be found of You in Christ, and by His power be enabled to love You again. Grant me therefore, (gracious God) to trust perfectly in Jesus Christ, that I may feel myself to be beloved of You in Him, and inflame my heart with the love of Christ, that so in Him, I may love You again.

And seeing nothing in me was able to hinder this Your love in Him to me, oh grant me, that nothing within me, or without me, may hinder

or separate my love from You. And seeing, of Your own free grace You did love me in Him, oh grant me for His sake only to love You; seeing He thought nothing, no not His precious blood too dear to express His love unto me; oh let me think all things base in comparison of my love unto Him. Seeing he loved me in deeds, not only in words, both doing for me what I could not do, and suffering for me what I could never have endured; oh grant me to love You again, not in words, but in deeds, both doing what You command with all sincerity and diligence, and suffering what You impose with all joy, cheerfulness, and patience: so to love You for Your mercies, as to fear to offend You in regard of my corruption; so to fear in respect of my own aptness to offend You, as to love You for Your free grace in Christ, accepting me in Him, above my own unworthiness, not imputing my sins unto me, and for His sake accepting my willing mind, to do what I cannot, and enabling me daily in Him to do above what I am able in myself, yes, doing in Him all my works above the worth thereof; yes, doing wonderfully by Him in me above what I presently can discern; yes, above whatsoever I am able to ask or think: that You in Him may have the glory of all Your goodness. Oh, let Your unspeakable love unto me enlarge my heart from You to the love of the brethren: that so I may know hereby that I am translated from life to death. Grant me so to love Your own image, wheresoever I find it stamped on man; that I may love him best, that is most like unto You; and yet loath that in him which is unlike unto You. Give me to love him with a pure heart as You love me, and to affect him fervently, as You affect me. Grant me to do the best good to him, as You gave the best for me: and yet not to neglect to do the least, as You fail not me in the least occasions. Give me to love him constantly, as Your love to me continues, and not to be weary of well-doing, that I may obtain the reward. And as You loved me when I was Your enemy, so grant me to love my enemies, and pray for those who persecute me, because they carry Your image and are Your instruments to do me good, that so I may overcome evil with good and heap coals of love upon their heads. And seeing I am yet a stranger and sojourner in this world, oh, grant me not to love the world, nor the things therein, but so to use them as if I used them

not: and yet thereby be stirred up to love Your most wise providence, who has made all these things for me, that I therein serve and honor You; and that I may so do, oh, knit my heart fast unto You by this hand of love, that I may love You more, the more You open Your hand to fill me with them, and yet love You more constantly, the more You sustain me without them, still returning to You the praise both of giving them to me, and taking them from me; that nothing may be able to separate me from Your love, that I may daily more and more hate my corruption, and all occasions thereof; so to hate my sin that still I may more love Your mercy in pardoning thereof, more admire Your wisdom in turning it to my good, more love and long for the appearance of Jesus Christ, for the full abolishing of the same. That so living in Your love, I may die in Your favor, and dying in love I may live forever with You, to love and glorify You, my blessed God in Jesus Christ, with the blessed Spirit, one glorious God in three persons, blessed for evermore, to whom be praise and dominion, with all hearty love and obedience, of all that love the coming of Jesus Christ, Amen.

A Prayer to Obtain and Preserve the Fear of God, that We May Be Kept Constant Thereby in Holiness to the End.

Glorious and everlasting God, whose love is as Yourself, free and unchangeable, and because You are not changed, therefore the sons of Jacob are not consumed, and that they may not miscarry You have promised to put Your fear in their hearts, that they shall not depart from You. And having accepted the blood of Your Son as a sufficient satisfaction for their sins, do daily accept also the cry of that blood to preserve them in Your fear, and to present them blameless at the glorious appearance of Your righteous Son Jesus. Have mercy upon me, Your poor servant, and put Your fear in my heart, that I may cleave fast unto You and never depart from Your holy covenant; for I confess unfeignedly (oh Lord my God) that as my own unbelieving heart daily feels misgivings and is ready to betray me to such occasions as may withdraw me from my steadfastness, so there is no occasion without; which without Your special grace is not likely daily

so to inveigle and estrange my heart from You, as that it may stagger and utterly deny You. For if I look on the right hand to fair shows of the world, what are they else but so many baits to ensnare my wavering spirit, and steal it from You? If I look on the left hand to the sorrows and storms thereof, are they not either as so many billows to overthrow my weak bark in the first setting out, or else to sink or swallow up in the midway? Above all (oh Lord) my own deceitful heart is so subject to presumption and security, that I am in danger, either to be split upon the Rocks, even at the shore, or else to be swallowed of quick-sands in the very haven. Against all who seeing Your Name (oh Lord) is a strong tower, and as Your Name, so is Your fear. Oh, grant me in all things to fear Your great and glorious Name, to stand in awe of Your majesty that I may daily fear my own self, and so distrusting my own inability, I may both fear to offend You, and in all things may study to please Your; and that I may so fear You, as still to rely upon You, and draw near with confidence to You. Oh, grant me to fear You for Your mercies, that I may love You in the entertainment of them, so to be afraid of Your judgments, as to take warning by Your threatenings that I may avoid them, as to answer You by repentance that I may not be swallowed up of them. Give me so to fear You, as not to be daunted with things present, lest my life be unprofitable and uncomfortable, neither to be distracted with things to come, lest I be unprepared to my end. And that I may be continually prepared for You, oh, grant me daily to make even reckoning with You by repentance, that I be not taken tardy, and to renew my life daily in Christ, so living by faith in Him, that I may work out my salvation in fear and trembling, both renouncing the worth of whatsoever good I have or can do, as to be justified thereby; yes, though I know evil by myself, yet not standing upon my clearing, because You know all things, and also not resting in any present measure, as if I had attained or were already perfect, but forgetting what is behind and hastening that which is before, I may press towards the mark, for the price of the high calling of God in Jesus Christ. That so being daily dead to sin, yes, to myself, and having my life hid with Christ in God, when Christ which is my life shall appear,

I may also appear with Him in glory. Grant this gracious Father for Jesus Christ's sake my only advocate and Redeemer, Amen.

A Prayer for Grace and Wisdom.

Oh most mighty God and merciful Father, pour into my heart Your heavenly grace and wisdom. Comfort my sinful soul with Your heavenly manna. Mollify and make soft my hard heart with the sweet and pleasant oil of Your most holy Word. Suffer me not (oh merciful Lord) to swerve or slide from the ways of truth, but grant help of Your Holy Spirit, that I may walk in the same unto my lives end, and let not Your heavenly wisdom depart from me at any time during this life.

According to the multitude of Your mercies do away my offenses. Preserve me from this my youth and infancy, under Your favorable protection. Give me grace (oh Lord) that I may even to the grave continue a faithful and manly soldier in defense of Your truth, and that I may in all my life, daily grow to the ripe perfection of godly wisdom, and truly and justly, acknowledge You my only God (Deut. 6), that I may only fear You and honor You, that I may cleave fast unto You (Deut. 10), that I do not after the abomination of any idolatrous people, worship sticks or stones (Deut. 8), nor let me not (oh Lord) hearken to any false prophets that teach their own imaginations, and not the Word of God (Deut. 13).

Now vouchsafe (oh Lord God) to hear me, and let Your wisdom govern me. I know (my God) that no creature can truly say, I have done my duty in the service of the Lord; neither is it in the power of man (who is so deeply subject to sin) to escape all those stumbling blocks which have made our ways dangerous and perilous through those innumerable practices, wherewith Satan, our great enemy, through his malice and craft, has devised to entrap our sinful souls to our utter destruction.

Lord of Your great mercy, root and pull out of my heart all the works of Satan: namely, fornication, adultery, uncleanness, wantonness, pride, envy, unnatural desires, impure thoughts, lewd behavior, idleness, and all other vicious and naughty actions, which being followed according to the pleasures and delights of the world in this life, bring with them everlasting damnation of body and soul, in the world to come.

Increase in me (oh Lord) such abundance of Your grace, wisdom, and heavenly blessing, that through the operation of the same in me, I may prove a true workman in Your harvest, such a servant as occupies his master's talent unto gain, a witness that bears testimony of Christ, to all people, at all times, and in every place, continue constant in the truth, during the whole course of this my mortal life.

In Your truth (oh God) do I delight, therefore make me perfect in the same. In You alone do I repose my whole trust and confidence, save me (oh God) of all mercy, and defend me against my enemies.

Establish and confirm me (oh Lord) in faith towards You. Keep my lips, and govern my tongue. Suffer not my heart to purpose anything that may displease You, nor my tongue or lips to speak ought whereby I should purchase Your wrath.

Whosoever doth trust in You (oh God) shall understand Your truth, and the faithful shall have rest in Your favor; but the ungodly according to their own wicked thoughts shall find corruption. The souls of the just are in the hand of God, and the force of death shall not touch them.

All wisdom comes from the Lord, and has been with Him always, and is with Him from the beginning (Ecclesiastes 1). The fear of the Lord expels sin. Lord of Your mercy grant me Your heavenly wisdom, whereby I may truly learn to know You rightly, and be diligent to perform Your precepts effectually.

Lord leave me not in my young days, let Your wisdom enter into my heart, and make her habitation in my soul; so shall I live in Your favor, and persevere in Your Laws through Your grace.

Let not those who trust in You (oh Lord God of Hosts) be ashamed: let not those who seek You be confounded, oh God of Israel. Lord I make my prayers unto You in an acceptable time, even in the multitude of Your mercies. Oh God, hear me in the truth of Your salvation.

In You alone (oh heavenly Father) are all things generally; and what is not of You, is altogether naught. Replenish and bless me (oh Lord) with all good gifts: show Your loving countenance towards me, govern me by Your grace, continue me in Your favor, and protect and defend me now and evermore, under the wings of Your manifold mercies, so shall no vile temptation have power to prevail against me.

Such is the force of Your heavenly wisdom (oh God) that whosoever obtains the same, and directs his life accordingly, shall prosper and see good days. Whosoever pleases You (oh Lord) from the beginning, are made whole through wisdom (Prov. 9), which of Your mercy (oh my God) vouchsafe to grant unto me, for Your dear Son Jesus Christ's sake. To whom with You, and the holy Ghost be all glory, honor, and praise, now and forever, Amen.

A Prayer to Walk Conscionably in our Civil and Personal Calling.

Oh most glorious and wise God, who in Your infinite wisdom, have ordained, that every son of Adam should eat his bread in the sweat of his face, and so have wisely fitted each man in his several places, with several and particular gifts of nature, experience, and grace, that so he might glorify You in some special calling, not willing that any should live idly, like an unprofitable burden of the earth, misspending his precious time, and wasting away Your creatures, neither doing good to human society; and herein have given us a

pattern from Yourself, who even worked hitherto, and albeit that Your great business of creating all things ended with those first six days, in which every particular was brought forth by You in his proper kind, yet Your providence is never intermixed in it, neither slumber nor sleep overtakes You. And so also Your dear Son Jesus Christ, whilst in the days of his flesh He humbled Himself to live as man upon the earth, both in His private life attended upon a painful trade, and when the time came of His manifesting Himself to the world, went about doing of good; yes, and with that cheerfulness, that it was His meat and drink to do Your will, and to finish the work of Him who sent Him. And all Your holy actions, also in continual action, obeying the voice of Your Word and ministering for their sakes, that shall be heirs of life; no, does not every creature in his place obey this Your ordinance: the sun, the moon, and all those heavenly orbs? Do they not execute their operations faithfully, and finish their revolutions in their seasons? Do not these inferior things daily perform Your will herein? Who am I that (blessed Lord) that I should not rejoice, that it has seemed good unto You, to make me among other of Your servants, and to set me as it were my proper task upon which to give my faithful attendance.

Grant me therefore I pray to You, not to repine hereat, as at some uneasy burden put upon me, but that I may contentedly and comfortably undergo it, even like that glorious creature the sun, who having his tabernacle set him in the heavens, rejoices like a mighty man to run his race. And seeing You have not placed me (oh Lord) in this calling, for my own private good alone, but also for a more public and common benefit; give me such an honest, sincere, and charitable heart, that I may determine with myself never to seek, no not yet willingly to receive that gain which comes by the wronging, or loss of others.

Let me ever have in mind that golden rule, whatsoever I would that men should do unto me, of doing even so unto them. Let it never slip out of my mind, that the wages of unrighteousness is put into a broken bag. And that as the good man shall give inheritance to his

children's children, so the riches of vanity shall diminish, and that You will draw even out of the belly of the oppressor the substance which he has devoured; or if it do continue with him, it shall be for his great hurt, his own ease shall slay him, and his prosperity shall be his destruction. Grant me therefore I humbly pray to You, rather to choose a little with Your blessing, then great revenues with Your curse and vengeance accompanying the same.

And if it shall be Your good pleasure to bless my basket and my store, and to increase my portion by my honest industry: Oh, keep me, I humbly pray to You, that I may not set my heart upon it, let not my riches be my strong city, or as an high wall in my imagination; so I may be more and more afraid of myself, lest the cares of this world and the deceitfulness of riches should choke in me the seeds of grace, and steal away my mind from better things; and therefore make it my care (good Father) to follow my calling with that holy wisdom, as that I may not so far ensnare myself into the business of it, that I should abridge and scant myself of convenient opportunities for heavenly and spiritual employments. And as I shall feel Your hand to be opened unto me, so open my heart and hand towards others, knowing that he who scatters shall be more increased. so he who spares more than is right shall surely come to poverty. Ever make me to consider Your all-seeing presence, that all things are naked and open before You, and that You will surely bring forth to judgment every secret thing, that so I knowing You to be a witness to all my courses, my care may be to walk as in Your presence, and to approve myself unto You by an even and upright behavior, so walking still in my civil calling, as that I may begin and sanctify the same by my spiritual; so carrying myself therein, as still to look higher to the things above, still to look low to what may befall me, preparing for want in my greatest abundance, and abounding with content in my greatest wants, humbling myself in my disappointment herein for my negligence in better things, and comforting myself in my spiritual thrift, that all shall work for the best; using diligence in what is set before me, and leaving the issue to Your wise providence, not indenting with You for what measure You shall bestow, but still

laboring to attain to the greatest measure of grace, that it may be sufficient for me in all occasions, so grant me to commit myself in well-doing into the hands of You, my faithful Creator, and so try my thriving in these outward things, by my thriving in grace and holiness in the fear of You, our God, and so hastening in all these things, which can give me no sound comfort nor true contentment, to the life of glory, wherein I shall be fully satisfied, with Your fullness, who are all in all, God blessed forever and ever, and with Jesus Christ Your Son, our blessed Savior, to whom with You, and God the Holy Spirit, be all praise, glory, and honor forever, Amen.

A Prayer Before the Taking of a Journey.

Almighty and most holy Father, who has promised to be with Your servant, whithersoever I go, and to attend me with ministering spirits, Your holy angels, to pitch their tents round about me, and bear me in their hands; unspeakable as Your goodness herein, oh Lord, unto me, who is by nature a child of wrath, and a mere slave of Satan should be assured of so high an hand of heavenly protection. Make good (I pray to You) now at this time these Your mercy [angels], being my necessary business, to travel from my own place. Many are the perils which both by nature and desert I am subject; no man is able to number them, or by his own strength or policy, to avoid them. Compass me with Your favor as with a shield: Go before me as You did of old before Your people in the wilderness: it is only You who can make me go and come in safely. Some put their trust in outward help, but cause me to remember Your Name, and to make Your truth to be my shield and buckler. A horse is a vain help, and shall not deliver any by his great strength; neither is the mighty man saved by his power. It is better to trust in the Lord, then to have confidence in princes.

If You (oh Lord) be my sight and my salvation, whom shall I fear? If You be the strength of my life, of whom shall I be afraid? Let this, I pray to You, be the Anchor of my soul both sure and steadfast: suffer no power of Satan to remove my faith from this foundation. Howbeit

(gracious Father) if it shall be Your pleasure in this my journey to bring some cross upon me, either by making me a prey to spoilers, or by some other hazard, I beseech You prepare me to it, give me patience and comfort in it, and an holy assurance, that no outward inconvenience can separate me from Your love in Jesus Christ.

Make me always mindful of this, that Your favor must not be measured by these outward accidents, and cause me ever to hold fast this rule, that all things shall work together for the best unto Your servants. And as in my travails I am desirous of Your favor, so teach me (good Father) I humbly pray to You, to make conscience of Your fear, that as I expect and crave protection from You, so I may apply myself to yield obedience unto You. Wherefore when I am journeying on earth; grant me to mind my departure from the world, and my journey to heaven. When I am alone grant that I may possess my heart with holy thoughts, and may diligently watch over myself, for the preventing of all unclean and worldly cogitations. Let me never presume upon the advantage of my secrecy, seeing You are in my secret parts, nor that I am unknown in the places where I come, as to do ought unbeseeming the profession of a Christian, seeing in all places I am known to You, and would be known and approved of You.

And if I light into the company of others, make me still careful to seek and entertain all good opportunities of doing or receiving good; that I may never conform myself to the humors of profane persons, but in a godly discretion may so carry myself, as that I may neither willfully make myself a scorn to the wicked, neither yet may any way be offensive to the godly, either by wounding them by my scandalous carriage or wounding my soul by communicating with their evils, but either may win or bridle, or at least make them inexcusable, either bettering them, or being better by them; not returning to them, if they will not return to me.

This grant me, gracious God, in an assured expectation of Your gracious guidance to betake myself to my intended journey. And so I

commend both myself and it, together with these my suits unto You, my loving Father, in the Name and worthiness of Jesus Christ my only mediator and Redeemer, Amen.

A Thanksgiving After a Journey.

It is Your great mercy (oh Lord my God) that as I craved Your assistance in my journey, so it has pleased You to give me good success therein, and to bring me safe again unto my own home; and it is my duty as I have obtained favor from You herein, so to return to You the only praise and glory thereof, for You (oh Lord) have only prospered my occasions, You only cause me to go forth and return in safety.

Gracious have You been unto me even from the womb unto this present, delivering me out of all my troubles, supplying all my wants, and doing all my works for me; above all crowning Your own graces in me, and accepting both me and all my service above the worth thereof, in the merit of my Savior, in whom You have pardoned all my sins, and sanctified my afflictions; yes, my very sins unto my good. There is no day, nor hour of the day, nor minute of the hour, no occasion that has befallen me in any moment of time, in which Your blessings are not renewed towards me. Oh, that I could be so lively and effectually thankful unto You as becomes me. Oh, that my heart within me might even melt with grief, that I have passed over so many of Your favors without due regard. And yet behold, how now also You provoke me to this duty. Oh, quicken me, I humbly pray to You hereunto. Make me diligently to look back into the course and order of the whole journey, and to observe by degrees, how You have been good unto me, how You have blessed my going out, and my coming in, and have brought me in peace to my resting place. Many dangers might have swallowed me up, which yet (through Your great goodness I have happily escaped) sundry times have there been (such is the brittleness of this house of clay which I bear about me) but even a step between me and death, out of the jaws whereof Your right hand, and Your own only arm has saved me. I can ascribe

nothing to myself or my own providence, neither can I say that my safety is the reward of my own deserving. Not unto me (oh Lord) not unto me, but to Your Name belongs the glory, for You have preserved me (oh God of truth). And now grant (I beseech You) that the sense of Your love, may beget in me such a love of You, and of that which You command, that I may willingly and cheerfully and with full purpose of heart, dedicate myself to Your service; accounting as my life now renewed unto me, so every new kindness is as it were a new bond and a fresh encouragement hereunto, that I may walk before You daily in newness of life, passing the time of my pilgrimage in fear, and going on from strength to strength till I appear before You, my God in Zion, even that new Jerusalem which is above. Grant me these things gracious Father, even for Your dear Son's sake, Jesus Christ our Lord, Amen.

A Prayer for a Woman in Time of Her Travail.

Righteous and holy Lord God, I do now find by experience the fruit of my sin, that I must travail in sorrow, and bring forth in pains; and I unfeignedly adore the truth of Your sacred Word, as certifying unto me, that sorrow must be in the evening; so comforting me also against the morning, that a child shall be born. Willingly do I desire to submit myself in hope into this Your chastisement; and to learn the desert of my sins, horrible in themselves, that these temporal pains, are fore-runners of eternal; and yet by Your mercy may be so sanctified unto me, as not only to prevent eternal vengeance, but also prepare for eternal comforts, even to be sacred by bearing of children.

Grant me therefore (gracious Father) true repentance and pardon for my sins past, that they may not stand at this time in this my need between me and Your mercy. Give me a comfortable feeling of Your love in Christ, which may sweeten all other pangs, though never so violent or extreme. Make me still to lift up my soul unto You, in my greatest agonies, knowing that You alone must give a blessing to the ordinary means for my safe deliverance. Lay no more upon me than I

am able to endure; and strengthen my weak body to the bearing of what sorrow soever, by which it shall seem good unto You to make trial of me.

Grant me to consider that howsoever it be with me, yet I am always as Your hand, whose mercies fail not, who will be found in the mount and greatest extremity, and to whom belong the issues of death; so prepare me therefore to death, that I may be fit for life, even to yield fruit alive unto the world, and to be renewed and enabled to nourish the same. And when You have safely given me the expected fruit of my womb, make me with a thankful heart, to consecrate both it and myself wholly to Your service all the days of my life, through Jesus Christ my only Savior and Redeemer, Amen.

A Thanksgiving After Safe Deliverance.

Oh blessed forever be Your great and glorious Name (most dear and loving Father) for Your great mercy to me, most weak and sinful woman.

Wonderful are You in all Your works (oh Lord); the riches of Your mercies are past finding out; You have plunged me with great afflictions, and yet You have returned and refreshed me again. You have brought me to the fear of the grave, and yet You have raised me up again to life. Oh, how have You shown Your power in my weakness? How has Your loving kindness prevailed against my unworthiness? You might for my sins have left me to perish in my extremities, but You have compassed me about with joyful deliverance. You might have made my womb a grave to bury the dead; or in affording life to another, You might have procured my death, but yet You have not only made my womb a well-spring of life, but restored life unto me also, for the cherishing thereof. Marvelous (oh Lord) are Your works; infinite are Your mercies, my soul by present experience knows it well. Oh, my soul praise the Lord, and all that is within me praise His holy Name. My soul praise the Lord, and forget not all his benefits. You have heard my prayers, and

looked upon my sorrow, You have redeemed my life from death, and healed my infirmities, and crowned me with Your everlasting compassions.

O give me, I humbly pray to You, a thankful heart, not only now while the memory and sense of Your favor is fresh before me, but continually even so long as I have any being.

Grant that I may learn by this lively evidence of Your power and mercy, forever hereafter to depend only on You. Quicken me also to all holy duties, that my thankfulness may appear in my pure and Christian carriage.

Make me a kind and careful mother, willing to undergo the pain and trouble of education. Let no niceness or curiosity hinder me from those services, to which both nature and religion have appointed me: let me also be careful when time requires to season the fruit You have given me, with the saving knowledge of You, and Your dear Son, that my desire may manifestly appear to be set for the increase of Your Kingdom. Vouchsafe so to order my affections and to bring them in obedience under You, that if it should be Your pleasure, either now or hereafter to take this infant from me, I may as willingly part with it as You freely gave it me.

And now (oh God) perfect in me that strength which You have begun; make me to grow in care to serve You faithfully, both in the duties of piety, and in other business of my place and calling, that I may be a comfort to my husband, and example to my neighbors, a grace to my profession, and a means of glory to Your Name, through Jesus Christ my Lord and Savior, Amen.

A Prayer for Those Who Are Employed in the Assistance of a Travailing Woman.

Holy Father, who has commanded us to serve one another in love, and has made this the trial of our true love unto You and our neighbor, that we help them in the time of need. Be present we pray

with us, by Your gracious Spirit, to seal up the pardon of our sins, that they hinder us not in this business; and to assist us with such conscience and diligence, that our labor may not be in vain.

We confess (oh Lord) that we are not worthy of any good for our selves, much less that we should smother the good of others: neither that any labor of ours can further Your good without Your special grace enabling us therein, and accepting the same. Accept us therefore we pray to You, in the blood of Your Son, and shed Your love into our hearts by Your Holy Spirit, that all our labor may be done in love. In love to Your Majesty, who enables us to all good, and in love to our Christian sister, especially to her soul. And therefore keep us we pray to You, from all idle savors and superstitious conceits, as available hereunto from all rotten and unsavory speech which may interrupt the work; and teach us to seek help only from Your grace, using all gracious communication both among ourselves, and to the comfort of the distressed, that she may only depend upon Your mighty power, applying all diligence and wisdom, in affording seasonable help for the easing of the pain, or furthering of the birth. Furnish us with skill, and her with strength, patiently to await the appointed time of her deliverance; and knit all our hearts unto You, that we may fear Your Name; observing the passages of Your providence in this, and all other Your great works; and studying to give You praise and glory for the same, in Jesus Christ our only Lord and Savior, Amen.

A Thanksgiving Upon the Blessing of Their Labor in the Deliverance.

Holy Father, who has revealed Yourself in Your Word to be a God that hears prayer, and has now made good this promise unto us, Your unworthy servants, in hearing our prayers in the behalf of this distressed woman. Give us hearts we humbly pray to You, to conceive wisely of this Your great kindness; and open our mouths, we beseech You, that we declare this Your goodness for the comfort of others, that by this lively example, we may believe in Your great Name.

What have You not done herein (oh Lord) even abundantly above what we could think or ask? And what can we repay unto You worthy of so great salvation? We confess ourselves unworthy to ask, much less to obtain for ourselves, and yet behold, You have heard our cries, and relieved this Your desolate servant. It is not enough, that You have given ease and deliverance to the mother, unless also You did give to her babe, that so in it her life might be again received; yes, You have made our cup to run over with joy and gladness; who were almost overwhelmed with sorrow and despair. Yours (oh Lord) be the only glory and praise hereof. Oh, fill our hearts with thankfulness, that our rejoicing may be in truth, and humble us unfeignedly in the consciences of our own unworthiness, that we may give You the only glory of all Your mercies. Let our humility appear in serving each other in love, and let our love be manifest in provoking each other to trust in You alone, for the time to come; let our confidence in this prepare us to this or the like occasion, that so we may find a gracious issue in our greatest extremities. And let our experience of Your good hand herein wean us from the love of the world, wherein we are like continually to meet with what will oppose or ensnare us: and provoke us to long for our dissolution when all tears shall be wiped from our eyes. And let our desire to be with You, make us always ready for You, in all sobriety, modesty, humility, patience, and perseverance, that so we may be found faithful when our Master comes. And that we may be found in peace at His glorious appearance, Oh, grant us daily to deny ourselves, that still we may be found of You in the righteousness of our Savior, may by the power thereof be daily accepted of You by the efficacy of the same, may be more and more conformed to Your holy image, and so may at length be fully satisfied therewith.

And as You have now added one unto the number of mankind, showing Your wisdom and power in the framing of him in the womb, and in bringing him forth into Your light; so in Your time add him also to Your church, and beget him again unto a lively hope, by the immortal seed of Your holy Word, delivering him from the power of

darkness (in which by nature we are all) into the glorious liberty of the sons of God.

And if it shall seem good unto You, to lay any further trial, either of sickness, or death upon this Your servant, or the fruit of her womb: prepare us all to a quiet and patient bearing of Your holy hand, and to a comfortable and contented resting upon Your providence, assuring ourselves, that all things shall turn to the good and benefit of Your chosen. And so into Your holy hands we commend ourselves, with Your servant and her issue, together with hers and our families, and that great family of Your chosen, wheresoever distressed and dispersed, to be kept by Your mighty power through faith unto salvation. Grant us these things (oh God of our salvation) for the merit of Your beloved Son, our Lord and Savior, Amen.

A Prayer for Such as in This World Be Very Rich and Wealthy.

Eternal God, and most merciful Father, from whom all good things do come and proceed, who in Your wisdom distribute Your benefits, and bestow Your blessings manifold-wise, as seems good to Your heavenly will, to some more, to some less, as You (who know all things) see it to be best for everyone. I give You hearty thanks, in that it has pleased You to bestow upon me, a most unworthy sinner, such large blessings of earthly treasures and riches in this life, most humbly beseeching You for Your great mercy's sake, to give me grace to use them to Your glory, and to the help and comfort of those who have need, knowing that You have given me this abundance, to the end that I should be aiding and helpful to others, upon whom it has pleased You to lay the cross of poverty: and that I am but as a steward from You which must render account how I have bestowed them, I beseech You also, good Lord, that while I live and possess plenty of all things from You, I may be careful to do good unto all men, but especially unto those who be of the household of faith, according as Your holy Word has commanded me, laying up thereby a good store of myself, against the day of wrath, and to make me

friends of unrighteous mammon, that when I depart from here, they may receive me into everlasting habitations.

And as these Your good gifts, oh heavenly Father, so I beseech You, that I abuse them not, either by getting, retaining, or otherwise by misspending of them. Let not my heart at any time be affected towards them, nor my mind drowned in the delight of them, but that always I may esteem both them and all things else, as vile dung and filthy dirt in respect of You. And in the midst of my abundance, keep me (oh Lord) that I advance not myself vaingloriously above my brethren, that I be not puffed up, nor high minded, and that I consume not Your treasure upon pride, whoredom, gluttony, drunkenness, or any other wickedness else whatsoever, thereby purchasing Your heavy judgment against me for the same. But grant good Lord, that as You have made me rich and wealthy in worldly substance, so You will make me much richer in all goodness, righteousness, holiness, and innocence of life, thorough Jesus Christ our only mediator and advocate: to whom with You and the Holy Ghost, be praise forever, Amen.

A Prayer for Such as Be Poor and Needy.

Oh eternal and ever-living God, who appointed diverse and sundry states and conditions of men, some rich, some poor, some high, some low, and has notwithstanding commanded everyone to be content with his estate and calling, without repining or grudging against You for the same. I poor wretch and miserable captive, whom it has pleased You to place in the lowest and meanest degree, most entirely beseech Your fatherly goodness, to give me grace to be well contented with the same, to submit my will to Your will, to depend wholly upon Your providence, to cast all my care upon You (who has promised to care for me) to repose all my affiance, trust, and confidence in You, and none else, and to look for all good things from Your merciful hands. And though I be poor and needy (oh Lord) yet I beseech You, let me not despair of Your help, nor yet attempt any unlawful or unjust means to maintain my estate withal, contrary to

Your will. But grant that I, having all things necessary in this life for body and soul, may neither be swallowed up, nor choked with the cares of the world, nor yet remain barren, and destitute of good works, through Jesus Christ our Lord, who lives and reigns with You and the Holy Ghost, world without end, Amen.

A Prayer to Obtain Grace of God, Against the Assaults of the World, the Flesh, and the Devil.

Oh Lord God of eternal glory, and Father of endless mercy, we Your unworthy creatures, are bold in the Name of Your beloved Son, to represent ourselves before You, humbly beseeching You for His sake, that You will vouchsafe to send down Your Holy Spirit into our hearts to guide and govern us in all our godly ways, and to defend us from all manner of temptations of this world, and the assaults thereof.

Lord God of Your unspeakable goodness, grant that Your grace may continue with us always, and that at no time we swerve nor fall from You. Let Your truth evermore be with us, and make us constant in the same, that we never be afraid of anything which lies in the power of man over our bodies, but always confessing, that whomsoever You please to defend, no tyrant shall be able to destroy. Strengthen and increase faith, love, and charity, in the hearts of all people. Make us able to resist the vain pleasures of the world; let not the perilous allurements have any power to conquer and overcome us, nor the subtleties thereof be able to deceive us. Defend us also (oh Lord) from the many perils and temptations, which the devil our adversary practices against us, lest we fall into his snares. Let neither his endeavours, nor the wanton enticements of our own flesh prevail against us. We know (oh Lord) that without Your sufferance, he of himself can take no hold on us, nor be able to diminish the least hair of our head. Give therefore unto us, such grace from You, that we may be willing to strive against the world, the flesh, and the devil, and such strength, as we may be able to break and beat down the force and vehemency of their strong temptations. Grant us Your

heavenly light, whereby we may perfectly see and perceive, those malicious and cruel engines which they lay to entrap us, lest unawares we fall into the fame. Even now (oh Lord) in these perilous days, the devil and his ministers do most busily seek to sift us by all means and ways possible, namely, by pride, envy, malice, covetousness, gluttony, drunkenness, fornication, and all other evil works whereunto he does move us, and by him thrust into our hearts, and whereby (without the assistance of Your grace) he does bring us within his baits and snares laid for our souls. And contrariwise we of ourselves have no ability nor any means to prevail against them, unless You of Your mercy vouchsafe to be gracious unto us, to strengthen us by Your power, and to defend us in all temptations which he works against us, that he may not triumph over us, to our destruction.

We beseech You from the bottom of our hearts, to vouchsafe to be our comfort in all our troubles, to defend us against all temptations, and that it would please You to lead and govern us in all our thoughts, words, and deeds, so shall we dwell in safety.

Oh Lord You know that among all creatures man is most rebellious against You, and his offenses and transgressions against You most manifold and contrariwise, everyone creature in his kind, does most worthily show Your power, might, and praise; and by them is Your omnipotence declared. But we in our lives do show ourselves most unkind and unnatural children towards You, daily offending Your divine Majesty, and every minute transgressing against Your Laws and commandments, nothing regarding Your judgments, which might in a moment destroy us. But You (oh Lord) in Your mercy do vouchsafe notwithstanding to spare us, admonishing us to repentance and newness of life, that through our faithful conversion we may be saved. Raise us up therefore, good Lord, from our drowsy sluggishness and careless security. Suffer us not any longer to wallow and tumble ourselves in our grievous iniquities. Let not sin have so much power over us, or increase in us. Destroy and overthrow Satan and his wily policies. Root out of our hearts, all works of the world,

wicked motions of the flesh, and pernicious practices of the devil, that we may no longer offend Your goodness. And plant in us such good thoughts, good motions, and good endeavours, that we may diligently serve You in all things according to Your will, and embrace with willingness Your holy word, to the comfort of our souls, and setting forth of Your glory.

Open Your bountiful hands, oh Lord, and bless us with all good gifts; give us obedient hearts and willing minds, to search and seek out the truth of Your holy Word: strengthen us with constancy in the same, that in all things we may lead our lives accordingly, not as professors alone, but as faithful performers of the same, to the utter diligence of our power. Confirme and establish us in all good works, that we may as true Christians, sow such seeds of Your known truth, that others from whom the brightness of Your gospel has been concealed and kept unknown, may by our good example, take such happy fruits thereof, that they may know You, and be brought home to Your fold as lost sheep. Be (oh Lord) our Shepherd, and let us be then sheep of Your fold, and remain in Your protection, both now and always to the end. Increase the number of the faithful: diligent, and careful ministers, preachers, and distributors of Your holy Word and sacraments, and give unto them a single heart towards You. Let them not be such as do only preach and teach Your Word with their lips and tongues, and have their hearts far from You, but that they inwardly with all their soul, in perfect faith cleave unto You and Your truth, and accordingly show the same in their life and conversation. Drive also out of Your church, all buyers and sellers, and such as like ravening wolves seek to live by the spoil of Your sheep. Cast out (oh Lord) we pray to You, such idle pastors as are crept into Your church, who more respecting gain then grace, employ their study for promotion, and leave the flock unfed which is under their charge. Lord of Your unspeakable Mercy, deliver us from such careless keepers, and blind guides, lest we also being made blind by their negligence, may be kept blind in ignorance, and so with them fall into the dangerous pit of Your deep and heavy displeasure.

Rehearse and pardon us all our offenses, teach us to serve You as we ought, make strong our faith and hope in You; endue us with Your heavenly light, that we may perfectly see our foul and manifold enormities, and examining our own consciences, and discerning our imperfections, we may learn to amend our lives.

Make us willing followers of You, and diligent lovers of Your Law. Make us penitent for our sins past, and continue in us Your fear. Let us not fall into any manner of temptations, but by Your mighty power deliver us from all evil. To You alone (oh Lord) belongs mercy and forgiveness, and You only are our loving Savior. Purge us and make us clean, that we may be found chosen vessels, fit to serve You in this life, and after to obtain perfect salvation at Your merciful hands, and enjoy everlasting rest in Your celestial habitation, prepared for Your faithful and elect people, and with Your holy and blessed Angels may sing praise unto Your holy Name forever. These blessings (oh Father) we beseech You to bestow upon us for Jesus Christ's sake, in whose Name we pray unto You as He himself has taught us, Our Father, etc.

A Thanksgiving After Blessings Obtained, to Acknowledge Them as from God.

Blessed Lord, I feel in myself how mercifully You have dealt with me, grievously I was troubled, and now by Your goodness partly released how dangerously I was assaulted, and now by Your mercy partly delivered; this relief (although I must needs confess by infallible arguments to be Your only work in me, yet such is the pride of my rebellious flesh, that it will not suffer me to ascribe fully) the same to proceed of You, and Your only goodness but seeks out other feigned causes, according to the vain devises of my mind, therefore I beseech You, most gracious Father, that You will so frame my heart, that I may with my whole heart and mind, and with all the powers of my soul, acknowledge as my comfort and aid to be Your only work, wrought in me by Your Holy Spirit, and that I may be thankful for the same all the days of my life (oh Lord) You have sworn by Your

holiness, that You will not give Your honor to any other. Seeing then, dear Father, that You have sent me this strength, let me be persuaded fully in my heart (dear Father) that it comes from You, that to You I may render due honor, praise, and thanksgiving for the same, and the rest of my life, that I may be assured in heart of Your merciful defense, in my extreme dangers, as You have many times wonderfully delivered me, and You will according to Your promise so continue Your merciful aid, whereby Your Name in me may be glorified, my soul in mercy preserved, and Your whole church edified, now and forever, Amen.

A Prayer for Patience in Tribulation, and that God May Be Glorified Thereby.

Gracious and merciful Father, who has from time to time, in all ages exercised even Your most dear children with grievous afflictions, and sharp corrections, to draw their minds from too much love of earthly pleasures, to delight in heavenly joys, and spiritual comforts of the soul: grant I beseech You, that I even from my heart, may acknowledge this affliction, which does now grievously pierce my soul, to be Your fatherly correction, and scourge of Your mere mercy and love, laid upon me, to put me in mind of my duty towards You, lest else, with too much quietness, I should have been drawn through the flattering pleasures of this vain world: from the remembrance and delight of my spiritual joy in heavenly things, to have had my sinful delight in this vain world and so should have run headlong to everlasting damnation with the wicked world. But that You (oh Father) have called me back by this Your fatherly rod, whereby You mind to let me see, that of myself I have no strength unto goodness, but that it was You, who by Your abundant mercy, had before time replenished my heart with joy, that I took great pleasure and comfort in reading and hearing Your holy Word, and receiving other benefits: which spiritual comfort and quietness of mind, because I did not fully acknowledge to be Your good gift in me, You have now taken from me (for a time) that I may effectually perceive and learn by the lack of it, that it was Your work in me; and when You restore the

same again, I may more abundantly glorify You in Your manifold mercies. But while it shall be Your good will and pleasure, (oh Lord) to exercise me with this Your loving correction: give me grace that I may patiently abide, whatsoever it shall please You to lay upon me for my amendment, strengthen me (oh Lord) that I do not faint under the burden of affliction: but being upheld by the strength of Your Holy Spirit in me, I may never cease calling upon Your Name, with full persuasion that You will at Your time appointed, send me full assurance, to my singular comfort, and Your eternal glory. And when it shall please You (oh Lord) fully to deliver me, I beseech You so work in my heart, that I may acknowledge the same to come from You, and to be Your only work, that I may be thankful for Your so great mercies in all the days of my life, and I never forget Your loving and fatherly dealings towards me, but so to the end of my life I may live in Your fear and love, that Your holy Name in my life may be glorified, and after death, I may be received to that full joy, which You have prepared for Your elect children, through our only Lord and Savior Jesus Christ, Amen.

A Prayer for Mortification and Holiness.

Blessed Lord God, and most merciful Father, I do acknowledge unto You, that I am unworthy to appear before Your high Majesty, to offer up unto You a sacrifice of prayer; being full of sin and corruption, naturally glad of evil, and unprofitable to good. Yes, being so miserable, yet I see not my misery, I feel it not, I bewail it not as I ought to do, but multiply my iniquities, provoking Your just judgment against me. My zeal is cold, my love feeble, my exercises of religion faint and few, and I take no way but that which leads from evil to worse, and finally, would lead me from sin, to the reward of sin. All this is true, dear Father, yet my heart is not moved with fear; all this is true, yet I do not sorrow for it, but walk with joy, where I must (if I continue) reap affliction: therefore be merciful unto me, and bless me. Be merciful unto me, and in Christ Jesus, wash away all my iniquities; be merciful unto me, and create in me a new heart, and prepare it to prayer, and to Your holy service; for You alone (oh

Lord) are my hope, and the mighty God of my salvation. You have given me a desire to serve You; oh, teach me that I may do it, and the good work which You have begun, make it perfect in me, that I may no more love wickedness and follow vanity, but that my good desires in You may be increased, and all of them accomplished; so shall I praise You and magnify You forever. For there is no honor but Your honor, no glory but Your glory. Oh Lord, it is vain to trust in princes, but truly to trust in the Lord brings plentiful salvation. From age to age it has appeared, that You (oh Lord God) are merciful, and that in Your courts there is nothing but truth and holiness. This world is full of vanity, full of pride, full of rebellion, and the flesh also. The world has many baits of destruction, and the flesh does delight in them. They are sworn together to betray us to Satan; yes, we betray ourselves, therefore (dear Father) by the cross of Christ, mortify in us the deeds of the flesh and crucify in us the deeds of the flesh, and crucify both us to the world, and the world to us, that our souls may live. In our general calling make us obedient to serve You in holiness and in righteousness all the days of our lives. In our particular callings, also make us faithful, that we may neither put away a good conscience, nor make shipwreck of faith. I believe, oh Lord, help my unbelief. In the day of peace and prosperity make us sober; in the day of trouble and adversity, make us look up, and cheerfully to wait and trust in You for our deliverance, that our enemies mouths may be stopped by our godly conversation, and their hearts pricked with zeal to turn unto You. Neither do I pray (oh Lord) for myself alone, but for the whole body into the which I am grafted by Christ Jesus: that is, for Your church (oh God) for Your inheritance, that You would increase it from one end of the world to another, that all nations may worship before Your footstool. Especially (oh Lord) I pray for those who profess Your gospel, as for this our nation, that You would be merciful unto it, turning our hearts to Yourself; for our gracious sovereign the king, and for all our council, that You would pour Your graces upon them, to discharge of their duty and our peace: for all the holy teachers in the church, that You would bless them and their labors: for the peace and full beauty of this church, for the peace and wealth of the commonwealth. We pray to You also

for to bless all the means to bring this to pass. Also we pray to You for our parents, for all others to whom we owe special love or service; but principally, we beseech You to show Your compassion upon all that are in persecution for Your gospel. Oh Lord, increase and renew their strength, give them victory, and turn their adversaries hearts, if they pertain to Your holy election, otherwise (oh Lord) bring upon them the confusion that they would bring upon others, and into the pit that they have dug, let them fall and never rise up again. Oh Lord, hear us in these suites; pardon our dull spirits in prayer, and give us these and all other graces needful for us, and the church, to Your glory, for our Lord Jesus Christ, in whose Name we pray as he has taught us, saying: Our Father, etc.

A Prayer for the Feeling of the Sin of Hypocrisy, That We May Direct Our Lives According to the Prescript Rule of the Word.

Righteous Lord God and heavenly Father, who are a just judge to punish all those who do continue to offend You: as You are a Father most pitiful, to receive to mercy all those which give over themselves to please You, show me Your grace and favor, so that I may be truly touched with inward displeasure of my sins, and that in the place of flattering myself, to sleep in sin, I may be so cast down in heart, that the rather I may truly with mouth confess, most humbly to give You the honor, glory, and praise, due unto Your holy Name; and that as You of Your great mercy, do instruct thereunto by Your holy Word, so (for Your mercy's sake) make that the same may so lighten and clear our conscience, that in due examination of our life, we may truly learn to be angry and displeased with all our former and corruptible living.

Oh, that it may please You to draw near unto us, in addressing and guiding our footsteps, in the true and perfect way of obedience to Your holy Laws and commandments. Send Your holy angel to pitch his tents round about us, that Satan, and his infernal army never prevail against us, but that always with strong faith, we may through Jesus Christ withstand all his crafty engines and snares, knowing

undoubtedly, that You never forsake those who put their trust in You. Oh, let us not be led by the infirmity of our outward flesh, but strengthen us by the virtue of Your Holy Spirit. Suffer us not to lie under Your heavy wrath, and vengeance through hypocrisy, but rather touch us so inwardly that we may without ceasing sigh and groan unto You by true and unfeigned repentance. And although we be not always so well disposed to ask and pray as we ought to do, yet (good Lord, for Your glorious Name's sake) stretch out Your mighty hand, that by the gracious working of Your Holy Spirit, our minds and hearts, may be drawn from all earthly and corruptible things, so that our prayers unto You, may proceed of an inward, earnest, vehement affection, so that we never presume to come before the throne of Your majesty with a double heart, knowing, that whosoever asks and prays for anything of You, not asking in faith, cannot obtain.

Increase therefore (sweet Lord) our faith that we presently may lively feel the benefit of remission and pardon all our sins through the merits and death of Christ Jesus our Savior; and so work in us forever hereafter to live in Your fear, and to stand in awe of Your displeasure, that You may continue our merciful Father, world without end, Amen.

Oh Shepherd of sheep, seek out me, Your wandering sheep. And being found, lay me upon Your blessed shoulders, and bring me home to the very fold of Your flock, heal my sick soul; feed my hungry soul, yes, almost dying through hunger. Watch over the same (oh sweet Lord) lest the ravening wolf does invade my soul, and so slay it to utter destruction. Wherefore, oh most dear God) be merciful to me a wretched sinner, and grant pardon to him who repents. Give not forth the voice of Your sentence according to my demerits, but like as Your mercy before has done in the beginning of my life, so let it conclude the end thereof, to remain with You, world without end, Amen, dear God, Amen.

Forasmuch as in this life, holy Scriptures do promise trouble, penuries, oppressions, increase of grief, and abundance of temptations, vouchsafe (oh most loving Lord God) to prepare my heart to all possible patience, lest I do faint in Your foot-path; compel (my sweet Lord) this stubborn and rebellious flesh of mine, to be subject to Your Holy Spirit, beyond all expectation, so that I may possess my soul in patience, and keep the same continually in Your everlasting service, to the which purpose You of Your infinite goodness and mercy have created the same. Wherefore, (oh Lord God) show Your almighty power unto me most wretched sinner, that so long as I fight in this wretched life, I may obtain victory against my enemies, (You being my defense) for there is none other who fights for me, but only You, oh God. Now I say, repress the violence of my enemies, and vouchsafe with great effect to bring into bondage my miserable flesh, that tormenta my soul. So that obtaining victory, I may give praise to You, my only deliverer, in perpetual eternity. Amen.

A Prayer Against the Secret Venom and Great Danger of Prosperity.

Oh Lord, prepare my heart to wisdom, prepare it to prayer, and teach my soul to feel all the dangers wherewith it is beset on every side; and grant, good Father, that I may not pray in words, or in sound of speech, but in spirit and faith. I acknowledge to You, oh Lord, Your great mercies toward me at this time; for beside the unspeakable graces of my redemption, and of my holy calling in the gospel, (which are evermore good) You have given me a large measure of earthly blessings; my table is richly and daintily furnished, my cup overflows, my enemies are chased away, and I feel no want, no affliction, no sorrow. My prosperity leads me, as by the hand, from one delight to another, and from one pleasure to another. In the morning, peace is at my right hand, and at night quietness at my left. Oh Lord are not these Your blessings? Have not You opened Your merciful hand, and filled me with all these comforts? True it is, oh Lord, that they came all from You, and for them I am indebted unto You, and give You hearty thanks. But alas, oh Lord, I find by experience that prosperity

(such is our infirmity) carries us too, too far away, it feeds us from day today, and from time to time, with new delights, it engenders also secretly such peace and confidence in these things, which are but as a reed to lean upon, that we are carried away, we forget not You only, but ourselves also. But the day of adversity, the day of sickness, the day of trouble, that lays open our weakness, it causes much care to be released, it provokes many prayers for relief. Oh, it is a happy day, a day of returning to the Lord, a day of repentance, as in sackcloth and ashes. Oh, how may my soul praise the day of affliction, wherein I called upon the Name of the Lord, and He heard me, and I found that His rod comforted me. Nevertheless, oh good Lord, consider and help to days of health, take away the fruit of many days of sickness: we are as men seasick, that coming on the shore, presently return to joy and mirth, and forget both dangers on the sea; and dangers on the land. So came it to pass from age to age in Your people of Israel, being tied fast in misery and iron, they called upon You and received mercy; being delivered, they soon turned back like a bow, and became drunken with prosperity. Then Your face was against them, Your anger was kindled, and they cast into affliction again; but in their miseries they renewed their prayers and You did renew Your grace; but new prosperity brought new rebellion, and new rebellion new punishments, and new punishments new conversation. The house of mirth was to them, and is to all, a bait to wantonness, but in the house of sorrow, a provocation of humility and prayer. Prosperity is as a cup of wine mingled with poison, as a bed of security, and a way to destruction. Therefore, oh Lord with the fullness of earthly things, give me also the fullness of spiritual things, that I forget You not in vanity of life, or in the false delights of sinful flesh. Oh, keep my heart that it be not made drunken with prosperity, but grant me in soberness to use Your blessings to Your glory, and to the relief of my brethren: and when I rejoice, not to rejoice in these base things (for that rejoicing is evil) but to rejoice in You, turning my mirth from wanton dances, from vain songs, from other carnal delights, to exercises of religion, to helps of knowledge, and singing of Psalms, with melody to You in my heart.

Finally, oh Lord, seeing that in this earthly prosperity there is so great abuse and so present danger for want of grace to abuse them, oh Lord teach me the true use of them, that I may not set my heart thereon, but in You, giving You thanks for them and laboring with all diligence through Your grace in Jesus Christ, that they be not through my wickedness turned into curses. As Solomon teaches wisdom to take heed of an harlot, so teach me to take heed of vain pleasures, in worldly matters, that I be not bewitched with prosperity, and forget You, bathing myself in pleasures, and never setting You before my eyes. Oh merciful Father for Your dearly beloved Son Jesus Christ, work this in me, that I may be rich in good works, that I may have, as not having: that I may use the world, as not abusing it, but using it to Your glory and praise, through Jesus Christ our Lord and only Savior, to whom with You and the Holy Ghost, three persons, and one God, be all praise, honor, and glory both now and forever, Amen.

A Prayer Against Whoredom and Uncleanness.

Oh God, who by Your holy Word have commanded, that for the avoiding of the filthy sin of fornication, every man should have his lawful wife, and every woman enjoy her lawful husband, threatening death and damnation to all such as seek to live contrary to Your commandment herein, I humbly beseech You for Christ's sake, that You will mortify and kill in me all carnal concupiscence, filthy motions, and fleshly desires, by the operation of Your Holy Spirit in me, that I never defile either my body or soul in this loathsome and stinking sin of whoredom, adultery, fornication, incest, or other uncleanness of body whatsoever, but living purely and unpolluted therewith all the days of my life, I may practice to please You in all my proceedings. I know (oh Lord) that flesh and blood, (the filthy unclean works of flesh and blood) cannot enter into Your habitation, nor yet possess any portion in Your everlasting Kingdom of glory. And therefore whensoever the devil, his wicked members, the world, or the flesh shall tempt and provoke me to preparation hereto, give me power and strength to withstand their assaults, and put into my

mind to consider that Your eyes do behold me, and Your holy angels look upon me also; that the horrible company of devils compass me about, ready to register my filthy fact in a book of memorials against the great day of the Lord. And so by Your gracious assistance, and these good considerations, I may be partly terrified, and partly ashamed forever to commit the same; knowing that You who spared not the former world, but destroyed Sodom and Gomorrah with fire and brimstone from heaven, the whole world with water, the city of the Shechemites with the edge of the sword, and the children of Israel at sundry times, slaying infinite millions of them for this horrible vice, will not spare me a most wicked and abominable sinner, if I commit the like offense. Wherefore (blessed Father) suffer me not Your dear child in Jesus Christ, bought with Your most precious blood, to be once spotted, stained, or blemished, either in body or mind, with this filthy stinking sin of whoredom and fornication, that I appearing clean in Your sight, may after this life ended live with You, Your Son Jesus Christ, and the Holy Ghost: one true and ever living God, world without end, Amen.

A Prayer Against Covetousness and Ambition.

Almighty God, and most merciful Father, who has commanded every man to labor and travail in his vocation and calling, thereby to relieve his necessities, and to maintain his estate, and has promised thereto Your blessing. Bless I beseech You, all my actions and labors which I shall at any time take in hand in Your Name, and thereby I receiving sufficient sustentation and maintenance for my estate and calling, may be free from the insatiable desires of covetousness, ambition, avarice, and all desire of unlawful gain; knowing that those who desire to be rich, fall into diverse temptations and snares of the devil. From which contagious infection, I beseech You, so much more warily to keep me, by how much more I find the same forbidden in Your holy Word. The holy apostle calls it idolatry, worshipping of idols, and the root of all evil, excluding them out of the Kingdom of heaven that be infected therewith. And Your dear Son Jesus Christ tells us, that it shall be easier for the camel to go through the eye of a

needle, than for a rich man (that is, a covetous rich man, whose affiance is in his riches) to enter into the Kingdom of heaven. Wherefore (good Father) keep me far from this filthy vice of covetousness and ambition, and grant that I having food for my body, and clothes for my back, with all other necessaries incident to this life, may be well contented therewith, not coveting or desiring anymore; and all the days of my life in true simplicity of heart, may give You praise for the same. Finally, grant that I seeking the Kingdom of heaven and the righteousness thereof, as You have commanded us in Your holy Word, may receive the reward of Your promise, that is, all things necessary for this life, and in the life to come everlasting glory, through Jesus Christ our Lord and Savior, Amen.

A Prayer Against Usual and Common Swearing.

Eternal God and loving Father, in Your holy Word, the word of truth, You say that the man who to swears much is accursed, and the plague shall never depart from his house; and in Your holy gospel have said, that we shall render account at the day of judgment for every idle word that we shall speak. Oh, how much more shall we give accounts of every profane, blasphemous and bloody oath that we swear? And therefore to the end we might avoid Your vengeance against that day, You have commanded us not to swear at all, but that our communication be yes, yes; no, no; for whatsoever is more than that, comes of evil. Wherefore I beseech You (good Lord) in the bowels of mercy, so to dispose and order my tongue and mouth (the use whereof You have given me above other creatures to glorify You withal) that thereby I abuse nor blaspheme not Your holy Name. For true it is (oh Lord) that swearers and blasphemers of Your holy Name, as much as lies in them, do crucify Your Son afresh, and are as guilty of His blood as Judas was that betrayed Him, or the cursed Jews that slew Him.

And seeing that to swear by You, whose blessed Name is never to be thought of, nor yet once called into question, but with great

reverence, fear, and dread, is most horrible blasphemy, and to swear by any creature else, is most detestable idolatry, keep me I beseech You from all manner of unlawful swearing, and from all wicked bloody oaths, that both my heart, tongue, and mouth, and all parts else both of body and soul, may be instruments of praise to set forth Your glory, all the days of my life, through Jesus Christ our Lord and Savior, Amen.

A Prayer Against Pride.

Holy Lord, You have in Your blessed gospel commanded us by all means possible, to eschew the filthy vice of pride (which is a certain rebellion of the heart against You) and above all things to embrace and ever hold fast the anchor of humility. A perfect pattern whereof we may learn in You (oh blessed Savior) who was humble, lowly, courteous, gentle, merciful, pitiful, full of compassion, and all goodness, not disdainng the vilest person, or most loathsome lazer that ever lived, if he faithfully believed in Your. You humbled Yourself, that we might be exalted. You became poor, to make us rich. You came down to the earth to live in humility, that we might be exalted to live in felicity.

You were poor in estate, mean in attire, and base in all things before the world, in respect of Your humanity; but before Your heavenly Father, in respect of Your deity, most magnificent and glorious. And therefore not without cause, You bid us learn of You, saying, Learn of me, for I am humble and lowly, and your souls shall live. You overthrow the proud in their own imagination, and give grace to the humble, yes You so much abhor pride, that You judge them to eternal damnation that offend therein.

If we would consider with ourselves our own misery, we should have no cause to rise up into pride. For in respect of our bodies, are we anything else then vile dung and ashes? And in respect of our souls, till they be regenerate by the Spirit of God, are they not bond-slaves to Satan, receptacles to fiends, and subject to everlasting damnation?

What have we now that we have not received? Or whereof may we be proud? Wherefore (oh my God) I beseech You who are the true mirror of all humility, give me the spirit of meekness, humbleness, and lowliness of heart, and keep me from all filthy pride and arrogance of body or mind, that I never lift up myself into pride against You, or think of myself above that which I am of myself, but that I, casting down myself, and distrusting my own worthiness, may be by You advanced to eternal glory. Grant that those things which You gave me for necessities sake only (as You did my apparel to hide my shame withal) may never be abused of me as instruments of wickedness. And those things which You gave me to praise and glorify You withal, as You did my heart, my tongue, and mouth, I never abuse to Your dishonor. And as it may please You to endue me with this true humility of mind towards You, so I beseech You to give me the true humility of body and mind towards my brethren also, that I be not puffed up, nor advance myself above them, disdainng or contemning them, though otherwise never so mean or contemptible before the world.

And whensoever the enemy assaults me to stir me up to pride, I beseech You, whose power is incomprehensible, to strengthen me to withstand his temptations, and set before the eyes of my mind, the examples of Your judgment inflicted upon the children of pride in all ages, as namely, how You threw down Lucifer a bright angel in heaven into hell fire, how You condemned Adam and all his posterity. How You destroyed Nimrod that huge giant, Goliath that fierce monster, Nebuchadnezzar that ambitious and bloody tyrant, Herod that arrogant miscreant, and many others, who through the sin of pride rebelled against You, and may by these examples be terrified from committing that great and heinous sin against You: that I humbling myself in this world, after the consummation of this life, may be exalted in the Kingdom of heaven, there to reign with You forever and ever, Amen.

A Prayer Against Gluttony and Drunkenness.

Blessed Lord, as You have created man after Your own similitude and likeness, and have given him a perfect body like unto Your Son Jesus Christ; so You have ordained and provided for him ordinary means, as meat, drink, flesh, fish, herbs, oils, wines, and what not, to keep and sustain the same; and has commanded these Your creatures to be moderately taken, to the sustentation of the body, with praise and thanksgiving to You, accursing them to hell, who by abusing, not lawfully using these Your blessings, make them instruments of sin, and so consequently of damnation to themselves. Give me grace I beseech You that I may never abuse Your gifts through gluttony, drunkenness, riot, or excess, but that I living in all godly temperance and sobriety, may be thankful unto You for them, and also use them for my necessity. Knowing that our meats without Your blessing, cannot nourish the body, but destroy it rather, as experience daily teaches. Make me (oh Lord) to loath and detest this horrible vice so much the more in respect of the filthynes of the same, for besides that, it transforms man into the image of a beast, or rather makes him worse than a beast (for they neither eat nor drink, without measure) it also blinds his eyes of reason, that he sees not the wickedness that he commits. And therefore Lot, being drunk, perceived not his incestuous fact committed with his two daughters. The Israelites swelling in gluttony and drunkenness, perceived not their grievous sin of idolatry which they fell into. The rich glutton, drunken with the abundance of all things, perceived not his contempt of the poor, nor yet their great want; and therefore You in Your great wrath took him away from the face of the earth. By these and the like examples of Your judgments (grant, oh heavenly Father) that I being admonished, may be careful and studious, never to be culpable in this filthy vice, lest in Your wrath You deprive me of the use of Your creatures in this life, and in the world to come, give me my portion with the wicked in the lake that burns with fire and brimstone, that never shall be quenched.

This is the reward You threaten in Your holy Word, to all drunkards, gluttons, and riotous persons, saying by the mouth of the apostle; neither whoremongers, adulterers, gluttons, drunkards, nor such

like, shall ever enter into the Kingdom of heaven. Wherefore most dear Father, I beseech You to deliver me in mercy, that I never be stained therewith, but may always use Your gifts to Your glory, the relief of my own necessities, and the help and comfort of others that do want the same. And grant, that I seeking after not only this corporal food which perishes, but also that sweet ambrosia and heavenly nectar, the Word of life, which never decays, may after the end of this life, have the full fruition thereof, to my eternal comfort; and forever laude and praise Your blessed Name, through Jesus Christ our Savior and Redeemer, Amen.

A Prayer Against Idleness and Sloth.

Most holy Father, after You had created man, You placed him in paradise, commanding him for the avoiding of idleness, to dress and manure the same. And afterward being cast out of paradise for the sin of transgression, and sent into the world, You enjoined him in the sweat of his face to eat his bread, to the end he should not at any hand be idle, and so minister occasion to the enemy to invade him; for man being idle and inclined to sloth, the devil he besieged us with a thousand of temptations, our flesh lusts to evil, and our minds are inflamed to all kind of wickedness. Wherefore most merciful Father, I most heartily beseech You, that during the short course of my life in this world, I may be always godly occupied, and virtuously exercised in the affairs of this life, and in all manner of good works before You, that my enemies the devil, the world, nor the flesh, prevail not against me. And considering that I must render account of all my actions whatsoever, and of every minute of an hour, or iota of time lent me in this life, I beseech You, give me grace to spend my time in such godly actions, as may please You, and not in idleness, sloth, or in any wanton, lewd, lascivious, or wicked exercise, that being found faithful and vigilant in my calling, when the day of tribulation comes, when every man shall be rewarded according to his deeds, I may obtain everlasting life. And as it may please You to keep my body from idleness and sloth, so vouchsafe I beseech You, to exercise my soul in godly contemplations and virtuous meditations of You, and of

Your holy and blessed Word, together with the heavenly joys and beatitudes prepared for all those who unfeignedly long for Your coming. In the practicing whereof, make me to love nothing but You, to honor and obey You, to fear, dread, and reverence You, and to desire and covet nothing but You, that I, dwelling with You in mind only during this life, may after the dissolution of this earthly tabernacle, dwell with You both in body and soul, world without end, through Jesus Christ our Lord and only Savior, to whom with You, and Your Holy Spirit, be all praise and glory, now and for evermore, Amen.

A Prayer Against Infidelity and Despair, Necessary for a Troubled and Wounded Spirit.

Glorious Lord God, and our most tender Father in Jesus Christ, in whom You have elected us before all worlds to life and glory, and in Your due time have called us to a lively hope of eternal happiness, that we might walk before You in holiness and righteousness; and in Your infinite wisdom have so disposed of us in this estate of holiness, that You may have the glory of Your free grace; and therefore as You have discharged us freely of the guilt of our sin by the blood of Your Son, and accepted us perfectly righteous in His obedience, so also You have left corruption in us, to be daily mastered and subdued, that so being thereby daily conscious of our own unworthiness and insufficiency; and subject in regard thereof to much distraction and infidelity, we might learn still to live by faith in the Son of God, denying our own righteousness, that still we may be found in Him, to the glorious praise of His free grace, and so may be kept by His mighty power through faith unto salvation.

Look graciously upon me (Your unworthy servant) who do here unfeignedly acknowledge before You, that Your foundation stands sure, You know who are Yours; yet my faith is so weak, that I oftentimes am to seek whether I am Yours or no. For such is my ignorance of what I should know, that I sometimes grope at the light in the noon day, neither knowing the worth of my holy calling, nor

being able to use the means which may truly inform me therein, but sometimes overvalue my estate, as if it were better with me than it is, and sometimes abase myself to be worse than indeed I am, or should be. And my corruption sometimes breaking out into gross rebellion, does so hinder and obscure my spiritual eye of faith, that I can neither truly discern whereto I am come, neither can see afar to what I should attain; yes, many times it fares so ill with me, that for want of speedy endeavor to recover myself by repentance, I do not only plunge myself deeper into the snare of sin, by not applying the true remedy aright, or stumbling upon vain helps; but hereby many times am cast into such straights that I not only question all former truth of Your grace, as if I were no better than an hypocrite, and had built on the sands, but also am ready to give over all hope of attaining the same: as if either it did not belong unto me, or else it were too late to pursue and apprehend the same, as if You had forgotten to be merciful, because I feel myself so miserable; as if Your compassion were clean gone, because my rebellion seems so desperate. Hence it is (oh my God) that I turn all Your comforts to be corrosives unto me, and esteem all Your threatenings no better than flashes of hell and entrances to eternal vengeance. Thus am I become (oh Lord) as one forlorn and out of mind, free among the dead, no better in my own account than a mere abject and castaway, whose hope is not only perished from the earth, but without hope or help from You my God. And all this is justly come upon me by reason of my own foolishness, who have neglected my watch, and so have fallen from You, and have been careless of the means to restore me speedily again, whereby my wounds have festered, and seem to be incurable, and so my anguish is greater than I can express; my sins are become a burden that I am not able to bear, my heart within wastes with continual sorrow, and I daily receive a sentence of death. And yet though all this be come upon me, yet Your foundation stands sure, You know who are Yours; though You have chastised me sore for my folly, yet You have not given me over unto death, and therefore yet there is hope; though I have received a sentence of death; yet it is that I might die to my own confidence, and trust in You the living God, who raises up from the dead. The more I feel my sins a burden which I am not able to bear,

the more do You invite me to come unto You, that I may be raised: and therefore I must find myself, daily lost in myself, that I may be found of You in Christ, not having my own righteousness. Though Your Law does thunder nothing but vengeance against me, yet You command me still to believe in Your Name, and therefore though You kill me, yet I will trust in You For You (oh my God) will be found in the issues of death: You loved me even when I was Your enemy, and therefore cannot reject me now I seek You in truth. You have embraced me with everlasting compassions, and therefore cannot, neither will forsake me in my great extremity; and You have many times heretofore delivered me from the lion and the bear, from many desperate snares You have many times rescued me, and will You not deliver me from every evil work, and preserve me constantly unto Your glorious appearance? Yes, certainly (blessed Lord) I believe, help my unbelief. I believe, that You are able to do wonderfully above what I can think or desire, and therefore that You will not deny me what I ask in Your Name. I believe that You can bring light out of darkness, and therefore You will turn my darkness into light. I believe that all things shall work together to the best, to those who are called according to Your purpose, and therefore that You will turn this my greatest abasement, to my greatest comfort.

Only I humbly pray to You, give me patience to wait upon You until You come and comfort me; submit me to Your wise physic, whereby You may heal me, that so being healed, I may be fit for comfort. Oh, heal me therefore I humbly pray to You, by the blood of Your Son, wash me thoroughly from all my sins, and cleanse me from all my iniquities. Create in me (oh Lord) a clean heart, that I may appear all fair before You, and renew a right spirit within me, that I may worship You in spirit and truth. Restore to me the joy of Your salvation, that I may be persuaded of Your love unto me, and stablish me with Your free Spirit, that I may unfeignedly love You again and never depart from Your holy covenant. Grant me to renew my covenant daily with You, that You may be forever with me, to keep me in Your fear; and keep me daily lowly in my own eyes, that still I may be accepted of You in Your beloved. Give me trust in You, by

distrusting my own deceitful heart, especially in time of temptation; and teach me to rely on Your mighty power by faith, even when powers and principalities do most oppose me. Oh, strengthen me with the strong cries of Your blessed Spirit, that I may be fervent in prayer, to wrestle with Your Majesty, that so You may hasten Your work to comfort me, And though I find not that comfort I have had, or desire, yet let this comfort me: that I have done Your will, and let it humble me still, that I am not fit for the comfort I do desire, that so with patience I may wait for the same, comforting myself, that seeing this is the time of my warfare, and not of my crowning, therefore if I wait for what I am not fit for, yet there is enough before me to satisfy me abundantly; and therefore grant me still to forget what is behind, and to hasten to what is before, to wait for the coming of my Lord and Savior, and so prepare myself daily to His glorious appearance. And even so, come Lord Jesus come quickly, Amen.

FINIS.

Henry Greenwood, d.1634

The Prisoners Prayers

A Prayer Against Sin and Satan in General.

Most blessed and glorious Lord God, I beseech You of Your infinite mercies, be pitifully merciful unto me, poor, miserable and most corrupted sinner. Oh Lord, cast out sin and Satan; let a greater than Satan enter (even Your holy and good Spirit) and bind that enemy of Your glory, my salvation, that he may prevail no longer against me.

Thus You did deal (oh my gracious God) most mercifully with Mary Magdalene, casting seven devils out of her. Good Father, I confess that seventy times seven do grieve my poor and pensive soul, for so many foul lusts, so many unclean devils. Lord, in Your might and mercy, give me to prevail against them. What will sin afford me, but shame in this world and confusion in the world to come?

Lord, therefore strengthen me against these corruptions and chiefest enemies of my soul; let me be as willing evermore to put a toad into my mouth, as to suffer a sin to rest and reign in my soul. Oh, that my ways were made so direct, that I might never sin more. Lord, hear my mournful prayers, and let these my cries come up unto You, for Jesus Christ's sake, Your Son, my Savior.

Amen.

A Prayer Against the Worlds Illusions.

Most gracious and blessed heavenly Father, forasmuch as You have taught me, that I must use the world as not abusing it; and seeing also I find myself by nature too, too prone and ready to set my delight on things below and to give more affection to things seen than things unseen, oh Lord (who are the only sanctifier of Your

elect) save me from immoderate love, and excessive delight of the same. Grant that no worldly honor, pleasure, profit, may deceive me, but I beseech You that Your lower blessings may be received of me with a lower love, and Your heavenly graces, Your eternal glories, with the greatest glory, and chiefest delight of my soul. Lord for Your Christ's sake hear me herein. Amen,

Amen.

A Prayer Against Pride.

Most dear and gracious God, I most humbly entreat You so to assist me with Your grace, that I may evermore take heed of that first and worst sin, the sin of the devil, namely pride. Oh Lord grant I may never be puffed up in mind, nor have a scornful eye; for pride will have a fearful fall, and high-mindedness always goes before destruction.

Nebuchadnezzar paid dearly for his vain and foolish vaunting, and that proud and boasting Pharisee went home condemned for his sin. Oh Lord, then give me power and strength against this wicked lust, this base and senseless sin. Let not (oh God of all goodness) this evil appear in me, by my apparel, speech, look, gait, or any other unseemly behavior; for You (oh God) resist the proud, and give Your grace only to the humble. Humble me then (I pray to You) that I may in due time be everlastingly exalted of You in the Lord Jesus.

Amen.

A Prayer Against Envy.

Oh Lord God, whereas You have taught me by Your blessed apostle, to rejoice with those who rejoice; I beseech You save and defend me from that fearful sin of envy, the sin of Satan, for he envied the standing power of Adam, the sin of Cain, who vexed his soul at Your graces apparent in Abel. Oh God, of Your goodness, save me from this sin and wickedness.

Grant (most holy and heavenly Father) that I may abound in love towards my brethren, and bless You as heartily for any mercy or blessing conferred upon others, as upon my own soul. As one member rejoices in the glory and welfare of another, so grant that I may prove myself a true member of Christ Jesus, in delighting in the prosperity of Your saints and servants.

Lord keep me from an hateful soul, and fulfill my heart with love, to the glory of Your great Name, and everlasting salvation of my poor soul, in the merits of the Lord Jesus.

Amen.

A Prayer Against Adultery.

Most mighty and most merciful Father, for as much as You have shown unto me from Your holy and heavenly word, that no unclean thing shall enter into Your Kingdom, and no adulterer shall inherit heaven, such shall only enter into Your glory as have not defiled themselves with women, as Saint John declared in his Revelations. Good Father (I pray to You) purge my soul from all foul and fleshly lusts. My body is the temple of Your Holy Spirit. Lord, let me never defile it. Grant (Lord) that I may preserve and present it spotless to the coming of the Lord Jesus. Turn away my eyes that I behold not vanity. If my eye offend me, Lord grant that I may pull it out: better for me to go into that life with one eye, than to go with two eyes into the darkness and damnation of hell.

Give me (oh Lord) the help of Your grace, that I may conquer all beastly lusts, all unclean desires, all polluted and polluting actions, and be freed from them, for the honor of Your Name, in the worthiness of the Lord Jesus.

Amen.

A Prayer Against Covetousness.

Oh eternal and ever-living Lord God, You have revealed unto me from Your blessed Word, that You abhor the covetous, and covetousness is so foul an evil, as it is called, spiritual idolatry. Oh Lord of Your mercy, save my soul from this vile and earthly sin, give me to take heed and beware of covetousness, for a man's life stands not in his wealth and abundance; that man in the gospel was rightly termed a fool for resting on his goods and making them his God. Oh Lord, what greater folly can there be than to leave You, the fountain of living waters, and to trust in vain and uncertain riches; for as the Psalmist tells me, A man by his wealth cannot redeem his brother, so precious is the redemption of souls, and their continuance forever.

Therefore let my conversation (oh Lord) be without covetousness, for You have promised, I will not fail You nor forsake You. Lord raise my heart from earthly mindedness, and let my chief delight be on heaven and heavenly things; give me this covetousness, namely to covet after spiritual things, and let all my delight be in Your statutes, that my life being holy and conversation heavenly, I may in the end obtain the Kingdom of heaven, and life everlasting, through Jesus Christ my only Lord and Savior.

Amen.

A Prayer Against Hardness of Heart.

Oh Lord my God, I most humbly beseech You, in the Lord Jesus, to frame my soul according to Your will, to bring my heart to the obedience of Your holy and heavenly Law in all things. Mollify my stiff and stubborn heart; give me a teachable and tractable spirit, that I may evermore be guided by the motions of Your Holy Spirit, and counsel of Your heavenly Word into all goodness. Take away (good Father) the stoniness of my heart (for I feel much hardness in it) and give me an heart of flesh: give me the spirit of good King Josiah, whose heart melted within him at the reading of Your Law: give me (oh Lord) to tremble at my sins, to mourn at Your judgments, to be comforted by Your mercies in the merits of the Lord Jesus. Create in

me (oh Lord) a new heart, and renew a right spirit within me; turn me, and I shall be turned; convert me, and then shall my soul be converted unto You.

Your mercies now I ask, Lord grant that I may have; Your sweet graces now I seek, grant (Lord) that I may find. At Your heavenly gates I knock; Lord open unto me the door of salvation, for Jesus Christ's sake.

Amen.

A Prayer Against Drunkenness.

Most dear and gracious God, I Your unworthy servant, am bold upon the multitude of Your mercies to present myself before You, earnestly craving pardon for my sins, and Your power and presence of grace, for the prevention of them in time to come.

In particular (oh Lord) I beseech You, that I may be preserved from that swinish sin of drunkenness. Fearful are Your woes denounced against the same; many other most damnable transgressions always wait upon the same; yes, a legion of devils attends the same, as swearing, adultery, quarrelling, and the like. Lord, for Your mercy's sake, save me from excess. Whether I eat or drink, or whatsoever I do else, let me do all to the glory of Your blessed Name.

And (good Father) give me to shun all occasions of this sin, especially, I pray to You, to preserve me from vain and ungodly society, and let me frequent evermore the company of Your saints; temper my affections, moderate my unruly lust. Give me always to consider, that no drunkard shall inherit the Kingdom of heaven: Also that unsober persons are unable to resist the devil, but he works his will and pleasure upon them; preserve me then (my God) from this common, capital, national evil. Lord, give me a wise and moderate use of Your creatures; let them not be snares unto me, but refreshers of me; not destroyers, but supporters of me, to Your glory, and the eternal salvation of my poor soul in the Lord Jesus.

Amen.

A Prayer Against Murder.

Almighty and most merciful heavenly Father, I Your poor servant beg from Your throne of grace, grace and strength against all sins and transgressions whatsoever; especially, against those crying sins spoken of in Your Word, such as will never leave roaring in Your ears, till Your judgments be thundered against the committers of them, one whereof is murder: a fearful and diabolical sin, for the devil was a murderer from the beginning. Lord save me from taking away the name or life of any man. Grant I may not harbor malice in my heart, for he that hates his brother in his heart, is a manslayer. Give me to look upon Your judgments executed upon such malefactors as Cain, Ahab, others, that I may never offend in the same. Lord give me love, patience, meekness, that I may in the moderation of my passions and affections, preserve my soul from this grizzly evil, for Jesus Christ's sake.

Amen.

A Prayer Against Hypocrisy.

Oh most gracious and merciful God, Your holy Word has revealed unto me Your heavy vengeance against such as are dissemblers with You, that deep is their portion in hell, therefore is it said, Give him his portion with hypocrites. Oh my God, I crave hereupon Your merciful assistance, that I may take heed of hypocrisy, that I may walk in uprightness with You, that I may with Nathaniel, be found a true Israelite, in whom is no guile. Lord grant in all good duties, I may seek Your glory, and pleasure of Your will, not my own ends, or glory of my own Name.

Oh Lord save me from pride, one main cause of this foul and foolish sin, and give me sincerity, for that man shall be advanced to Your holy hill, who speaks the truth (without hypocrisy) and professes it from the heart.

Lord let not the marks of this pharisaical evil be found in me, as pride, malicious censuring, and the like. Oh Lord, though my graces be small, yet let them be true, and then the gates of hell shall not prevail against me; to this end, I beseech You, vouchsafe me a large and plentiful measure of humility, that so I may in uprightness serve You in this life, and hereby be sealed up to Your glory everlasting in that blessed life to come, for Jesus Christ's sake, my only Savior and Redeemer.

Amen.

A Prayer Against Revenge.

Most loving and gracious God, Your holy Word has taught me, that vengeance is Yours, You will repay all offered wrongs whatsoever; whereupon I beseech You, oh Lord, in all abuses and oppressions, give me patience and meekness of spirit, that I may not render evil for evil, that I may not seek maliciously to revenge those who have done wrong and injury unto me. To do good for good, publican's can do the same; to do evil for evil, that is an act of flesh and blood; to do evil for good, is egregious ungodliness; but to do good against evil, this is only proper to the righteous. When others curse, let me bless; let me pray when others persecute, as the first Martyr in the gospel prayed for those who stoned him, and my blessed Savior for those who mocked and killed him.

It is not possible but offenses will come, man is so vicious, so malicious. How often shall I then forgive? Seven times? No Lord, more than so; seventy times seven. He that would not forgive his brother the pence, his pounds, yes, talents were exacted from him to the uttermost farthing in prison. If I cannot heartily forgive my brother, how shall I look for forgiveness of sins at Your hands?

Therefore (dear God) grant me Your grace to conquer malicious and revengeful thoughts, and possess me with the spirit of meekness and

love, to my present peace, to mine everlasting salvation, in and through my Lord and Savior Jesus Christ.

Amen.

A Prayer Against Theft.

Oh Lord and heavenly Father, whereas Your express commandment is that I shall not steal, oh Lord, give me Your fear, that I may take heed that I oppress not my brother, by unjust and deceitful dealing, nor take away by violence that which is his, but as I would be done unto, so let me evermore do, for this is the Law and the prophets: As I desire heartily Your grace to walk before You in holiness, so also I beseech You, give me in all things to carry myself to my neighbor in righteousness. Without shall be dogs, murderers, thieves, these wretched persons shall for evermore be expelled and excluded Your Kingdom of glory: and who shall dwell in Your holy hill? Even he who has not done evil to his neighbor, as in body and name, so in goods and estate.

A little that the righteous has, being well got, is better than great riches of the ungodly, gotten by fraud, violence, wrong. Give me to know that I must one day give an account of my stewardship, how I have gotten my goods, as well as how I have spent them.

Therefore I beseech You, give me Your fear and grace, to preserve my soul from these worldly and wicked errors here, and give me everlasting salvation when I die, in the Lord Jesus that freely died for me.

Amen.

A Prayer Against Swearing.

Most mighty, most glorious, and most merciful Lord God, great You are in Your majesty, wondrous in Your power. Who is able to resist Your wrath? Oh Lord evermore defend me from taking Your great

and mighty Name in vain, for You will not hold him guiltless who takes Your Name in vain: Heavy are Your judgments denounced against this sin. Your curse shall not depart from the house of the swearer: Therefore my good God, grant I may never be found culpable of this sin, but give me Your grace that I may serve You in fear, and rejoice before You in reverence all the days of my life. Lord, let me never think or speak of Your great and holy Name, but with all fear, respect, reverence, trembling.

Give me also Your fear and grace, that I may not endure Your Name to be dishonored of others, but let it be a Simeon's sword to pierce my soul, and give me evermore to reprove and condemn it.

Lord hear, help, and have mercy upon Your poor servant, here and in heaven.

Amen.

A Prayer Against Perjury.

Oh Lord God, to whom vengeance belongs, You great Judge of heaven and earth, to whom all secrets are known; I most humbly pray to You that Your fear and grace may so assist me, that I may never swerve from the truth of Your Law. You have charged me not to bear false witness against my neighbor, but to speak the truth impartially when I am thereunto called, for Lord You know all secrets, though man cannot detect them; therefore keep me from false swearing, for as it is great wrong in judgment, so is it odious and abominable before You, for Your infinite wisdom is dishonored; and he that dishonors You in this desperate, impudent, and damnable manner, You will dishonor and condemn him forever.

Lord give me an honest heart and faithful soul, that in all things I may carry myself upright, as in Your great and mighty presence, now and for evermore.

Amen.

A Prayer Against Security.

Blessed and ever-glorious Lord God, I pray to You most humbly and earnestly in Christ Jesus, to keep me from that dangerous evil of security. Many are the enemies of my soul, the devil goes up and down, seeking whom he may devour; the world by his allurements seeks to overturn my soul: carnal concupiscence, and inbred corruption takes all advantages to betray and overthrow me. I beseech Your Majesty (seeing my poor soul is thus dangerously assaulted) give me all diligence and care to keep my soul from sinning against You. Oh, give me the watch of Your Spirit of grace, to prevent these woeful enemies of my soul. Let me ever watch and pray, and stand upon my guard, lest I fall into temptation. Let me be less careful for the things of this life, and more careful for Your glory, and the eternal salvation of my soul: that I glorifying Your great Name constantly in this life, may in Jesus Christ be everlastingly glorified of You in the life to come.

Amen.

A Prayer Against Desperation.

Oh Lord my God most mighty and glorious, I most humbly entreat You to assist me in all assaults of Satan; this enemy is strong; I poor sinner weak, I pray to You then, help me against all his most desperate and dismal temptations. I confess my sins most odious, most damnable, yet upon my true humiliation, I am bold to rest upon Your renowned mercies for forgiveness of them; To whom will You look (oh blessed Lord God) but to him that is of a contrite heart, and trembles at Your words: therefore in the confidence of this Your promise and mercy, give me resolution against all fears, and desperate harms of my soul; not to believe Your promise, who are truth itself, not to hope in Your performance, who are most faithful and just, it were to deny Your glorious Name, it were heavy and fearful sinning against You. I have sinned (Lord You know) too, too much already; shall I now by despair add sin to sin? Oh Lord God

forbid it. Though my sins be many, yet Your mercies are more; though they be as red as crimson, yet in the crimson blood of Christ Your Son, You can make them all as white as snow or wool. Oh Lord my God, who are so full of mercy, as You delight not in the death of the greatest sinner, but rather that he may convert and live, give me to break my heart for sin, but not to despair of Your mercies for the forgiveness of my sins, for You give grace and salvation to the humble, and the Lord Jesus came to call none but bleeding sinners to repentance. In hope of which Your truth and mercy, I make bold to rest upon You (oh Lord my God and Savior) for present peace, for everlasting salvation. Amen.

Amen.

A Prayer Against Heresy.

Oh Lord and heavenly Father, seeing there is but one truth, one faith, one way laid out for life, which is the Lord Jesus, for He is the Way, the Truth, and the Life, save me (oh Lord) from all bypaths and errors, all false ways, grant (with David Your servant) I may utterly abhor, especially I beseech You, keep me that I drink not of the cup of fornication, which the whore of Babylon holds in her hand, wherewith the greatest part of the world is deceived, poisoned, drunk: a cup pleasing to flesh and blood, and therefore called 'a golden cup,' yet within it is full of deadly poison and abomination.

Lord grant I may not be misled in judgment, nor obstinate in defending errors against Your truth, but give me an humble heart, and let my spirit be evermore subject to the judgment of Your zealous prophets. Oh Lord, give me to this end (with the Boroans) to examine all things, and to confer Scripture with Scripture, that so I may never swerve from Your most pure, holy, and sacred Truth.

And give me (my good Father) courage and magnanimity to defend and uphold Your glorious gospel, against barking papists, and

caviling atheists, and all malicious opposers of the same, to the loss and laying down of my dearest life and blood.

Thus grant me (gracious God) to stand for Your truth against all defacers of the same, to my life's end.

Amen.

A Prayer Against Lying.

Most dear and gracious heavenly Father, who are truth itself, in whom no error nor falsity can abide or dwell, grant me (of Your goodness) that I may abhor that vain and vile evil of lying, let me evermore speak the truth with fear and care in a good conscience.

The jesting lie is mere vanity; the officious lie, or lie for profit or advantage, is gross iniquity; the malicious lie, or lie to do hurt, is most pernicious and damnable impiet. Good Lord, keep me from all these abominations, and give me to know, that Your infinite wisdom, and all-seeing knowledge is most grievously dishonored herein, for (Lord) You know all secrets, nothing hidden from Your all-seeing eye; though man may be deceived, yet Your Majesty can never be deceived. A lie then is most foolish, most odious. Lord keep me from this vanity, now and forevermore.

Amen.

A Prayer Against Sabbath-Breaking.

Oh eternal God, Creator and governor of all things, seeing You have put a principal charge upon Your fourth commandment, remember to keep holy the Sabbath day: Oh my God, grant me Your fear, Your grace, that that Your day may never be neglected of me. Lord, grant I may spend it in prayer public, private, in hearing and reading of Your holy Word, in instructing my family. Lord, vouchsafe me so great a care, so heavenly a desire, as I may not therein speak my own words, nor think my own thoughts, and that I may make the exercise of that

day my joy, my souls delight. No one shall enter Your Sabbath and rest of glory, but he that hath been strictly careful to keep Your Sabbath on earth: Grant I may deal with no worldly thing on this Your day, that I may go to Your temple, and return to my house, and make no other walk on this Your day, that I may not do or look upon any vain pastimes on this Your day.

And (good Lord) stir up my heart to bless Your Name, for so blessed and happy a day, wherein Your heavenly instructions are imparted to my soul. Did not this day shine in Your ordinance most graciously upon me, all the days of the week, yes, all the days of my life would be dismal unto me: Lord continue this Your holy day to the coming of the Lord Jesus in the clouds to judgment, for Your mercy's sake sweet LORD.

Amen.

A Prayer Against Idle Words.

Most glorious and blessed heavenly Father, whereas You have shown unto me from Your heavenly Word, That of every idle word that men shall speak, account shall be given at the day of judgment: Oh God of Your great goodness and mercy, so possess me with Your power of grace, that I may always say with Your good and godly servant David, I will take heed unto my ways that I offend not in my tongue.

Lord, if I speak, give me that I may speak, as Your holy Word prescribes me, holily, profitably, to the glorification of Your great Name, the edification of the hearers, and consolation of my own soul.

Moderate (I beseech You) the rudeness and rashness of my tongue. It is but a little member, but (Lord) I confess, a very hard thing for me to rule and tame. Grant therefore I may set a watch evermore before the door of my lips, that no vanity may be uttered. The tongue (in the original) signifies glory; Lord grant that I thereby may glorify Your great and godly Name.

Oh Lord, give me never to speak but holily, modestly, heavenly, that I may in the end forever in heaven with the same my tongue sing a most joyful and glorious halleluiah to You (oh blessed Lord God) and to the Lamb, the Lord Jesus, for evermore.

Amen.

A Prayer Against Evil Thoughts.

My most holy and heavenly Lord God, I pray to You in and for the Lord Jesus, to reform my erroneous nature, and sanctify my most sinful and polluted soul. Lord, cleanse my heart within, and then the outside shall be clean also: It is not (oh Lord) that which goes into man that defiles a man, but that which comes out of man that defiles him; for out of the heart cometh murder, adultery, and other unclean evils. Oh my dear and blessed heavenly Father, purge the fountain, and the river shall be clean; purge my heart from vain and evil thoughts and lusts, then shall my mouth praise You, and my actions be in some measure suitable to Your holy will. Oh Lord, give me to keep my heart with all diligence, for thereout comes life; if I keep it not with all diligence, thereout will come death, that is, sin, whose wages is death. Give me (my blessed Savior) to keep a narrow watch over my thoughts, that no wicked thought, profane lust, or ungodly desire may nestle in my soul, for inquisition shall be made for the very thoughts of the ungodly. Lord grant then that the thoughts of my heart may be always holy and heavenly, that so my soul being taken up with holy meditations, and heavenly contemplations here, I may be admitted to that most excellent glory of heaven, purchased in the blood of the Lord Jesus, to whom with You and Your Holy Spirit, my soul in her best thoughts desire to render all glory in all reverence now and forevermore.

Amen.

A Prayer Against Disobedience to Parents.

Oh almighty God, as You have promised long and happy life to those who honor their father and mother, so is it most certain, that disobedient children shall not escape Your fearful vindications and judgments, for he that disobeys his father or mother, the ravens of the valleys shall pick out his eyes, and devoured shall he be of the young eagles.

Oh Lord, give me to consider, that I received from my parents my being, my maintenance, my education; how then shall I sufficiently express my duty unto them? Better never been born, than to contemn or neglect them by whom I had my being. Oh good God, bless my parents, sanctify them, give them Your mercies in this life, Your salvation in the next, and me Your grace to do unto them all honor and help, while I live. Amen.

A Prayer Against Blasphemy Against the Holy Ghost.

Oh blessed and gracious God, Your mercy is to be mightily magnified, and everlastingly extolled, for Your compassion to humbled and penitent sinners, for there is mercy and salvation with You that You may be feared, and trusted to for life; yet notwithstanding, You have revealed Your irrevocable sentence against one sin, and but one, that he who commits it, shall never be pardoned, neither here nor at the day of judgment, and that is, blasphemy against the Holy Ghost, a sin unto death, unto damnation, not to be pardoned, not to be prayed for. Lord give me Your grace, that I may carefully seek to know it, and more carefully seek to avoid it. When a man is enlightened to know Your truth, to profess Your truth, to give good allowance of it, to reverence and honor it, and then by the devil's strong temptations to fall off from the same, maliciously to oppose and persecute the same, and the professors of the same, to rail upon it, and disgracefully blaspheme it, the conscience notwithstanding all this while convincing him, this is that unpardonable sin, and it is impossible for this man to repent and be saved. Good Lord grant that I may never be thus overcome by Satan, grant (sweet Jesus) I may take heed of the way of this fearful

offense and sin. Lord give me grace that I may not be irreverent to Your Word, that I may not mock, but make much of sincere professors of the same, that evermore I may have a trembling respect to Your Majesty and ordinance, that so I may be graciously preserved from this fearful sin here, and the damnation of it hereafter in hell for evermore.

Amen.

A Prayer Against Presumption.

Oh most blessed Lord God, I cannot while I live in this body of sin, be freed from sin and corruption, this world will afford me no perfection: therefore (good Father) seeing I cannot but sin, grant me this favor and compassion, that the sins which I daily do offend in, may be of infirmity, not of willfulness, nor of maliciousness, nor against the light of conscience; especially (with Your servant David) I pray to You, keep me from presumptuous sins, that they may not prevail over me.

Gracious heavenly Father, let not me boldly offend You, upon hope of mercy from You, nor presume to sin upon expectation of Your pardon; what greater abuse of Your mercy than this can there be? Your mercy should lead me from my sins unto repentance, not from repentance unto sin.

Lord, with grief of heart I do mournfully confess before You, that I have too, too much presumed in bold and willful sinning against You, upon hope of pardon from You. Lord humble me more and more for this my most dangerous sin and offense, and let it not be me, but sin in me, whensoever I sin against You.

Lord, above all things save me from an impudent and shameless soul, save me from sinning against You with so high an hand, in so great a measure. That my chiefest care being to master sin in this life, it may be Your good will and pleasure to free me from damnation in the world to come, for Jesus Christ's sake. Amen.

A Prayer Against the Plague.

Oh Lord my God, most mighty and glorious, whereas Your gracious promise is, to save me from plague and pestilence, to hide me under Your wings, and to keep me safe under Your feathers, thousands shall fall on my right hand, and ten thousand on my left, and no plague shall come near my dwelling. Lord for Your mercies sake save me from this wrath of Yours, and evermore defend me.

And (heavenly Father) I pray to You, to this end purge my soul from the leprosy of sin, the cause of all Your judgments present and to come; this fearful affliction never comes, but always some or other sin procuring it. Four great and grievous plagues You sent against the house of Israel, four lamentable sins procuring the same, as bellicheare, contempt of Your ministers, fornicating, and putting confidence in the arm of flesh for victory. Oh Lord, preserve me and this whole nation from these and all other transgressions, that so iniquity may never be our destruction.

Thus (I most humbly beseech You) save me from sins and judgments in this life and from everlasting damnation in the world to come, for Jesus' sake.

Amen.

A Prayer Against the Sword.

Almighty and most merciful Father, great are Your judgments and fearful Your punishments appointed for sinners, yes, for Your own people, if they sin against You. Though You will in the Lord Jesus, spare them in Your everlasting love, from an everlasting damnation, yet if they be bold to sin, You will lash them with a temporary correction, as You did threaten Your own people Israel, that You would draw Your sword, and cut off the righteous with the wicked. Oh Lord I beseech You, save me from this fearful misery; let the sword of Your law pierce and humble me, that the sword of Your judgments may never overtake me.

I bless You (oh Lord God) for peace in our borders, we have no howling in our gates, no complaining in our streets, no leading into captivity, no defiling of temple and city; blessed are the people that are so; happy are they that have You (oh Lord) for their God.

Oh Lord God, give me and the whole nation grace to repent with Nineveh of all our sins, that so we may never be devoured by the sword, but in peace (if it be meet for Your glory, and the good of Your church) we may pass to peace and glory everlasting.

Amen.

A Prayer Against Famine.

Oh most mighty and most glorious Lord God, I beseech You save me from misery and destruction, which justly for my sins might come upon me. Oh Lord in particular, I pray to You for Your mercy's sake, preserve me from famine and perishing by hunger, that rueful judgment, and of all deaths the most miserable under the sun, for none like starving to death. Lord grant I may daily die unto my sins, that for them I may never in this terrible judgment die. How heavy is it to my soul the remembrance of that distressed woman, who in that famine of Samaria, complained to her King, that her neighbor shared with her in the eating of her child, but she could not again have part with her neighbor: a lamentable complaint; a distress most miserable. Oh Lord, of Your goodness save me and this nation from the same.

And as we would be spared from these Your dismal judgments, so (Lord) grant we may labor to be freed from our wicked and abominable transgressions. We have abused Your creatures unto vanity, and Your comfortable mercies unto riot and excess. It were just with You to fulfill that heavy sentence upon us: He that has not, it shall be taken away that which he has; he that has not to a good and holy use, it shall be taken away that which he has.

Oh Lord, have mercy upon me, and deliver me from famine in this life, and destruction in the next to come, for Jesus Christ's sake.

Amen.

A Prayer for Grace in General.

Oh eternal God, and my most merciful heavenly Father, who are author and finisher of my faith, from whom every good and perfect gift descends, I most humbly entreat You to sanctify my soul with Your holy and heavenly grace, especially with those excellent gifts of Your Holy Spirit, spoken of by Your holy apostle Peter, proper only to Your elect and chosen: as faith, virtue, knowledge, patience, temperance, godliness, brotherly kindness, love; for if these things be in me, and abound, I shall never fall into the ditch of hell.

Lord, let me not do my own will, but give me always to be guided by the motions of Your Holy Spirit into all truth. Let it be my meat and drink, the obedience of Your Word. Grant I may find out that old and good way, the way of Your fear and grace, that walking in it constantly and conscionably, I may find everlasting peace and rest to my soul: Oh Lord give me to loath sin, as the greatest enemy of my soul, for the wages of sin is death, but the gift of You (oh my God) is eternal life, through my Lord and Savior, Jesus Christ.

If I be not borne twice, better it had been for me never to have been born. Except I repent, I perish. Lord, who shall dwell in Your holy tabernacle? Even he who leads an incorrupt life, for no unclean thing shall enter into Your Kingdom, unsanctified, unsaved; and without holiness I can never see You, oh God: therefore I beseech Your holy and heavenly Majesty, to mortify sin in my earthly members, and to renew me in soul and body. Give me (oh my God) a new mind, new will, new affections, new thoughts, new words, new ways, all new, for he who is a member of the Lord Jesus, is thus become a new creature.

Oh Lord, evermore delight my soul with holiness, and let Your fear preserve me always from evil; thus give me (I pray to You) to live purely in some good measure in this life, that I may have the surer hope of happiness in heaven, for blessed are the pure in heart, they shall see You, oh God.

Bless me then (good Father) with the blessing of sanctity in this life, and of everlasting felicity in the life to come, for the Lord Jesus Christ's sake.

Amen.

A Prayer for Knowledge.

Most blessed and heavenly Father, I confess by nature I am a creature most miserable, so blinded and darkened by sin, as I know not what may make for Your glory, or the comfortable salvation of my poor soul. The darkness of Egypt was not so black, so palpable as the blindness and darkness of my soul. Oh Lord my God, my suit unto You is with blind Bartimaeus that I may receive my sight, send me (Lord) some or other good Ananias to unscale my eyes that I may judge and see the wonders of Your law.

Acquaint me (good Father) by Your Law, with my woeful sins, Your fearful curses due unto me for the same, that so I may be broken hearted for them, and made capable of remission and salvation. Acquaint me also with Your promise made unto the humbled in Jesus Christ for forgiveness, for You give grace to the humble. Acquaint me also with the way of the regenerate, and affect my soul with holiness, that so I may come to salvation in the end. This is life eternal to know You thus, and Him whom You have sent, even Jesus Christ.

Make good unto me that Your gracious promise, You will impart Your secrets to those who fear You. Lord discover Your glory unto me, that I may answerably fear Your Name. Reveal Your will (oh

Lord) most plentifully unto me, that I may strictly serve You in holiness and righteousness all the days of my life, for Jesus' sake.

Amen.

A Prayer for Humiliation.

Most mighty and most glorious Lord God, seeing that Your holy Word has taught me that the Lord Jesus came to save none but sinners, grieved sinners, wounded sinners, such sinners as would never sin more; and moreover You will look to none but to such as are of a contrite spirit, and tremble at Your words. Oh Lord, break my heart for breaking Your commandments, and smite my soul for sinning against You. Grant I may be ashamed of the filthiness of my sins, grieve for offending so loving a God by them, and quake and tremble, lest You should condemn me in Your strict justice for them for evermore. If my sinful soul be not thus rent, thus tormented for my wicked sins in this life, I cannot escape at the day of judgment the damnation of hell; better ten thousand times to have my hell here, than hereafter. Lord therefore bruise my soul for all my vile transgressions, and fearful abominations.

And leave me not (good Lord) I pray to You, in these my soul afflictions and affrightments, but when You have sufficiently corrected me, then (Lord) turn again and revive me, say unto my soul You are, You will be my salvation; for You have made this gracious promise, that the laden shall be eased, and the wearied shall be refreshed: Lord hear then these my mournful prayers, and let these my groaning cries come up unto You, for Jesus Christ's sake.

Amen.

A Prayer for Faith.

Most dear and gracious God, I humbly beseech You to cut me off from the stock of corruption and sin, and that by sound humbling, and to plant me (who are that heavenly husbandman) by the power

of Your blessed Spirit, into that holy stock the Lord Jesus, and that by effectual believing. Lord, give me to live by faith, and not by flesh; by grace, and not by sin, for they who are in Christ Jesus walk not after the flesh, but after the Spirit.

Grant (gracious God) I may rest upon You in Your Son Christ, for forgiveness of sin, and for life everlasting. Grant upon this my deliverance I may live to the praise of You, my blessed Redeemer, in holiness and righteousness all the days of my life. Grant (holy Father) I may not only by faith depend upon all Your promises for this life, and for heaven, but likewise by the same faith labor to walk in the obedience of all Your commandments.

Oh Lord, increase my faith, for my heart is full of doubting, You (oh Lord) are faithful and true, yes, truth itself; why should I then waver? My soul is weak through my remaining corruptions in obeying Your holy Word. Lord strengthen me. My heart is faint, and ready to sink under the least trial and affliction. Lord for Your mercy's sake, support and comfort me.

Give me (my dear God) to believe beyond belief, when I feel not, to rest upon You for comfort, as Your servant Job resolved: Lord, if You kill me, yet will I put my trust in You. Lord, give me by faith clearly to see my sins pardoned, my life reformed, my soul reconciled with You, and my name written in the book of heaven.

Most loving Father, I pray to You, grant me Your grace, that I may deny myself, that I may wholly rest upon Christ Jesus, and follow His heavenly commandments for life. Grant that my faith may not be a dead faith, but a lively, walking, working faith; that is a dead and vain faith that moves not in the obedience of Your most holy commandments. Thus (I pray to You) guide me by Your good Spirit into all truth, that Your power of grace possessing me in this life, I may have the better hope of eternal salvation in the life to come, and that for the merits of the Lord Jesus.

Amen.

A Prayer for Obedience.

Oh Lord God most mighty, most glorious, I most humbly crave Your gracious and loving favor, that I may be enabled by strength and power received from You to walk in absolute obedience before You: Lord let me not do my will, but Your will in all things. As the Centurion said of his servants, He said to one, go, and he goes; to another, come, and he comes; to another, do this, and he does it; Lord grant me the like obedience and tractability to Your will in all things.

Lord give me to understand that obedience is better than sacrifice, yes, to obey is the best of all sacrifices. Let me then obey You in all Your commandments, and submit unto You in all Your corrections: not my will, but Your will most willingly be yielded unto in all things, my Lord, my God.

O Lord vouchsafe me sincerity in this my most bounden duty and service, that I may obey You in one commandment as well as in another; let me with Your godly servant David, evermore have respect unto all Your commandments. Oh, then that my ways were made so direct, that I may never sin more, but in all things do Your righteous judgments. Oh, let it be my meat and drink, the obedience of Your will. Oh, that I could find out the old way, which is the good way, that walking constantly, and conscionably in the same, I may find everlasting rest and peace to my poor soul. Lord, thus sanctify me in this life with Your holy fear, that I may not fail of salvation in the world to come, for Your love in the Lord Jesus.

Amen.

A Prayer for Zeal.

Most blessed and glorious heavenly Father, my heart is grieved and much perplexed within me, because I find my soul so dead, so cold in

all good duties which You have appointed me to walk in. Oh Lord, quicken me, and make me more zealous, more fervent for the praise and glory of Your great and heavenly Name. Let (I pray to You) Your good pleasure be my chiefest glory, and the constant service of You, the greatest delight of my soul.

Oh Lord my God, grant I may never endure Your Name to be dishonored, nor Your holy Law disgraced by myself or others, but so affect my soul with Your fear, care, love, that I may, evermore defend You, and support the glory of Your Name. Give me to bleed in heart, and melt in soul at the great and grievous evils of the time, let my eyes gush out into rivers of water, because men keep not Your Law. Let every evil beheld in me, be as a goad in my side, and as a thorn in my eye. Grant (good God) I may most strictly walk before You, and so burn in zeal of Your law and glory, that Your service, and the obedience of Your will, may be more precious, more delightful unto me than the eternal salvation of my soul. Thus (Lord) inflame my soul with Your love, fear, grace, that so my part and portion may be with Your saints and angels in joy and glory everlasting, in and through my Lord and Savior Jesus Christ.

Amen.

A Prayer for Brotherly Love.

Oh almighty and most merciful Father, for as much as You have shown unto me, that he who dwells in love dwells in You, for You are love, and by this shall all men know that we are Your disciples, if we love one another; and again, If I cannot love him whom I see daily, how shall I persuade myself I love You, whom I never saw? Good Lord, I beseech You then to fill my soul with love, and to abound me with charity and goodness toward my brethren. As the members of the body carry themselves one to another, so (I pray to You) give me grace to behave myself to my brethren, and fellow-members of the Lord Jesus: one member despises not another. Grant then I may not be puffed up: one member envies not another. Grant I may not

grudge at the prosperity of my brethren: one member is helpful to another. Grant (Lord) that I may do all the good I can unto others while I live: one member suffers with another. Grant that I may weep with those who weep: one member revenges not another. Lord, grant that I may bear offered wrongs and injuries and never seek revenge.

Thus (I beseech You) possess me with Your Spirit of love, for it is the ground and mother of all goodness, yes, the fulfilling of Your whole Law, and without love I am as sounding brass, and as a tinkling cymbal, I am nothing. Thus give me to resemble Your Majesty in love and kindness in this life, that I may be admitted to that place of happiness, where love shall never vanish away, and that for Your love in the Lord Jesus, my most loving Savior and Redeemer. Amen.

A Prayer for Humility.

Most holy and heavenly Lord God, for as much as You have revealed unto me from Your holy Word, that You resist the proud and give grace to the humble, and none but the humble shall be exalted. Oh Lord my God, endue me with the spirit of humility, grant I may be far from vain thoughts and proud looks, give me to learn of my blessed Savior Jesus Christ, to be humble and meek; so shall I find rest to my soul. The humbled publican went home exalted, but the proud Pharisee condemned.

Oh Lord my God, I cannot but confess that I have deserved shame and confusion for my sins done against You, yes, the best of my actions are so corrupted, as I deserve no less than damnation for them, yes, when I have done all that I can I am an unprofitable servant. What cause (holy Father) then have I to boast myself before You? If any good I do, it is not I, but Your Spirit in me, for what have I that I have not received? Give me then to be glad of Your gifts of grace, but not proud. Not unto me (oh Lord) not unto me, but unto Your Name, grant I may evermore give the praise, lest for my arrogance I be smitten as was Herod, and the worms, and Your wrath consume me.

Lord, possess me with meekness and lowliness here, that my portion may be with Your saints in glory everlasting hereafter, for Christ's sake.

Amen.

A Prayer for Patience.

Most loving and gracious God, seeing I am compassed about with so many miseries: some from Your Majesty as corrections, some from Satan as temptations, some from wicked men as persecutions, and some from concupiscence as treacherous seductions; I beseech You therefore, give me patience in this sinful and sorrowful world; let me possess my soul with patience, and run the race that is set before me with comfort and patience. Thus the Lord Jesus possessed Himself in patience, who when He was reviled, reviled not again, but prayed for His persecutors, and in His dying afflictions opened not His mouth; thus Your servants went quietly and gently thorough their sharp afflictions, as Job, Stephen, and others. Lord, grant I may gently and meekly go thorough whatsoever tribulation for the Kingdom of heaven's sake.

Grant I may not repine or murmur under the cross, whether it be want, or imprisonment, or sickness, or banishment, or death of friends, or any other affliction; for whom You love, You will chasten, and it is good for me to be in trouble, for thereby I learn better to keep Your Law; and as grace is the way of life, so is cross the companion of this way, all that will live godly in Christ Jesus, must suffer persecution. I must be contented to suffer with Christ, and for Christ on earth, if ever I would reign with Christ in heaven.

Thus submitting my soul to Your will and pleasure in this life, I shall have the surer hope of admission to life and salvation when I die, in the merits of the Lord Jesus, Your Son my Savior.

Amen.

A Prayer for Innocence.

Oh eternal and ever-living Lord God, seeing I must one day rise to give an account for all things done in my body, I most humbly beseech You therefore, to give me grace to endeavor with Your holy apostle Paul, always to keep a clear conscience, both toward You and man: Lord give me to be innocent from all manner of offense, innocent to You, innocent to man. Oh, that I could keep innocence, and do the thing that is right, this would bring me peace at the last.

Lord, grant I may wrong no man, neither in body, goods, nor name. Grant I may say with Samuel, whose ox have I bribed? Whose ass have I taken? Whom have I done wrong to? Give me to do good to all, hurt to none. Give me to be wise as the serpent, but innocent as the dove, that living harmlessly in this world, I may live happily in the next, for the merit's sake of the Lord Jesus.

Amen.

A Prayer for Mercy and Compassion.

Oh Lord my GOD most mighty and glorious, seeing You have commanded me to weep with those who weep, and being also the godly practice of my Savior, for He wept over Jerusalem, and lamented their destruction; grant (good Lord) I may compassionate the present miseries of Your church abroad, that my heart may melt within me to see Your vine thus destroyed, and Your church thus trodden down by the enemies of Your truth. Oh Lord, betimes look down from heaven and visit this vine, though You suffer it to be pruned, Lord let it never be extinguished.

I further entreat You (oh my God) that I may not only mourn over the afflictions of my brethren, but likewise be pricked in heart at the falls and sins of Your people; and let not this my pity be in word and show alone, but in deed and in truth, to pull them out of their impiety, and succor them in their adversity, to cover the naked, to feed the hungry, to visit the sick and imprisoned, to comfort and

relieve them. If this pity dwell not in me, no piety can possess me. Lord, grant I may be thus merciful as You (my heavenly Father) are merciful: give me with Your holy apostle to cry out, Who is afflicted, and I mourn not? Keep me from mercilessness, Oh Lord of Your goodness, for judgment shall be ministered without mercy, to him who has shown no mercy: Thus I pray to You, vouchsafe me a tender heart for Your glory, the good of the afflicted, and the eternal salvation of my poor soul, in the merits of the Lord Jesus.

Amen.

A Prayer for Peace of Conscience.

Oh Almighty and most merciful God, I beseech You to remove from my soul all desperate fears, all vile corruptions, and give me that great and heavenly blessing, namely, the peace of conscience which passes all understanding, which is a most comfortable and continual feast.

And seeing this peace of conscience arises from Your reconciliation, remission of sins, and assurance of life everlasting, good Lord, I pray to You, be at peace with me through the Lord Jesus; let all my sins in the bloody passions of Your Son be discharged, and let my name be found written in the Book of Life.

And give me further (I beseech You, good Father) to preserve this peace of conscience, and that by avoiding all, but especially known sins, by doing every duty uprightly, though not perfectly, and by renewing my humiliation and repentance more thoroughly; Lord grant I may not sin against the light of conscience, that I may never defile and wound my conscience by willful offending, that faith and holiness may dwell therein, oh, help me (good Lord) thus to keep a clear conscience both toward You and man. Save me (my God) from a benumbed conscience, a desperate conscience, an erroneous conscience, a polluted conscience, and give me a pure conscience, a peaceable conscience, a good conscience, that this may minister

comfort unto me in the greatest afflictions, strongest temptations, at the hour of death, at the day of judgment, and be a sure seal to my soul of life and salvation everlasting, in the merits of the Lord Jesus.

Amen.

A Prayer for Joy in the Holy Ghost.

Most dear and gracious God, for as much as Your divine consolation is a sure mark and evidence of Your love for life, for Your blessed apostle affirms that Your Kingdom stands in righteousness, peace, and joy in the holy Ghost. Lord of Your goodness, fill my heart with this Your heavenly joy; let it not be hidden unto me as it is unto those who are lost, but (I pray to You) shed abroad this Your love in my heart. This sweet and heavenly joy is Your own wine, laid up in Your own seller, for Your own spouse; the wicked of the world shall never taste thereof.

This joy the wise men found when they found the Lord Jesus; for they rejoiced with an exceeding great joy. This joy was in the blessed virgin, for her spirit rejoiced in Christ her Savior. So (good Lord) distill some saving drops of this water of life into my thirsting soul. Lord show me this Your glory. Some crave worldly goods, and riches do embrace, but Lord, grant me Your countenance, Your favor and Your grace; for You thereby shall make my heart more joyful and more glad than they that of their corn and wine full great increase have had.

Oh Lord, to this end, increase my faith, inflame my zeal, better my obedience, mortify my corruptions, sanctify my affections, that so I may evermore rejoice under the hope of salvation, in the Lord Jesus, yes, here and in heaven forever.

Amen.

A Prayer for Increase of Grace.

Most blessed and heavenly Father, I read in Your holy Word that Your Kingdom is like a grain of mustard seed, a little seed, yet in time it sends forth a mighty stalk, that the birds of the air may nestle therein, Your Majesty intimating thereby the smallness of grace at the first, and the great increase by degrees in the hearts of Your children at last. Now (good Father) I pray to You, increase Your graces in me; for I may say with that poor believer in the gospel, Lord I believe, but help my unbelief. Lord give me to increase in faith, in knowledge, in obedience, in all goodness, that so I going on from strength to strength, may in the end enjoy Your face in Zion.

That tree that grows not is dead; if I grow not better and better, and bring not forth more fruit in my old age, I cannot prove myself an imp of the Lord Jesus.

And as it fares with the natural birth, so does it also with the spiritual: a child new born is weak and small, yet in time it grows to be a tall and strong man; so the soul at first is weak and feeble in grace, as smoke to fire, as a bruised reed to a sturdy oak of Lebanon, but in time the convert grows to be a perfect man in the Lord Jesus. Therefore my gracious God, grant I may (as a new born babe) desire the sincere milk of the Word, that I may grow thereby. I confess with a heavy heart (oh Lord) that I grow but poorly in the power and might of grace. Lord quicken me. Lord abound Your graces in me: You who made bread grow, double Your graces in me. As that oil increased, Lord, increase the oil of Your graces within me; as those water pots were filled, so fill my soul with Your goodness, even up to the brim, and let my cup run over with Your ever-flowing mercies, that hereby I may be made more able to serve You in holiness, and also more assured of everlasting happiness in Christ Jesus, to whom You gave the Spirit without measure, to whom with You and Your Holy Spirit be all glory returned, now and forevermore.

Amen.

A Prayer for Perseverance in Grace.

My most dear and gracious God, many are the troubles of the righteous; and those who truly profess Your fear and Name, have man and devil against them; for Cain will hate Abel for good, and Ishmael mock Isaac for God; thus they persecuted the Lord Jesus, and the prophets. Oh Lord, hereupon I pray to You, give me magnanimity and courage, that nothing may draw me from Your law, Your love, Your fear. Grant I may hold the faith to the death, that so I may have a crown of life, for he that endures to the end, the same shall be saved; but revolters, and back-sliders shall go under the earth, and great shall be their torment in hell.

Give me to look upon the constancy and courage of Your holy martyrs, who went as cheerfully to the flame, as to a delicate feast. My blessed Savior suffered ten thousand times more for me than I can do for Him; therefore, grant that I may lose my life, rather than Your love, for he that will save his life shall lose it, and he that loses his life for Your Name's sake, shall everlastingly save it. Come then torment, come torture, come what will come, come and welcome, nothing shall separate me from my Lord Jesus.

Oh Lord, give me to this end to be sincere in Your service, to be increased in Your graces, to be inflamed with the love of Your Law, and zeal of Your glory, to consider the disgrace that is done to Your truth by revolting, and the danger of backsliding, and the incomparable glory laid up in heaven for those who defend Your faith with their dearest blood, that so I may never be daunted at whatsoever torment, but pass courageously and cheerfully through the same to life and glory everlasting in the might and merit of the Lord Jesus, Your Son, my Savior.

Amen.

A Prayer for Preparation to the Sacrament.

Oh almighty and most gracious Lord God, great is Your mercy and rare is Your love to mortal and miserable man, in that You have not

only given him Your Word to beget faith, but also the sacrament of the body and blood of the Lord Jesus, to seal him to life and salvation. Good Lord, I pray to You, so address my soul, and prepare my heart, that I may receive the same Your holy and heavenly ordinance to my comfort, not condemnation, for whosoever eats and drinks unworthily, eats and drinks his own condemnation; therefore (holy Father) grant I may never come to this Your holy table without the wedding garment, without holy and due preparation. Prepare then (dear God) my heart hereunto, especially in these six and several graces:

First, I beseech You, grant that I may come with knowledge; knowledge of myself, knowledge of my blessed Savior Jesus, knowledge of this most reverend ordinance, and of the holy use of the same, that I may graciously and wisely distinguish that bread sacramental, from bread at home, it prefiguring the Lord Jesus, that Bread of my soul that came from heaven.

Secondly, grant I may come with humiliation of soul, for the Lord's breakings heal none but the broken heart, and contrite soul. If I cannot roar for my sins that killed the Lord Jesus, the roarings of the Lord Jesus cannot ease me.

Again, prepare me by faith to rest upon Your Son for mercy and forgiveness. If my heart be thus humbled for sin, what shall hinder me to believe? For Your grace in Christ Jesus is given only to the humble; therefore grant as my mouth eats the bread, my soul by faith answerably may be comforted by the merits of Christ Jesus.

Fourthly, I beseech You to give me sound repentance, to die to sin, to live to my blessed Redeemer, in holiness and righteousness all the days of my life.

Fifthly, give me a thankful heart to Your sweet Majesty for the redemption of my poor soul, in the merits of Your Son.

Lastly, give me love to my brethren, as You have pardoned my sins, so give me Your grace, that I may freely and heartily pardon those who have offended me, and wish the holy sacrament as effectual unto them as my own soul. Lord, grant unto me all these my requests for the honor of Your great Name in the worthy merits of the Lord Jesus. Amen.

A Prayer for the Gospel's Continuance.

Most holy and heavenly Lord God, of all Your mercies vouchsafed to Your church on earth, none like that of Your Word, therefore it is said by Your apostle, showing the prerogative of the Jew above the Gentile, that to them were committed the oracles of God, as though Your Law was the principal of Your blessings, their preferments. I pray to You, then (good Father) continue Your Word and sacraments unto us of this nation, and our posterities after us, till Jesus come in the clouds to judgment.

To this end, Lord, give us that we may walk in the light, while the light thus clearly shines unto us, lest for our contempt and profaneness Your candlestick be removed from us. Whatsoever judgment You will please to afflict Your church withal, Lord save us from the famine of Your Word; the famine of bread brings but a bodily death, but that of Your Word brings perpetual destruction to body and soul.

Oh Lord also continue good and faithful pastors and teachers of Your flock. Grant a bright shining lamp to every candlestick, and an able instructor to every congregation, that many hereby may be drawn from darkness to light, from the power of sin and Satan, to the knowledge and salvation of You, oh God, for Your mercy's sake in the Lord Jesus.

Amen.

A Prayer for Preparation to Death.

Oh Lord God most mighty and glorious, seeing I am of a mortal condition, and the time of my death uncertain, and as I am found in death, so shall I be in judgment, if in sin impenitent, condemned then forever; if vigilant in godliness, then embraced to heavenly salvation. Good Lord, grant I may prepare for this day, and so live here, as I may live with You in heaven forever. Death is a Scorpion, and the sting of this Scorpion is sin; now if the sting of a scorpion be pulled out, it can do no harm, therefore give me the wisdom of Your Spirit, that I may pull out the sting of death, which is sin, then death shall not affright me; for as death to the wicked is dismal, and packs to hell, so to the godly it is amiable, and passes their souls to heaven. Grant then (dear God) that death may be to me as to all Your saints and servants, the gate to life, the end of sinning and sorrowing, and the passage of my poor soul to life and glory everlasting.

Oh Lord grant I may ever have death in my eye, that I may evermore desire it, abhor it never; that I may never do any one act but that I durst do if I were now dying, and called to Your strict tribunal to give an account for it in my person. Thus, grant me grace to live in Your fear, and die in Your favor, and obtain that blessedness spoken of in the Revelation: Blessed are they that die in the Lord. Thus, prepare me for the first death, and save me from the second, in the merits of the Lord Jesus.

Amen.

A Prayer for a Woman in Child-Birth.

My most loving and gracious God, Your power is mighty, and Your goodness answerable, to those who fear You. You are so potent as You can do more than ever You will do, from fear and danger You can and will deliver all those who put their trust in Your mercy. Thus, You saved Shadrach from the fire, and did divide the sea to save the house of Jacob from the host of Pharaoh. Lord, I beseech You, save me from my present danger of child-bearing, and bring me safely through my present straight and misery. You (oh Lord) who can

make hard things easy, show now Your might and mercy upon me; that which is impossible with man, is easy with You to be accomplished.

I confess (oh my God) that the woman was first in the transgression, and therefore this was her judgment, that in sorrow should she bring forth, yet notwithstanding even through child-bearing she (being truly humbled for her sin) shall be saved, if she continue in faith with holiness.

Give me (oh Lord) to rest comfortably upon You for deliverance. Lord, grant I may cleave unto You in the extremity of my pains. If I perish, Lord, I will perish in Your bosom. Lord, moderate my torments, remember Lord I am but dust, unable to bear Your heavy displeasure for my sin; lay no more upon me than You will enable me comfortably to bear: thus (good Lord) bless me in my soul, in my body, in the fruit of my womb, for Jesus Christ's sake.

Amen.

A Prayer After Child-Birth.

My most dear and gracious God, whereas You have commanded me to call upon You in the day of trouble, and upon deliverance to glorify Your Name; oh Lord, according to my bounden duty, from the bottom of my heart, I desire to magnify Your Name, for that You have thus graciously preserved me from pain and peril of child-birth. Let me never (oh Lord) forget this Your unspeakable goodness and mercy, but let it lead me into all obedience. As I live yet by You, give me grace to live unto You and the praise of Your great Name.

I thank You also (gracious God) for that You have made me a joyful mother of children. Good Lord, grant I may labor to bring them up in Your holy fear, that as I am an instrument of their generation, which is sinful and damnable, so make me an happy instrument of their regeneration, without which neither I nor they can ever see Your Kingdom, oh God.

And good Lord, I pray to You, grant that I may also submit unto my husband in all due obedience, according to Your will, that I may be a comfort unto him, living faithfully, lovingly, chastely, and godlily with him, till death us depart, that so Your blessing may be upon him, myself, my children, and family, from this time forth forevermore.

Amen.

A Prayer for the Traveler by Land.

Almighty God, by whose providence all things are directed, supported and preserved, I pray to You bless me in my outgoings, and incomings, make (I pray to You) this my journey prosperous unto me, keep me from sinning and bad society, and that by the watch of grace, keep me also from all outward perils, from peril of thieves, peril by beasts, peril by lightning, and from dashing my foot at any time against a stone, and that by the watch of Your holy and heavenly angels.

And (good Father) as You went with Jacob, and defend him in his long and perilous voyage to Laban, and brought him safely back again, so I pray to You, preserve me in this my journey from all dangers bodily and ghostly, and bring me safe home again to my friends and family, for Jesus Christ's sake.

Amen.

A Prayer for the Traveler by Sea.

Oh most merciful and gracious heavenly Father, I beseech You in this my dangerous voyage by sea, to prosper and defend me. Lord, make it profitable and advantageous unto me. To this end I pray to You, direct my course with safety, and give me favorable and convenient winds. Defend me from raging tempests, that they may not overturn me. Save me from all dangerous rocks and sands, that they may not

despoil me. Keep me safe also from piratical and tyrannous enemies, that they may never prevail against me.

To this end Lord, give me and my whole company, to be constant and instant in prayer with You, to spend our hours in hearing and reading Your holy and heavenly Word, to fly and shun all evil; and when I come to the haven where I would be, Lord, give me to praise You for my safe arrival. And save me from the sins of the place and people where I go. And let me not be corrupted or perverted by them, but grant by my good counsel and holy conversation, I may labor the conversion of them; which mercy if Your Majesty shall vouchsafe to grant, I shall more rejoice in heart than if I had won the whole world.

And good Lord, I pray to You, give me a safe and timely return with credit, profit, comfort, that so I tasting of Your mercies in this life, I may not fail of salvation when I die, and that for Jesus Christ's sake.

Amen.

A Prayer for the Church.

Oh most glorious and merciful Lord God, I pray to You for Your mercy's sake, behold from heaven Your church and people. Honor them, Lord, who honor You, and confound those who rise up against You. Great is our present misery, the earth and world throughout, good Lord, save Your servants from the hands of all their enemies. Your church is everywhere despised and despited, and trodden under foot of the wicked of the world. Oh Lord, sleep not, but arise in Your power, and let all Your and our soes be scattered.

Give (oh Lord) Your gospel a free passage, for the enlargement of Your Kingdom, all the world thorough, in despite of Turk and pope, and all malignant enemies of the same. Continue it where it is; where it is not, Lord (of Your goodness) plant Your heavenly power. Though we have failed and grievously offended, yet correct us in Your mercy, and give us not over a prey unto their teeth, whose tender mercies

are cruel. Down with Dagon, and set up the glorious gospel of Christ Jesus among the sons of men.

Now (oh Lord) Your church is heavily assaulted, I beseech You fight out all our battles, and evermore defend us. Let them not say, There, there, so would we have it. Neither let them say, We have devoured them. Let them not mock and vaunt, Where is now their God? They cry maliciously, Down with them, down with them even to the ground. But Lord, better than Your church should be extinguished, the whole army of Satan to be confounded. If it may be, Lord convert the enemies of Your church; if that cannot be, Lord confound them. Thus (Lord) I pray to You, powerfully protect, and graciously direct Your church on earth, and make it one day triumphant in heaven, for Jesus' sake alone, in whom You are well pleased.

Amen.

A Prayer for the Conversion of the Jew.

Most gracious and blessed heavenly Father, there was a time wherein You in Your mercy did vouchsafe Your Law to Israel, all other nations of the world deprived of the same: and now is the time wherein they for their contempt of Your Son Jesus Christ are deprived of Your gospel, and the Gentiles of the world enlightened with the same: and there will come a time wherein Jew and Gentile shall be of one fold and faith, and that is, when the time of the Gentiles be fulfilled.

Oh Lord, pity the fall of Your first chosen, and let not Your anger be ever against them. Turn again (oh God of Abraham, Isaac, and Jacob) and visit them with Your salvation, that are now scattered, and a despised people over the face of the whole earth. Oh Lord convert them, and bring them to the faith of the Lord Jesus. Dispel the mist of ignorance from their eyes, and let not such multitudes go to perdition. For Abraham Your servant's sake, look upon the desolate progeny.

And seeing contempt and unbelief cast them off, Lord give us to believe and obey Your truth, lest we also be cast out and expelled. If You spared not the natural olive, how will You spare the wild branch?

Lord, grant that Jew and Gentile may all the world thorough one in one faith and truth to Your glory and the salvation of innumerable souls in the Lord Jesus.

Amen.

A Morning Prayer for a Family.

Oh Lord our God most mighty, glorious, and in mercy abundantly gracious, we Your servants desire this morning and evermore to bless Your holy and heavenly Name, for all Your blessed mercies first and last afforded us in the Lord Jesus. In particular, we bless You for Your safe protection and providence over us this last night past, in keeping us alive of Your goodness and mercy to this hour, and day. Oh Lord, as we live by You, give us all Your grace to live unto You, and to the praise of Your blessed Name.

And we entreat Your Majesty to bless us this day, and evermore to come. Lord, save us from bodily perils, and that by the watch of Your good angels. Save us especially (oh Lord) from sinning against You, and that by the power and residence of grace in our souls; thus bless us in body and soul in this life, that so we may have the surer hope of everlasting salvation in the life to come.

And (good Father) grant that we may labor and strive against all corruption and sin, but most especially against those evils that have most defiled our souls. Let us fly all occasions of them, and use all holy helps against them, and in the might and strength of Your all-sufficient grace, vouchsafe us daily victory over them. Oh, that we could say with Your fervent Paul, I thank my God, concerning sin I die daily.

And (good Lord) so bless us with Your grace, that we may cheerfully and constantly go on in the performance of all such duties as You have appointed for us to walk in. Grant that the concupiscence of the eye, the concupiscence of the flesh, the pride of life may never corrupt and defile us, but let evermore our conversations be holy and heavenly. Keep us also from idleness. Grant we may be always sound exercised in the duties of our calling, either general or particular; that when our Lord and Master comes (being found thus vigilant) we may enter with Him into the joy of the Lord.

Thus (gracious God) give us to walk in holiness and uprightness before You, that so we may both save our own souls, and those who are about us, for Jesus Christ's sake, Your Son our Savior.

Amen.

An Evening Prayer for a Family.

Most dear and gracious Lord God, we Your humble servants, most earnestly desire Your mercy and compassion upon us, in pardoning all our sins, original, actual, and in giving us grace for the prevention of them in time to come; and so sanctify every of us, that all our ends may be peace.

Oh Lord, to this end give us (we pray to You) to be broken in heart for breaking Your commandments, and smite our sinful souls for offending You, that so we may come within compass of healing and refreshing; for none but the laden can be eased, and the wearied only shall be refreshed.

And (good Father) seeing You have promised salvation to the humble, grant that by faith we may comfortably rest upon Your promise for mercy and forgiveness, and also by power of the same faith, live unto the praise of You (our Redeemer) for evermore.

Vouchsafe (oh Lord) unto us all those blessed graces of Your blessed Spirit, only proper to Your elect and chosen, as knowledge, virtue,

faith, patience, temperance, godliness, brotherly kindness, love. If these things be in us and abound, we shall never fall into the ditch of hell.

Lord turn out sin and Satan, for we confess that we are out of measure sinful: sinful by thought, sinful by word, sinful by work. Lord be merciful unto us thus miserable sinners; and (good Lord) let Your Holy Spirit make His residence in us, that in this new righteousness we shall labor and learn to do, in that we may save all our poor souls everlastingly alive.

Oh Lord, bless with us Your church universal, Lord save it from overthrow, and deliver it from the present calamity. More especially, we beseech Your mercies upon this nation whereof we are members: this sinful nation laden with transgression, iniquity, sin. Lord heal the sores of it, pardon the sins of it, give it the repentance of Nineveh, from the king's person, to the beggar amongst us, that so Your judgments may be diverted from us.

Lord herein (we pray to You) bless the principal member over us, Charles by Your good providence, king of Great Britain, France, and Ireland; give him a long and lasting life on earth, and an everlasting in heaven. Bless our most noble and gracious queen, the Prince and Princess Palatine, and their princely issue. Bless all the true hearted nobility, all the reverend clergy, the civil magistracy, gentry, commonalty, all schools of learning, the two universities, all afflicted persons, bodily or soulfully tormented. Oh Lord, deliver Israel from all their sins and sorrows.

And good LORD, bless all that are dear and near in nature unto us, as father, mother, brother, sister, husband, wife, child. Lord, give us all Your grace in this life, Your salvation forever in heaven.

And for ourselves again, we beseech You this night to bless us, in body, in soul; in basket and store, within doors, without. Lord, save us from thieves, from winds, from fire, from all dangers, and give us

a sweet rest and comfortable sleep. And for our souls, save them (good Lord) from sinful lusts and Satan's assaults, that so we being preserved from sin and danger in this life, we may not fail of Your merciful salvation in the end, and that for Jesus Christ's sake.

Amen.

FINIS.

John Kettlewell, 1653-1695

A Companion for the Penitent

PRAYERS.

Prayers upon the Several Parts of Repentance, in Particular and Distinct Forms.

1. A Confession of Sins.

I.

Oh almighty and most gracious Lord, look in mercy upon me the meanest of Your servants, who am less than the least of all Your mercies, and have deserved the heaviest of Your judgments, and am not worthy to lift up my eyes to the place where Your honor dwells.

I am a sinner, oh Lord, yes, a sinner altogether, (and one of the chief among Sinners.) I was born in sin and ever since have led a life suitable to that beginning. For to the shame of my face, and to the praise of Your longsuffering, oh almighty God, I do here, with a truly humble and contrite heart, confess to You, that I have shamefully neglected and let alone those good things, which I ought to have done, and have done those evil things, which I ought to have forborne. Of both these I am heinously guilty, both in thought, word and deed, and have wickedly incurred the same, against the innumerable endearments of Your mercies, and terrors of Your judgments; against all the good motions of Your grace, and against the many seasonable admonitions which I have had from spiritual advisers, and against the voice and strugglings of my own conscience. I have done these things, oh Lord, and have continued to do them, repeating the same many times, yes, alas, too many of them in ordinary course; yes, and that after my own manifold, and solemn promises and engagements, that I would offend therein no more.

Lord, be merciful to me, a miserable sinner.

II.

And in all these transgressions, oh righteous Father, I have acted as a most impudent sinner, flying in the face of an infinite Majesty; and passing all these heinous affronts, where I owe the utmost love and reverence, and as a most presumptuously venturous and daring sinner, provoking that power, which can torment, and utterly destroy me at its pleasure.

Lord be merciful unto me, a bold and presumptuous sinner.

III.

I have therein dealt most disingenuously and ungratefully, oh merciful Lord, rising up against You the author of all my blessings; and flying in the face of that mercy, which fosters and sustains me, even whilst I am thus basely affronting and despising it, and which is heaping new obligations upon me every moment. Under all these grievous offences, I have first begged Your patience, and then fallen to abuse it. I have first prayed to be spared, and then turned basely to provoke You after You have spared me, and have abused all Your mercies, to an opportunity of committing more offences, and of re-returning hatred where I have received the greatest, and most endearing love.

Lord be merciful unto me, a base and ungrateful sinner.

IV.

Yes, oh holy Father, I have therein dealt falsely and deceitfully with You, promising obedience, whilst I am in need of Your mercies, but practicing none after once I have received them. In the midst of all my pretences, to honor and honesty, and regard to my word amongst men. I have been wretchedly careless, of dealing honourably or justly with Your divine Majesty, and of keeping my word with You, though

You are always faithful, and cannot fail in the least tittle of Your word with me.

Lord be merciful to me, a false and faithless sinner.

V.

And in all this, oh my dear God, I have done most foolishly, all this while madly hindering and resisting my own everlasting mercies, peace, and safety. And instead thereof, making a covenant with hell, and securing and hasting on my own eternal misery, and heaping up sorrows, which never can be born, and which admit of no remedy.

Lord be merciful unto me, a blind and desperately foolish sinner.

VI.

So that in myself, oh most righteous Lord, I am nothing but sin and misery. My past life, can show nothing, for which You should accept me. Nor can I reasonably expect, that You should give heed to my word, or trust me when I promise to do better, having so frequently, and shamefully broken my word with You already.

But, oh almighty and most gracious Father, You have mercy enough, to pardon all my wickedness; and grace enough to establish all my promises, and to keep me true to them; and to You alone, do I fly for both. I do not justify, nor excuse my wickedness, but utterly condemn it, and condemn myself for the same. 'Tis forgiveness, oh Father, that I seek, and 'tis merely from Your abundant mercies, and for my dear Savior's infinite merits, that I hope for it. Oh, You who forgive sinners, forgive me a great sinner. (The greatest of sinners.) Oh, You great physician of souls, who cures sinners, cure me who seek to You alone for remedy against all my sins. Rescue me from the power and bondage of my own corrupt lusts, by the greater power of Your grace; and deliver me, good Lord, from doing ill, and from all tormenting fears of suffering Your eternal wrath and vengeance for

the same, through the merits and mediation of Your only Son, and my only Savior and Redeemer, Jesus Christ. Amen.

Other Forms of Confession, are added afterwards, whereof the penitent may serve himself, and wherewith he may suit his Spirit, as he sees cause.

A Profession of Godly Sorrow for Sins, and of Resolutions of New Obedience.

I.

I call my ways to remembrance, oh Lord, wherein I have defiled myself, and remember them with a troubled heart. My evil doings are daily before my eyes, and have made me vile, and loathsome in my own sight, as they have done in Yours. They are a burden upon my spirit, a sore burden, and too heavy for me to bear.

But now, oh My God, with a penitent heart I turn from them, and resolve by Your grace to cast away all my transgressions, which are most highly displeasing, both to You, and to myself. From this day forward, I am fully purposed to forsake them. Oh, then let them not be my ruin.

God be merciful to me, a returning Sinner.

II.

And from them, oh holy Father, which are the shame, and sorrow of my life; I turn to You, who are the glory and comfort, and shall ever be the guide and governor thereof. I turn to You, with a broken and contrite Heart. Oh, receive, and comfort it, and despise it not. I return too You, with my whole heart, and make no reserves, nor will retain any allowance of any of my former sins, no not of those, which seemed most delightful or serviceable unto me, and are hardest to part with.

I remember, oh Lord, from where I am fallen, and resolve by Your help, to do my vows. I will make best to do them and not delay to keep Your commandments. I beg no greater mercy, than to be found steadfast in Your ways, nor shall account any things to be so great favors to me, as those which serve to keep me in the same. I will most heartily thank You, oh You faithful guide and keeper of returning souls, if You wilt be pleased to hedge up my way with thorns, or with any worldly difficulties, that may keep me from finding my way to my former vanities. For 'tis the unfeigned desire of my heart, and shall be the great endeavour of my life, above all things to keep true to You; and my chiefest prayer to You is to keep me from falling anymore from the way of Your fear, or from forfeiting Your mercy.

God be merciful to me, a returning sinner.

III.

And having now by Your grace, these holy thoughts and purposes in my heart, I earnestly beg of You, oh blessed author and finisher of all grace, that I may never lose them. I give my heart to You, and humbly pray, that it may always be in Your hands, since it is so inconstant in what is good, and prone to turn aside to what is evil, when it is in my own keeping. Oh Father, keep it steadfast, and unalterable in Your ways. Let it not be inclined to any evil thing, nor lean towards any of my former vanities. Keep my Eyes, from beholding wickedness, and my ears from listening thereto. Let not my lips utter anything that is ill, nor my feet move a step in any of the paths of death. But hold my whole spirit, soul, and body, in ways of Your fear; and continue me under the comfortable hopes of Your favor, through Jesus Christ, my blessed Lord and only Savior,

Amen.

A Profession of the Fruits of Repentance, and the Conditions of Forgiveness.

I.

I have sinned grievously, oh Lord, but I am angry at myself for my sins, and desire to prevent Your justice, and to take revenge upon my own head for my transgressions.

And however disposed, and easy I was, to be drawn aside before, yet now You have filled my heart with such a godly sorrow, and compunction for my sins, as begets in me a vehement desire, and godly care, to sin no more.

By the help of Your grace, oh merciful God, I am ready now to walk in those statutes, which I have formerly transgressed; and to give again, whatsoever I have at any time unjustly taken away; and to make full amends to the uttermost of my power, for all the wrong and damage which I have ever done to any. And where, either by my example, or by my counsel and persuasion; or by my importunities, I have tempted others, and drawn them into sin; it shall be the study and care of my life, to make them sensible of the heinousness, and extreme danger thereof, as, through the blessing of Your grace I am, to recover them out of the same.

God be merciful to me a returning sinner.

II.

I am contented, oh holy Father, to submit myself to those, who have just cause to be offended with me, and to use all fair ways of reconciling myself to them; before I hope for reconciliation and peace with You. I freely forgive all those who have trespassed against me, and with good will offer them my pardon, as I most heartily desire Yours. And my hearty desire and purpose is, to study doing good to my brethren in their needs, that I may not be held unworthy to receive it from You in my own; and to show mercy unto others that I may not be ashamed to ask it for myself, and that the rigorousness and unrelenting hardness of my own dealings towards them, may not deprive me of the favorable indulgence, and mercifulness of Your dealings towards me.

God be merciful to me, and forgive me, a merciful and forgiving sinner.

III.

I have no Hope in myself, oh gracious Lord, but only in Your mercy, nor any expectation of the same, through my deservings, but merely through Your blessed Son's infinite merits; nor rest my soul upon any other name given among men, whereby Your justice may be satisfied, and my sins expiated, but on His alone.

God be merciful to me a great, but an humble and believing sinner.

IV.

I am heartily sorry for all the sins which I can call to mind, and do yet know myself to have been guilty of, and am fully purposed by Your grace, as far as I can, to amend them. And I am truly desirous to discover all the rest, which are yet hid from me, that I may be as particularly sorry for the same, and amend them too. And I humbly and earnestly pray You, oh Father of Mercies, that for Jesus Christ's sake, You would be pleased to accept this my repentance. Receive it, oh Lord, according to the riches of Your mercies, and supply whatsoever is wanting therein by the power of Your grace. And place me among the number of those, who are truly contrite for all their evil ways, and whose repentance has prepared them for the free and full remission of all their offences, through the merits and mediation of Jesus Christ our Lord,

Amen.

A Prayer for Pardon of Sins.

Oh holy and most merciful Father, spare me, Your poor sinful, but repenting creature. Spare me, good Lord, spare me, and let me not perish in my sins. Now I am heartily troubled and sorry for them, but through Your infinite mercies, find pardon of the same.

I am a sinful person, oh Lord, but You, blessed Jesus, are the savior of sinners. And Your coming into the world, was to call sinners to repentance. Lord, I come and repent at Your call; cast not me and my repentance away from Your presence.

I have gone astray, and am very defective in my return home, through the frailty of my flesh. But You, gracious Lord, consider our frailties. You know our frames, and consider whereof we are made. Oh, be not extreme to mark my offences, nor to exact rigors in my repentance of the same; but for Christ's sake, make me all needful, and favorable allowances.

Now I have found the way to Your fear, let me find the comforts of Your mercy. I have a truly contrite heart; oh Lord, despise it not. My spirit is broken, and trembles at Your Word; oh Lord, revive it. It is heavy laden, and wearied with my sins; oh my God, give it ease from the same. Pity me, oh Father, as a father pities his own children. Receive me, as the offended father did the returning prodigal. Though I was lost, yet now, by the blessing of Your grace, I am found again. Oh, welcome Your lost sheep when it returns home; and let there be joy in heaven on the repentance of me, a lost sinner.

Oh, let the blood of Jesus cleanse me from all my sins. Let His intercession for me in Your presence make my peace and appease Your wrath. Shut not Your ears against the voice of His blood, nor be deaf to His meditation, but hear Him, my advocate for my pardon. And let me find the forgiveness of all my sins, that Your troubled and trembling servant may have peace, and that You may be sought unto, and feared and served by sinners, who will return unto You in hopes of Your grace and pardoning mercy, through Jesus Christ our Lord and only Savior,

Amen.

Two Collects in the Office of Communion.

I.

Oh Lord, we beseech You, mercifully hear our prayers, and spare all those who confess their sins unto You that they whose consciences by sin are accused, by Your merciful pardon, may be absolved, through Christ our Lord,

Amen.

II.

Oh most mighty God and merciful Father, who has compassion upon all men, and hate nothing that You have made, who would not the death of a sinner, but that he should rather turn from his sin, and be saved; mercifully forgive me my trespasses; receive and comfort me, who am grieved and wearied, with the burden of my sins. Your property is always to have mercy; to You only it appertains to forgive sins. Spare me therefore, good Lord, spare me whom You have redeemed; enter not into judgment with Your servant, who am vile earth and a miserable sinner; but so turn Your anger from me, who meekly acknowledge my vileness, and truly repent me of my faults, and so make haste to help me in this world, that I may ever live with You in the world to come, through Jesus Christ my Lord,

Amen.

A Prayer for Peace of Mind, and Comfort Upon the Same.

Let me have Your peace, oh gracious Father, and comfort my trembling and broken heart with the hopes thereof. Cause me to hear the voice of joy and gladness, and revive me with the assurance of Your love. Oh, that I may be able from my own experience, to speak great things of Your readiness, to receive and comfort returning sinners; and thereby draw back others to Your service, who are still running astray from the same. Oh, that by seeing Your goodness upon me, everyone that is godly may seek to You in their distress, and find mercy, as I have done.

But Lord, having found Your mercy to poor sinners, let me not abuse it, or presume upon it. Let me not take heart to repeat my sins, because You are ready and glad to grant forgiveness. When You have spoken comfortably to me make me careful to sin no more, lest a worse thing come upon me; but to keep on in all holy and thankful obedience unto You, and never more to return to folly. Let the sense of Your mercies, oh my God, serve no other use in me but to encourage my repentance, and to support me in Your fear, till I come at length to enjoy Your eternal favor, through Jesus Christ my Lord, Amen.

For peace of mind and favorable allowances and hopes of mercy, the penitent may have more particular provisions, if he is desirous thereof, in the office for one troubled in mind.

Prayers for Confession of Sin, and Repentance of the same, in one Continued Form.

1. A Form and Confession of Sins, and of Repentance for the same.

I.

Oh almighty and most righteous Lord, I do here with grief of heart, and with shame and deep humility confess unto Your dreadful Majesty, that my sins are exceeding many and great, and have been frequently repeated.

I have oftentimes transgressed out of ignorance. Oh, that I could not say careless ignorance, under opportunities of knowledge; yes, or affected ignorance, espoused for earthly ends against light and clear evidence, which was enough to shame and silence me, though not to gain and convince me. But I have transgressed oftener out of negligence, worldly fear, or desire; yes, alas, too oft, out of presumptuous willfulness, condemning the evil, while I was a doing it, and offending wittingly, and with checks and convictions to the contrary.

And these sins I have been draw to, against all the endearments of Your mercies, and all the alarms and louder warnings of Your punishments against all the rebukes and strivings of Your grace, and of my own conscience, and of other faithful and seasonable admonishers. And against all mye own purposes and engagements, deliberately made and solemnly professed, and frequently repeated, that I would offend therein no more.

Lord, be merciful to me, a great and wretched sinner.

II.

But You, oh blessed Jesus, by making Yourself a sin offering for us, are come to take away the sins of all, who truly repent thereof. And, oh merciful Lord, though my sins are many and grievous, yet I do not desire to overlook them, but would gladly see and discover them all, that I may penitently bewail and forsake them. And oh, that so corrupt passions, nor love of worldly or carnal interests, may over bias me, or blind my eyes from seeing of the same, whilst there is space left me to repent of them. And as for those sins, which do know myself to be guilty of, I do not cover, but with shame confess them. I do not justify nor excuse, but condemn myself for the same.

I stand thereby guilty, oh Lord, of highest disobedience, against the strictest obligations; of wretched disingenuity and unthankfulness, against the most endearing mercies, and of most stupid folly, against my own clearest, highest, and most lasting interests, throwing away Your favor and future joys, for empty shows and shadows, and a blessed eternity for moments of vanity.

I reflect on all this, oh merciful God, with bitterness, and with a spirit wearied with my own ways. I see and lament my own folly, and abhor my own vileness on account thereof. I wish with all my soul, that those sins had never been done, and would take any way to undo them, and most earnestly desire, and fully propose by Your grace, that I may do so no more.

God be merciful to me, a self condemning and repenting sinner.

III.

Lord, I am burdened and heavy laden with my sins, oh, do You, who calls out to the heavy laden, to seek refreshment at Your hands, give me ease. I confess them, and desire above all things else, that I may utterly forsake them. Let me according to my promise find mercy. From my heart I forgive all persons who have offended me, even my bitterest enemies, and most earnestly entreat You that You would forgive them. Oh, You, who offer forgiveness to those who are ready to grant it, for Jesus Christ's sake, do forgive me. I repent unfeignedly of all my sins, and am ready to make all just amends, at least as far as I am able, to any whom I have ever injured, whether they be of low or of high degree, or even the highest of all. Oh God of all grace, perfect my repentance and accept it, and blot out all my misdeeds, as You engage to do unto all those, who sincerely repent of the same.

I know, oh blessed Jesus, that there is no name but Yours, whereby I can obtain pardon. And I trust only to the fullness of Your merits, and to the faithfulness of Your gracious promises, and to the abundance of my heavenly Father's mercy and loving kindness, to me a great and miserable, but an humble, contrite, penitent sinner. Forgive them all, oh blessed Father, remembering not my deservings, but the pitiableness of my weakness, and Your dear Son's infinite merits, and Your own boundless mercies and most precious promises. Let me here have Your peace, and be admitted hereafter to stand for ever in Your presence, for our Lord Jesus Christ's sake,

Amen.

A Shorter Form of Confession, and Repentance of the Same.

Oh almighty and ever living God, I Your sinful wretched creature, do here with shame and grief of heart, bewail and confess my manifold sins, which either this day, or at any times heretofore, I have been

guilty of against Your divine Majesty, either in thought, word, or deed; by omitting what I ought to have done, or by committing what I ought not to have done; against You, my neighbor, or myself. Sinning in all these kinds, against Your mercies, and Your judgments; Your Spirit, and Your awakening providences; against my own vows and resolutions, yes, and oft times against the checks and calls of my own conscience; oft times without any pretence to palliate them to myself, and always without any to excuse and justify me at Your righteous bar. And by these ways, oh great and dreadful God, am I, who at best am nothing, become far worse than nothing, an object of Your most deserved wrath, and eternal damnation.

But You, oh merciful Father, have sent Your own only Son into the world, to seek and save that which was lost, and when once he returns back, You are ready, not only to receive the prodigal son, but to run out and meet him, and rejoice over him.

Lord, I repent of all my sins from my very heart, and am ashamed of myself, and grieved that ever I committed them. I earnestly desire to do better for the time to come, and firmly purpose by Your help to labor in the same. And I most humbly and heartily implore Your grace, to keep me always in this mind, and never to suffer me willfully to relapse into the ways of wickedness again. I am heartily offended with myself, be You no longer offended with me. Cleanse away the guilt of all my sins, oh gracious God, by Your dear Son's most precious blood, and slay the power and dominion of them by His Spirit, that being made whole I may sin no more, nor return after I am washed, as the dog to his vomit, or the sow to her wallowing in the mire. Grant this, oh merciful Father, for Your dear Son, and my only Savior, Jesus Christ's sake.

Amen.

A Particular Enumeration of Sins in a Large Form of Confession and Repentance of the Same.

I.

Oh Lord, most holy and terrible, who are most pure in all Your ways, and a consuming fire to all unrelenting sinners, my manifold and great transgressions, make me both ashamed, and afraid to appear before so holy and just a Majesty.

Lord, how unlike am I to that image of Yours, wherein at first You made man, and how far have all the powers of my soul fallen from what they should be? My mind is overspread with blindness and ignorance, folly and false reasonings, and spends itself upon vanity and unprofitable thoughts. It is loath to fix upon good things, and very apt to forget them, and to lose that tenderness and quick sense of duty, which should make Your Laws to reign in me. My heart is so averse to what is good, and so stubborn and refractory that it is hardly brought to resolve upon those ways, which my conscience tells me are my duty; and so wavering and inconstant withal, that when it doth resolve well, it doth not stick to it with any certainty. My affections are forward, and violent in pursuit of earthly things; but very slow to be engaged in Your service, and when once engaged therein, soon weary of the same.

Lord, be merciful to me, a miserably corrupt, and depraved creature.

II.

And besides this proneness of my nature, oh righteous God, to what is bad; to make me still more lowly in my own sight, I have little strength of holy inclination, or obedient dispositions, which should restrain me from following, and giving way to the same.

Oh, how little is there in my heart, of that holy fear, which should withhold me from giving You any offense; of that love, which should make me imitate Your glorious excellencies; of that thankfulness, which should make me return answerably for all Your mercies; or of that joy in God, which should turn religion into a delight, and make

me take all opportunities of conversing in that place whilst I live, where I desire to be when I come to die.

I am not duly provident to prevent temptations; no, alas, I am too oft delighted in them, and pleased to dwell with them, and love the near approaches of sin, and to be put into opportunities, yes, and sometimes almost the necessity of evil doing. And when at any time You have thought fit to cast me upon trials, I have not been sufficiently watchful, active, and unwearied, in withstanding them. I am easier, oh most righteous Lord, in hearkening to my own wicked lusts, than to the good motions of Your Holy Spirit, and to the dictates of a pious conscience; and hereby have omitted many duties, and have been led into many sinful thoughts, and evil or indecent speeches, and unrighteous actions, which now I do with grief lament, and am utterly ashamed of.

Lord, be merciful to me, a frail, naked, sinful creature.

III.

How seldom have I been, oh holy Father, in devout reflections! How irreverent, insincere, and lifeless in my prayers! How careless in observing Your manifold, and great mercies! How hard sometimes to be reconciled to Your will, and to own the wisdom and goodness of Your orderings! How faint and languid, in believing, and relying on Your promises, when I have stood most in need thereof, and danger has threatened any duties! How fearful to expose myself, in owning of Your injured name or cause, and in showing a concern and zeal for Your service! No, how faithless to my own vows, when I have promised to make up defects, and to show greater care and watchfulness, in amending these, or any other offences.

Lord, be merciful unto me, an unbelieving, undevout, and ungodly creature.

IV.

And besides all these offences against You, my God, how many ways have I trespassed against my brethren also?

In bargaining and acts of justice, how apt am I to lean to my own profit, and to press upon my neighbors!

In opportunities of Charity and good Offices, how is my affection in doing good straightened, by too quick an Eye to mine own ease and interest?

In Conversation, how prone am I to take opportunities of instilling my own Praise, and of detracting from the praise of others?

How liable is my heart, to give way to discontents, to harbor uncharitable surmises, yes, sometimes of those who are the proper objects of charity, and stand in need of my relief or assistance, to grow impatient, and angry upon any provocation, and in such anger, to utter some indecent, bitter, or reproachful words, especially to my inferiors, and to retain such resentment of their offences, as renders me, either prone to return ill offices, or at least backward to show kindness to them, on any fit occasion afterwards.

I am still offending, oh almighty Lord, either by uncharitable provocations, or sinful compliances, or by negligence and remissness, in governing myself, or my dependants, or by irreverence, and undutifulness to my superiors, or by want of affection, fidelity, or due regard to my relations; or by proud thoughts, or vain glorious speeches, or harsh censures; or by lust, anger, envy, peevishness, sinful fear, mistrustful care, covetous desire, or some other inordinate or unlawful passions; or by being guilty of some thoughts, words, or actions, which are contrary to Your laws, and to that excellent pattern of all virtue, which my dearest Lord has set me to walk by.

Lord, be merciful to me, an unrighteous selfish, proud, and impatient creature.

V.

These, oh most great and just God, and many others, which I am not able to recount, are my offences, which I have committed: several of them ordinarily, others frequently, and all of them, even those which most seldom, yet alas, too often; either by the frailty and violence of my passions, or by my ignorance, negligence, or willfulness; against all the endearments of Your mercies, and the terror of Your judgments, and all the warnings of Your providence, and the suggestions of Your Spirit, and the bonds of my own most solemn vows and promises; and against all other methods, of Your preventing, assisting, and recovering grace, which should have kept me from them. All these my transgressions testify against me, and my own conscience accuses me, and You, holy Lord, are an upright judge, who will do justice, and not justify a sinner in any wickedness. And where then shall my guilty and fearful soul fly?

But Your own dearly beloved Son, oh gracious God, has paid his life a ransom for my sins, and through the merits of His blood, You are most ready to embrace a returning penitent, and to make Your mercy glory over judgment. Oh Lord, I repent of all these my sins, from my very heart, and freely forgive all who have trespassed against me, as I now desire that You would freely forgive me. Oh, suffer me not to be swallowed up, either in death or despair; but in the multitude of Your mercies do away all my offences, and give me comfort and peace of conscience, that being cleansed from all my sins, I may serve You with a quiet mind.

Consider my weakness, oh Father of mercies, and how frail my nature is. And that frail and sinful as I am, I am still the work of Your own hands, and am called upon by Your Name; and how I am heartily ashamed, and sorry for what I have done, and for Jesus Christ's sake, the Son of Your love, do earnestly implore Your pardon; and how the Savior of the world died to save sinners, and how You and my Father, and I, Your son, in Christ Jesus. Accept me therefore, good Lord, in Your beloved. Forgive me freely all that is

past, and keep up in me by Your Spirit, such vigor of holy resolution, and such watchfulness and circumspection for the time to come, that I may never return to them again.

I know, oh gracious Father, the falseness of my own heart, and the instability of my spirit. But it is not in myself, but in You, that I trust. My faith is in Your almighty aid, which You have bountifully promised, and which Your Son has dearly purchased for us with His most precious Blood. Oh, let that always be my guard, and then my sins shall no more prevail over me, but I shall finish my days in Your righteousness, and rest at last in Your everlasting peace, through Jesus Christ my only Savior and Redeemer.

Amen.

Another Particular Enumeration of Sins, and Repentance of the Same, in a Short Form.

I.

Oh almighty Lord, I Your poor creature, who am a vile and miserable sinner, do here in great humility lament before You, and am most heartily ashamed and troubled, for my having lived so long in the world, as through Your mercy I have done, and yet having done so little good in it, and being still so unfit to leave it, and so little qualified for a better.

I am grieved, oh blessed God, for having lived so long a stranger to You, and for my loving and obeying You no better, and having no greater zeal for You, since by Your grace, I have been brought to know and fear You.

For all my neglects of Your service, and for my insincerity, and unaffectedness in performing it; for all the lightness and evil wanderings of my thoughts in my prayers, and my great and daily unthankfulness for Your great and innumerable mercies; for my

solicitude about worldly things, and my distrust of Your paternal care and sure promises.

For all my negligence, yes, and averseness in studying and learning Your holy will, and all my remissness and forgetfulness in doing it, and for all the defects and difficulties which I have ever found in suffering and submitting to the same.

For all my corrupt averseness (and shameful refusal) to take up Your cross, and preferring world ease and interest before a good conscience, and for having chosen at any time, rather to part with the way of Your truth and righteousness, than to follow You, Oh holy Jesus, in patient and faithful suffering for the same.

For all my profanations of Your sacred Name, by irreverent use thereof; (especially by careless and common swearing; but most of all by the horrible wickedness, of false or faithless oaths.)

For all which, and all other my offenses of this kind, which either I can remember, or have forgotten, Lord be merciful to me a contrite sinner.

II.

I am troubled, oh Lord, for all the discontentedness, which I have ever shown with my own condition; and for all the envy and evil eye, which I have cast upon the happier lot of other men. for all the pride of my heart, and all the sinful lightness of my spirit, and for all my immoderate love of this world; for all my unclean thoughts and unchaste carriage, and for all the unthankfulness, or uncharitableness, or intemperance, which I have ever shown in my use of outward enjoyments.

For all which, and all my other like offenses, which either I can remember, or have forgotten, Lord be merciful to me a contrite sinner.

III.

I am heartily sorry, oh holy Father, for all my deceitful and insincere expressions, and feigned or faithless promises; for my having at any time divulged secrets which I ought to have concealed, or dissembled things which I ought openly to have professed; for all my unjust and hard censures, and for all my detracting speeches against any of my brethren.

For all the advantage, which I have ever taken of the ignorance; and for all the sport and pastime, which I have ever made with the folly and weakness of my neighbors; for all my covetous desires, and all my wrongful gripings, or hard dealings towards any, whom I have at any time been concerned withal. For all the overreaching which I may have been guilty of (in gaming or other ways) and for all the excesses and offenses of my recreations.

I lament, oh Lord, for all the countenance which I have given to other men's sins, or compliance with them, or neglect to reprove the same, when I had an obliging call so to do. For all the provocation which I have ever given others; and for all the sinful passion which I have ever shown, and opprobrious speeches which I have ever used, and ill will which I have ever retained towards them, when at any time they have provoked me; for all the ungrounded jealousies, and evil and uncandid surmises, and for all the back-bitings and evil-speakings, which I stand guilty of towards any; for all my deafness to the cries, or narrowness of heart in relieving the wants, of the poor and needy.

For all which, and all my other offenses of the like sort, which either I can remember, or have forgotten, Lord, be merciful to me a contrite Sinner!

IV.

I humble myself before You, oh almighty God, for all my irreverence, disloyalty, or breach of faith and due obedience, whereby I have

trespassed against those, who have had the right to reign over me; for having ever offered a deaf or disobedient ear, to my ghostly rulers; for all my undutifulness to my parents, or unkindness to my wife, (or husband,) or remissness in governing my dependants, and training up all that serve, or are any way subject unto me, to fear and serve You; for all the evil thoughts of my heart, and sinful words of my mouth, and unrighteous actions of my life, wherein I have grievously offended You either this day, or at any other times.

For all these, and all other sins, oh almighty and most righteous Lord, which either my own heart, or You, who knows better than my heart, sees me to be guilty of, I am sorry at my very soul, and here humbly confess them before You with shame and a broken spirit, and with steadfast resolution by Your grace, to watch and strive against them for the time to come. Where I have wickedly broken Your statutes, my study shall be religiously to keep them. And where I have done wrong to any person, I am ready and willing, according to the utmost of my power, to repair the same.

Lord, I repent, increase my repentance. And for Jesus Christ's sake, pardon me a poor repenting sinner. Oh, let His blood wash me from all my sins, and let His peace rid me of all my fears, and let His Spirit preserve me from all Relapses. Oh, that having utterly abandoned all my former evil ways, I may everhence forward be fixed in Your fear, and be duly disposed for Your eternal mercy and favor, though the merits of my only Savior and Redeemer, Jesus Christ. Amen.

Short Prayers.

I.

Lord, I am not worthy to lift up my polluted eyes unto You. But where should a wretch [with] guilt and misery look, but unto the fountain of mercy? Where, but to a God, whose mercy is greater than our wickedness? To a God whose property it is to be kind to His enemies; and whose patience to bear our sins is as great as His power

to punish them; and who has much rather be reconciled to us than take vengeance on us. Where, indeed, but to You, oh, God of all grace and comfort, who shows mercy on the unworthy and who are most graciously pleased to fit and qualify them for Your mercy, that so You may bountifully confer it on them, for our Lord Jesus Christ's sake.

Amen.

II.

Lord, under my heavy load of guilt and misery, I address myself unto You. But I make no plea, but for Your mercy, nor have any pretence to claim it, oh Father of mercies, but only because I infinitely need it, and because You love to show it, and are more ready to look at our needs which move Your pity and tenderness, than at our deserts which cry aloud to You for wrath and vengeance upon our heads; and because unworthy, as I am, yet, through Your inexpressible love and His, I have a most merciful Savior, who has born all the punishment of my sins, to purchase mercy for me a sinner, and who now powerfully intercedes with You for mercy for me, if, being weary of my sins, I turn to seek and serve You, through Jesus Christ my Lord.

Amen.

III.

And my soul, oh gracious God, is wearied out, and filed with the bitterness of my own ways. I accuse myself, and need no witnesses. I condemn myself, and need no other judge to pronounce me guilty. I punish and afflict myself for all my sins, that I may prevent Your justice for the same. And by Your grace I am resolved turn from them all, that they may no longer provoke You; and, as far as I am able, to repair the harm which my brethren have sustained thereby, that they may no longer damnify or disturb them.

Father, forgive me, for I am heartily sorry for all the evils which I have done. Forgive all my sins, for I am fully resolved by Your grace,

to forsake them. Forgive me, oh dear God, for I forgive others, yes, I forgive all. Do not go to exact punishment of me for my sins; but extend Your mercy and pardon to my true repentance, for my dearest Lord and only Savior Jesus Christ's sake.

Amen.

IV.

And having thus utterly renounced my sins, oh holy Father, I desire above all things to partake of Your righteousness. Having utterly defaced and corrupted myself, I would gladly be new made by You. Having hitherto miscarried, while I would be in my own hands, I desire now to be altogether in Yours. I loathe myself, oh my dear God, while I am without You; and whatever else I loose, my earnest prayer is, that I may recover Your likeness, through Jesus Christ my Lord.

Amen.

V.

I know, oh gracious Lord, that I cannot receive this, but from Yourself. Oh, therefore be both the blessed giver, and the gift. I know also, alas, that I am utterly unworthy, to have Your divine image stamped upon my soul. But I extremely need it, and I extremely value it; and such You are pleased to account worthy of it. And I dearly love You, oh God, or else I should not be thus desirous to be like You. And You love to communicate Your goodness; and whom should You imprint and display it upon, but on those who love You, and are earnestly desirous of the same?

Hear me therefore, oh my God, and breath into my heart that Spirit, which renews us after Your own image, in righteousness and true holiness. Oh, You who seek out sinners to make them good, do not reject me now when I seek You out to make me better. I am poor and naked. Oh, fill me with Your righteousness. My good thoughts are

inconstant and changeable; oh, fix them by Your grace. Set up Your Kingdom, oh Jesus, in my heart, for to become Your faithful servant, is more to me, then to have the empire of this world. Keep me steadfast, O! Lord, in serving You, till You take me finally to enjoy You, through Jesus Christ my blessed Savior and Redeemer.

Amen.

VI.

Lord, grant that at all times, I may account my sins, yes, all my sins, to be my shame; and make Your laws, yes, all Your laws, to be my rule; and Your blessed will, to be in everything, my choice and satisfaction. And let Your promises be my hope, Your providence my guard, Your grace my strength, and Your blessed self my portion, both now and in the end, through Jesus Christ my Savior and Redeemer.

Amen.

Prayers.

A General Prayer for One Troubled in Mind.

Oh righteous Lord, Your justice has brought me to reap the bitter fruits of my own evil ways, and to possess my iniquities. My sins at length have taken hold upon me, and You write bitter things against me, and Your fierce wrath goes over me. Your terrors do even distract my thoughts, my spirit is quite broken within me by reason thereof, and my heart fails me.

But, oh gracious God, though I be troubled and cast down, let me not fall, I humbly entreat You, into utter despair. While I live, let me not forgo the hopes of Your mercy, nor the care of my own return to my duty. When I groan under my burdens, make me to flee unto You for ease. When I am terrified with my former sins, let me make haste to forsake the same, and labor diligently to set my soul safe by new

obedience. When I am struck with the sting of my own guilts, enable, me, oh Jesus, to look up to Your cross, and to the merits thereof, and to rest my heart upon the same by true repentance. When I am most mistrustful of myself, let me not mistrust You, nor call in question any comfortable promises of Your free grace and mercy.

Oh Father, let Your smiting reclaim and amend me, and then let Your comforts revive me. Let Your dear Son's most precious blood expiate all my sins, and let His grace cure them. And instead of these most just and deserved terrors, wherewith You now take vengeance for the same; Lord, let me have Your mercy to forgive my Sins, and cause me to hear the voice of peace, to quiet and comfort my amazed conscience, for my only Savior and Redeemer Jesus Christ's sake, Amen.

A Prayer for the Same, out of the Office of the Visitation of the Sick.

Oh blessed Lord, the Father of mercies, and the God of all comforts, I beseech You, look down in pity and compassion upon me Your afflicted servant. You write bitter things against me, and make me to possess my former iniquities. Your wrath lies hard upon me, and my soul is full of trouble. But oh merciful God, who has written Your holy Word for our learning that we, through patience and comfort of Your holy Scriptures, might have hope; give me a right understanding of myself, and of Your threats and promises, that I may neither cast away my confidence in You, nor place it anywhere but in You. Give me strength against all my temptations, and heal all my distempers. Break not the bruised reed, nor quench the smoking flax. Shut not up Your tender mercies in displeasure; but make me to hear of joy and gladness, that the bones which You have broken may rejoice. Deliver me from fear of the enemy, and lift up the light of Your countenance upon me, and give me peace through the merits and mediation of Jesus Christ our Lord, Amen.

Collect for 21. Sunday After Trinity.

Grant, I beseech You, merciful Lord, to me and all Your faithful people, pardon and peace, that we may be cleansed from all our sins, and serve You with a quiet mind, through Jesus Christ our Lord,

Amen.

Prayers for Particular Graces.

1. Prayers for a Sense of Sins, Without Despair of Mercy to Pardon Them, or of Grace to Cure Them.

I.

Oh almighty Lord, make me truly and deeply humble for my sins, and fully sensible of my own vileness. Never suffer me so far to lose my fears, as to grow conceited of myself, or careless of my duty; nor so far to presume upon Your mercy and pardon, when I truly repent of the same, as to cast off a true dread and terror of Your justice, if I should revolt and return to them again.

But deliver me, oh my God, from all such abjectness, as, instead of setting me further off from my sins, is fit only to keep me a surer prisoner under them. And whilst I retain so much fear and lowliness, as will keep up holy care and watchfulness; grant that I may retain so much hope too, as will encourage and strengthen holy endeavors, and afford peace.

And therefore, oh my dear Lord, when I think the worst of myself, let me not proceed to a belief, that I am past all bounds, of being pardoned by Your mercy, or of being made better by Your grace. Let me not once imagine when I am fallen, either that it is in vain for me to endeavor to rise again; or, if by Your help I should rise, that there is no hope of my being forgiven.

But when I am most jealous of myself, let me be confident of You. And together with an humble sense and fear of my sins, enable me to keep up a sure hope of Your promises, and a strict care of my own

repentance, and a comfortable persuasion of Your gracious acceptance thereof, for our Lord Jesus Christ's sake, Amen.

II.

Keep me always sensible, oh God, that as You are most justly angered at my sins; so You are most easy to be appeased, and reconciled by my true repentance; and that You are not more offended with me, while I lie down in my folly; then You will be delighted with me, when with the penitent prodigal, I shall have come to myself, and returned to my duty. Let me never forget, that there is joy in heaven over every sinner that repents; and that whensoever a sinner turns away from his iniquity, he shall be sure to find mercy with You, through the merits and mediation of Jesus Christ our Lord,

Amen.

A Prayer for Hopes of Mercy, and of Grace, to Encourage Repentance.

My heart, oh almighty Lord, is full of trouble, and ought to be so while it is fond of sin. But let not my sorrow settle into a neglect of cure, nor my fear grow up into despair. When I think ill of myself, let me not fall, oh most gracious Father, to think ill of You, and after I have grievously affronted Your Majesty, as I have, alas, through all the course of my life, let me not come now at last to affront and exclude Your mercy.

My sins, oh Lord, are many, and great. But my sweet Savior's merits and Your mercies are infinitely greater. And the guilt thereof is not too great for Your mercy to pardon; nor my proneness to repeat the same, too great for Your grace to overcome. And therefore, oh dear God, though by my former evil life, I have thrown off my innocence, give me not up therewith, to throw away the thoughts of my own repentance, nor the hopes of Your gracious acceptance. Let me not shut that gate of mercy upon myself by despair, which You have set

open for every truly contrite sinner, nor neglect by true repentance to enter in at the same.

There is mercy with You, oh God, that You may be appeased. And therefore there shall be repentance with me, and in hopes of Your mercy You shall be feared. Though I have fallen, yet, by Your grace I will not rest under my fall; nor despair of Your mercy when I am risen; nor of strength by Your grace, to rise up again. But setting my heart to fear You, I desire to rest my soul on the sure hopes of Your Spirit, to perfect my sincere endeavors, and on the sure hopes of Your mercy to pardon my offences, for the merits of Your dear Son, and my only Savior and Redeemer, Jesus Christ, Amen.

A Prayer Setting Forth the Grounds of Hope Thereof.

Oh Father of mercies, be my support and stay under all this heaviness and dejection of my spirit. And let not Your mercy, or my faith fail me, when all things else do.

Though at present You are angry with me, yet, oh Lord, You retain not anger forever, because You delight in mercy. Oh, reshine Your beloved property towards me, and laying aside Your fierce wrath, show pity on me.

Though I am a wicked, and a wretched creature, yet You are a merciful God. You are a God forgiving iniquity, forgive that which lies so heavy upon me. You are the Savior of sinners; save me who am a most grievous sinner, and let me not perish in my sins.

Your mercies, oh, gracious Father, have been wonderful towards the greatest offenders; such as Your servant David, who was guilty of adultery and murder; and Peter, who forswore himself, and denied his Master; and Saul, who persecuted and made havoc of the church; yes, and even those wicked Jews, who murdered and crucified the Son of God Himself; and they were never shut against any sinners, who turned to You with true repentance. Oh, then let not me despair of that pardon, which was never yet denied to any truly contrite heart

in my condition. Let not me imagine, that You, who are infinite in mercies, have less mercy in store when I need, than You had for the needs of others, or that You, who are a tender Father towards all, and judge without respect of persons, will deny that mercy to my true repentance, which, according to Your gracious promises, You did extend to theirs.

I know, oh God, that I have deserved the severest punishments. But Your mercy deals not with us according to our deserts. And as my sins have deserved punishment, so You, oh blessed Jesus, have deserved my pardon of the same.

You are the propitiation for our sins. And Your blood cleanses us from all sin. Oh, let me not mistrust the sufficiency of Your sacrifice to atone for all my offences, which expiates the sins of the whole world. If any man sin, You are his advocate with the Father: And let not me imagine that You can ever move in vain, or, that while You are ready, yes, sure to intercede in the cause of every other contrite sinner, You will be silent, and sit still in mine.

Holy Father, have mercy on me. Sweet Jesus, cleanse and save me. Wash away the stain of my sins, and speak peace to my affrighted conscience, and revive and comfort up my broken heart, that I may live a monument of Your mercy, and a comfort to poor penitents and broken spirits, who shall hereafter be upheld thereby, and hope for like mercy in their dejection, as You shall have graciously shown to me in mine, for my blessed Savior and Redeemer Jesus Christ's sake,

Amen.

Prayers for Mercy and Favorable Allowances, in Trying our Services.

I.

Be not extreme, oh Lord, in marking what I have done amiss, nor deal strictly and rigorously with me; but judge of all my ways with mercy. You know our frame, and consider how weak and frail it is.

Oh, make gracious allowances for all the pitiable frailties, and forgetfulness thereof.

In pleading my cause, oh blessed Jesus, show Yourself a merciful high priest, who can bear in reason with our ignorance, and errors, and can be touched with the feckling of our infirmities. Stand not upon rigours in discussing my poor services, nor reject any good beginnings of Your grace in my returning heart. Quench not the smoking flax, but by the gentle breathings of Your Holy Spirit, quicken it into a pure flame: Nor break the bruised reed, but in tender care and pity bind it up.

Examine all my ways, and weaknesses, oh, my God, with the indulgent and compassionate abatements of a Father. Judge me, oh Lord, with the mercy and gentleness of a Savior. Try me with the favor of one that died for me and seeks at any rate, if it may be done justly and reasonably, to save, not to condemn me.

Be such a Judge, Oh blessed Jesus, as will not strain things to my prejudice, but that seeks, as far as it may be done with any fairness, to make the best of my cause; a Judge, that is ready to make the most of my well meant and sincere services, and to supply their wants and imperfections, by a gracious acceptance, and to make the least of my errors and miscarriages, admitting, and making the uttermost of anything, which can with truth and reason be offered, in abatement, or excuse thereof.

Judge me, oh merciful God, with such condescensions of love and mercy, and with such mixtures of favor and equity, as may give poor sinners, who know they labor under manifold defects and frailties, cause to hope in You, and comfort to appear before You. With such, as may make them look up to You with peace and joy, and long for Your coming; and support them under all the trials and sorrows of this troublesome world, with a comfortable confidence of being received at last into Your everlasting Kingdom, through the merits and mediation of Jesus Christ our Lord,

Amen.

II.

Lord, though I am still offending You, yet I dearly love You. I can never take pleasure in myself, but when I think I have pleased You. No, I hate myself for it, as often as I find that I have offended You. And I bear You a child's obedient regard and reverence, though alas, with too much of the alloy and mixture of a child's folly and forgetfulness.

Look upon my offenses therefore, I humbly entreat You, oh Father, as the offenses of one who loves You above all things. Look upon them as the slips of one, whose heart nevertheless is bent upon Your fear, and devoted to Your service, but who pays You this service under a load of humane infirmities, and much frailty of the flesh; who at one time is drowsy, at another unwary; who is forgetful in many things, and hasty and inconsiderate in more; who naturally grows weary and remiss, when trials return often, or continue long; and whose inconstant temper is too often dull and listless, when it needs to be most active and vigorous; and supine and inadvertent, when it should be most circumspect, and stand most strictly upon its guard.

But through all this cloud of my infirmities, be pleased, oh gracious Lord, to look to my love and devotedness to Your Laws; and mercifully accept my love, and pity my weaknesses. Oh You who made me, consider, and pity my frailty. Oh! You who have borne our infirmities, though without sin, in Yourself, have compassion on them in me. Bear with them, oh Lord, as with the failures and forgetfulnesses of a sincerely affectionate and devoted, though of a very frail and heedless servant. Bear with them, oh Father, as with the errors and oversights, of a loving and dutiful, though of a very weak, and frail, and simple child. And let me have Your grace to help and guard me against them, as well as Your mercy to pity and pardon them, for my dearest Lord and Savior Jesus Christ's sake,

Amen.

A Prayer for a Clear and Settled Judgment of Ourselves, and of what May Establish Us in Peace.

Oh God, the giver of all wise thoughts, and the light of those who sit in darkness, send forth the light of Your Spirit into my heart, and scatter those clouds of fears and ignorance, which have been gathering, and settling themselves upon it. Rid me of all confusedness of thoughts; and clear up my mind with just and due apprehensions, both of You, and of myself. And fix and establish me, oh Lord, in right judgments, that when by Your grace, I am once well resolved in things belonging to my peace, I may not be soon shaken in mind, or easily removed from the same, by any returns of ill grounded and distempered fears, and melancholy suggestions.

Remove from me, if it may please You, oh merciful Father, any disorders of a distempered body, that make me unstable in those just persuasions of Your grace and mercy, which should do me good; or that do any other ways cast a mist before my troubled spirit. Suffer not my fears for my sins, to increase so far, as instead of being a help to carry me out of them, to prove a snare to detain me in them, and to hinder me from putting forth myself to do my duty, by holding me under an unprofitable sorrow, and tempting me to despair of mercy.

Lord, fill me plenteously with all those graces of Your Holy Spirit, which must recommend my soul to You; and with such comforts of the same, as may sweeten religion to me, and carry me, instead of spending myself in fruitless complaints, to put forth real endeavors of doing Your honor and service, and to lay out myself in ways of Your glory and of my own everlasting peace, through Jesus Christ my Lord,

Amen.

A Prayer for Recommendation of Our Humble Fears, to God's Merciful Acceptance.

But though I am afraid, yet, oh my God, I trust in You. My fears and mistrusts are only of myself, and of the worthlessness and unacceptableness of my own services, or of the insufficiency, or insincerity of my own repentance; but are not at all a mistrust of Your promises, or of the certainty of Your mercy towards all true penitent sinners.

And let not this lowliness in my own eyes, oh merciful Lord, hinder me from being acceptable in Yours. Look graciously upon me, as You did upon the poor publican, though I stand afar off, and dare only call for mercy at a distance, and not lift up so much as my eyes to heaven. Look upon me, who have a contrite heart, and despise it not; who am poor and tremble at Your Word, and according to Your promise, dwell with me, and receive my spirit.

Lord, I humble myself before You, do take me up. I humble myself justly, but do take me up in mercy. And all my comforts, will I ever most thankfully ascribe to the praise of Your free bounty and grace, through the merits of my blessed Savior and Redeemer, Jesus Christ,

Amen.

Prayers for Peace, and Hope, and Join in God.

I.

Oh blessed Lord, grant that I may both do Your holy will, and take delight in doing it; and have the comfort, as well as the guidance of Your grace. Grant me even now to taste the pleasures, as well as hereafter to reap the profits of Your service, that I may both go on therein more cheerfully myself, and may also recommend the same unto others, by showing a comfortable and joyful spirit in performance thereof.

Oh, that no hard or unjust thoughts of You may embitter religion to me. Oh, that no mistrusts of Your merciful acceptance, may either discourage the course of my sincere obedience, or deprive me of the

comforts of the same. While I am laboring sincerely to serve You, give me the comfort of hope, that You do accept me, and let me find the ways of righteousness to be ways of peace, both now and in the end, through Jesus Christ my Lord.

Amen.

II.

Lord, let Your Holy Spirit work in me joy and peace, together with faith and righteousness, and other of its blessed fruits. Set up Your Kingdom in my heart, as in righteousness, so in peace and joy in the Holy Ghost. Teach me to rejoice in the Lord; yes, to rejoice in Him always. Let perfect love, when it increases obedience and cheerful reverence, cast out all tormenting fears; and let the peace of God, which passes all understanding, keep my heart and mind, yes, keep it so sure, that doubtfulness or despair may never be able to possess themselves thereof anymore.

Make my heart to hope in God; yes, to abound in hope through the power of the Holy Ghost, to give diligence to the full assurance of hope, and that even to the end. Oh, that I may have this comfortable hope of Your mercies, as an anchor of the soul, both sure and steadfast, and may never be driven from the same, by any storms, or troubles of this world.

Yes, grant, oh Lord, that I may rejoice in hope, and be filled with all joy and peace in believing; that I may look for Your glorious appearance, and love it, and with desire hasten it on. And that in all my trials here, I may bear up myself with the comfortable expectation of the same, till at length You shall mercifully accomplish my hope, and turn it into a blessed and everlasting fruition and enjoyment, for my dearest Lord and Savior Jesus Christ's sake. Amen.

The Person in trouble, may likewise use the Prayers in the Office for Penitents, entitled, A Profession of the fruits of Repentance, and the

conditions of forgiveness, p. 29 for the quieting of his mind. And the two Prayers following, for pardon of sins, and for peace of mind and comfort upon the same, as he sees cause.

A Prayer Against Perplexing Doubts and Scruples.

Oh merciful Lord, keep me under such an holy fear, as will make me careful not to trust in false ways, nor to swerve from my duty when I know it. But remove from me perplexing doubts, and unresolvedness about the same, which will either hinder me from doing it at all, or make me do it heavily and with a troubled mind. Let not me indulge them, as true tenderness of spirit, and fruits of Your grace; but labor against them, as my spiritual diseases, or as Satan's temptations.

Lord, let not me be still disputing what Your holy will is, when I should be doing it; or endlessly doubtful and disturbed to find Your ways, when I should be walking in them; and ever irresolute and still scrupulously deliberating, when I am called out to action

Let me not want knowledge of my duty, so as to disobey You blindly and securely: Nor true tenderness of conscience, so as to venture on some things which really offend You, without remorse, because they seem little to my carnal and corrupt thoughts, or are little accounted of by others.

But after once I have been duly instructed therein, and am tenderly sensible of the same, cause me to be fixed and firmly settled in what I know, and to give up myself afterwards cheerfully to perform it; not scrupulously to debate a new, and endlessly examine on every occasion, whether I may safely and acceptably do it or no.

Oh my God, let faith and knowledge direct my steps, and let joy and peace accompany them. Whatever else You leave me ignorant of, let me be clear and well resolved about Your ways, and careful with all uprightness to walk therein. Let me not miss here of finding and doing my duty, nor at last of Your eternal mercy, through Jesus Christ my Lord.

Amen.

A Prayer Against Profane Mistrust of Divine Truths and Blasphemous Thoughts.

Oh most gracious God, who by the power of Your Spirit, are only able to cure the sickness, and to overcome the unruliness of mine; protect me, I humbly and earnestly entreat You, against all profane doubts and mistrusts of Your truths, and against all blasphemous thoughts and suggestions about divine things, which either my own melancholy fancy, or the busy and wicked adversary, are ready to represent and suggest to me.

Never suffer them, oh God, to stagger or weaken my faith, nor to hinder or clog my practice, nor, if You please, by their wearisome conflicts, to be a pain and burden to my life. Preserve me, not only from the sin, but, if it may seem good to Your fatherly wisdom, from the temptation too, and from the trouble and sorrow of them.

But if it be Your blessed will to continue these profane and terrifying thoughts for my trial and humiliation, Lord, make me sensible, and comfort my disturbed heart with the sense thereof, that it will not be imputed as a sin to me to be tempted therewith, but to yield to the temptation; and that in Your sight, I am not guilty of the same, while I neither believe them, nor give place to them; not altering or abating, either my faith, or my practice thereupon; and that they are the enemies sin, who, to try and tempt me, studiously and wickedly suggests them; not mine, who instead of hearkening thereto and complying therewith, immediately resist them as soon as I perceive them, and cast them out with horror and indignation.

And oh, that during this trial, I may learn to depend entirely upon You without whom I can do nothing; that as often as these profane thoughts are thrown into my mind, I may find grace to overcome them, and without the least allowance or delay, to throw them out again; and that I may learn to bear with myself, and to show patience

under them, as under every other affliction and trial of Your ordering, trusting to Your grace to assist me, and to Your mercy to accept me, while I am humbly laboring under the same; and to Your goodness to rid me of them in Your due time, for my dear Lord and only Savior Jesus Christ's sake.

Amen.

A Thanksgiving for Satisfaction and Comfort After One Has Been Troubled in Mind.

Oh merciful Lord, You have caused the light to shine out in the midst of darkness, and given me order and clearness, for my former confusedness of thoughts, and settled my trembling and troubled spirit in rest and peace. Your grace has comfortably resolved and enlightened me about Your ways, and set me free from my entangling scruples, and rid me of my dejecting and disquieting fears, by comfortable hopes of Your free mercies in Christ Jesus.

Blessed be Your love, oh gracious Father, for sending me such seasonable helps and suitable instructors, who by clear representations of things have happily removed my fears and ignorance. And blessed be Your grace, for opening my heart and eyes, and enlightening and quieting my spirit, by their means. But above all, blessed be Your goodness, for giving us such sweet promises of favor and mercy in Jesus Christ, as may give poor sinners ease of heart, and humble confidence in You.

And, oh, do You, who have now most graciously spoken peace unto my soul, maintain and keep up clear knowledge, and unswerving righteousness in the same, that it relapse not into guilt and fear, nor be clogged and disquieted by doubts and scruples anymore. Make me satisfied and settled in a right understanding of all good things, and careful in the observance of them. And let not any busy workings of the adversary, or of my own melancholy, make me unnecessarily mistrustful, or suspicious, or unduly jealous, either of You, or of

myself. Let me not be fickle and soon altered, in my persuasions of Your love, or in my purposes of Your service. But fix my heart in thoughts of righteousness, and in the blessings and comforts of joy and peace, for our Lord Jesus Christ's sake.

Amen.

Henry Hammond, 1605-1660

Private Forms of Prayer

Private Forms of Prayer, Fit for These Sad Times.

Psalm 10:1. Why do You stand so far off (oh Lord:) and hide Your face in the needful time of trouble?

Psalm 3:1-3. Lord, how are they increased that trouble us? Many are they who rise up against us. Many one there be, that say of our souls: there is no help for them in their God. But You, Oh Lord, are our defender: You are our worship, and the lifter up of our heads.

Jeremiah 10:24. Correct us, Oh Lord, and yet in Your judgment, not in Your fury, lest we should be consumed and brought to nothing.

Psalm 130:3. If You, Lord, will be extreme to mark what is done amiss, Oh Lord, who may abide it?

Oh come, let us worship; let us humble ourselves; let us fall low and kneel before the Lord our Maker.

Then this general confession to be said, all kneeling:

Oh Judge eternal, we the most sinful of all the sons of men; that have abused Your mercies, provoked Your judgments, unsheathed Your glittering sword, forced all the arrows and darts out of Your quiver, and with our multiplied, abominable crying sins, brought down a desolation on a most pleasant land (that former delight of Yours) the glory of all lands.

We, that after Your wrath was poured out upon us, have yet further increased our sins, as You have increased the weight and number of Your judgments upon us; walked most unprofitably and obdurately under all Your disciplines and visitations; suffered all Your precious methods of reducing us, (Your admonitions and Your stripes) to be utterly lost and frustrate among us, brought down a blast and mildew upon all who have been undertaken to repair our breaches and reduce our peace.

We do now at length in the remorse and bitterness of our souls, desire to cast ourselves down upon the ground before You; to confess and acknowledge Your patience and longsuffering, that we have not been under the sharpest of Your displeasure; and to adore Your goodness whatsoever becomes of us; though it be in the shame and confusion and condemnation both of our bodies and our souls.

Lord, this is the mildest that we have reason to expect from Your justice in retribution to our sins: and whatsoever is less than this, whatsoever the bitterness of our cup be in this life; though You should cast us into the place of dragons; give us to drink of the wine of astonishment, the most stupefying deadly potion; number us all to the sword, pour out Your fire and brimstone upon us.

Yet if by thus chastising of us here You please to rescue us from that sadder doom of being condemned with the world, this is a most inestimable mercy of Yours, beyond all that we have hitherto so unworthily enjoyed.

Lord, we desire and profess to acquit Your justice in Your proceedings, to adore the bounty of Your goodness and patience towards us; that we have not long ago been as Admah and Zeboim, as Sodom and Gomorrah, that we have this day liberty to approach You.

Lord, that it may yet be Your good pleasure to come home to everyone of our souls, to strike our hearts, to break up these fallow grounds of ours, that all Your precious seed be no longer so cast away among thorns. And by the power of Your mighty controlling, convincing Spirit, that You would once subdue all the resistances of our spirits against this most holy, most reasonable motion of humiliation within us.

Lord, this is the one earnest desire of our souls, that has cast us low this day before Your footstool, with cries and tears and earnest groans, that You would have this mercy upon us, that You would thus powerfully reveal Yourself unto us, who have thus long smitten and importunately called unto us; that being returned unto You in fasting, weeping and mourning and renting of our hearts; we might be capable of Your returns unto us, of the further impressions of Your grace; and never more contradict, or quench, or grieve that Spirit of Yours, which has thus long contended and wrestled with us; that so it may be seasonable with You to give us the comfort of Your help again, and the confidence to approach Your presence, to praise that Majesty, which has not cast out our prayer, nor turned His mercy from us; to whom be all honor and glory, power and praise, now and forever, Amen.

Oh Lord, the great and dreadful God, keeping covenant and mercy to them who love You, and to them who keep Your commandments, we have sinned with our forefathers; we, our kings and our priests, our nobles, and all the people of this land, and have rebelled even by departing from Your precepts and Your judgments.

By our impious and godless thoughts of You, our confidences in the arm of flesh, by placing our affections too much upon earthly things,

by neglecting to love and delight in You, by presuming of Your mercies; and yet continuing in our sins, we have provoked and rebelled against You:

Oh Lord, righteousness belongs unto You, but unto us confusion of face, as at this day.

By our want of reverence to Your service, not considering the awfulness of Your presence, and that honor due to You in Your house, by our formal and hypocritical worship, by open profanation and sacrilege; by shows and pretenses of piety, to cover our worldly and wicked designs; we have provoked and rebelled against You.

Oh Lord, righteousness belongs unto You, but unto us confusion of face, as at this day.

By vain and rash oaths, blasphemies and perjuries; especially our careless breaches of oaths made to our sovereigns, forgetting that such are the oaths of God; and that You Yourself in a more especial manner, are a strict avenger of them; by our execrations of ourselves, our brethren, and our enemies; we have provoked and rebelled against You.

Oh Lord, righteousness belongs unto You, but unto us confusion of face, as at this day.

By our undervaluing Your public service, and neglecting to bear a part in it, by misspending of that time, either there or elsewhere, in wanton or worldly thoughts and employments, and not keeping the spiritual Sabbath unto You, in serving You truly, all the days of our life (by not duly observing the times of festivity or fasting, appointed by just authority, according to the example of Your people in all ages) we have provoked and rebelled against You.

Oh Lord, righteousness belongs unto You, but unto us confusion of face, as at this day.

By not duly acknowledging Your ordinance and authority in the persons of our superiors, by speaking evil of dignities, and reviling the rulers of Your people, by groundless jealousies and suspicions, misjudging and censuring their actions (and at last proceeding to that highest and most horrid pitch of violation of that image of Yours imprinted on them) by being as a people that strive with their priests; by our not obeying who that have the rule over us, and not submitting ourselves to them, who by Your appointment watch over our souls; by neglecting our care of those committed to our charge, not correcting those sins which have cried loud for exemplary punishment, we have provoked and rebelled against You.

Oh Lord, righteousness belongs unto You, but unto us confusion of face, as at this day.

By rash anger, malice, hatred and revenge, and the bloody effects thereof; by uncharitable contentions and divisions, factions and animosities, by cruelty and unmercifulness, and communicating in the sins of blood, we have provoked and rebelled against You.

Oh Lord, righteousness belongs unto You, but unto us confusion of face, as at this day.

By the manifold sins of uncleanness, by seeking or not avoiding the occasions thereof, by idleness, intemperance and drunkenness, by immodest words and gestures, by our shameless boasting, or not blushing at those sins, we have provoked and rebelled against You.

Oh Lord, righteousness belongs unto You, but unto us confusion of face, as at this day.

By thefts, rapines and oppressions, scandalizing thereby the honor and justice of a good cause; by vexatious suites so much practiced and countenanced, by exactions, by unjust gains in bargaining, by defrauding the laborer of his hire, by want of due care in expending what we have, and a good conscience in acquiring more, we have provoked and rebelled against You.

Oh Lord, righteousness belongs unto You, but unto us confusion of face, as at this day.

By lying, detraction and contumely, by endeavoring to advantage a good cause, by falsehood and unjust means; by censuring and rash judgments; by false witness and perverting the course of justice; we have provoked and rebelled against You.

Oh Lord, righteousness belongs unto You, but unto us confusion of face, as at this day.

By desire of change and discontentedness in our estates; by giving ourselves over to lustful, covetous and inordinate affections; by desiring peace not so much for Your honor or the public good, as the satisfaction of our own private lusts; by neglecting acts of charity, and doing as we would be done to; and not doing our duty in that state of life unto which it has pleased You to call us; we have provoked and rebelled against You.

Oh Lord, righteousness belongs unto You, but unto us, confusion of face, as at this day.

By our want and neglect of those necessary Christian duties, of humiliation and godly sorrow for sins, of due indignation, and revenge upon ourselves for them; of confessing and forsaking, of restitution and satisfaction to others, and by not bringing forth fruits worthy of repentance; we have provoked and rebelled against You.

O Lord, righteousness belongs unto You, but unto us confusion of face, as at this day.

By impatience under Your correcting hand, by not endeavoring our amendment by it, in reflecting upon our own sins as the causes of it, by despising Your chastisements, in not rejoicing in tribulations, and not glorifying You, who has counted us worthy to suffer for righteousness sake; we have provoked and rebelled against You.

Oh Lord, righteousness belongs unto You, but unto us, confusion of face, as at this day.

By fretting ourselves because of the ungodly, and being envious against the evil doers; by not loving our enemies, not blessing them who curse us, not doing good to them who hate us, nor praying for those who despitefully use us, and persecute us; we have provoked and rebelled against You.

Oh Lord, righteousness belongs unto You, but unto us, confusion of face, as at this day.

By presuming to do evil that good may come thereon; by placing piety in opinions, by straining at gnats and swallowing of camels, in scrupling at indifferent things and making no conscience of known sins; we have provoked and rebelled against You.

Oh Lord, righteousness belongs unto You, but unto us, confusion of face, as at this day.

By running into open profaneness, under color of avoiding superstition; by guiding our conscience by humors and fancies, and not by the certain rules of Your Law; by having itching ears, and heaping to ourselves teachers, and by having men's persons in admiration because of advantage; we have provoked and rebelled against You.

Oh Lord, righteousness belongs unto You, but unto us, confusion of face, as at this day.

Who can tell how oft he offends. Oh, cleanse us from these, and from our secret sins.

Try us, oh good God, and search the ground of our hearts, prove us, and examine our thoughts, and look well if there be any other way of wickedness in us, and lead us in the way everlasting.

A Prayer for Forgiveness.

Oh almighty and most merciful Father, who are the Lord, the Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, and forgiving iniquity, transgressions, and sins; look down upon us with Your compassionate eyes, who are here before You, in the bitterness of our souls, and do now with troubled spirits, with broken and with contrite hearts, most humbly beg pardon for these multitudes of our offenses. Look, we humbly beseech You, upon the blood of Your Son, which speaks better things than that of Abel; for His sake spare us, Lord, spare Your people, that these sins rise not up against us. For His passion's sake expose us not for a prey to their cruel hands, who would both devour and deride us.

Response: Spare us, oh Lord; spare Your people for the glory of Your Name. Oh, deliver us, and be merciful to all these our sins, through Jesus Christ our Lord, Amen.

The Absolution to be Pronounced by the Priest Only.

Almighty God, our heavenly Father, who of His great mercy has promised forgiveness of sins to all them which with hearty repentance and true faith turn unto Him; have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to everlasting life, through Jesus Christ our Lord, Amen.

The Lord's Prayer.

Our Father who is in heaven, hallowed be Your Name. Your Kingdom come. Your will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil, Amen.

Priest: Oh Lord, open our lips.

Answer: And our mouth shall show forth Your praise.

Priest: Oh God, make speed to save us.

Answer: Oh Lord, make haste to help us.

Priest: Glory be to the Father, and to the Son, and to the Holy Ghost;

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

Priest: Praise the Lord.

Answer: The Lord's Name be praised.

A Psalm Instead of Venite Exultemus.

1. Oh come, let us humble ourselves, and fall down before the Lord with reverence and fear.
2. For He is the Lord our God, and we are His people, and the sheep of His pasture.
3. If a man will not turn, God will whet His sword; He hath bent his bow, and made it ready.
4. Let us repent and turn from our wickedness, and our sins shall be forgiven us.
5. Let us turn, and the Lord will turn from His heavy wrath, and will pardon us, and we shall not perish.
6. For we acknowledge our faults, and our sins are ever before us.
7. We have provoked Your anger, Oh Lord, and Your heavy displeasure is kindled against us.

8. But there is mercy with You, that You may be feared, and You are full of compassion

9 Your hand is not shortened, that You cannot help, neither is Your goodness abated, that You will not hear.

10. You have promised, Oh Lord, that before we cry, You will hear us, and while we yet speak, that You will have mercy upon us.

11. They that trust in You shall not be confounded, neither shall any that call upon You be despised.

12. For You are the only Lord, who wounds, and does heal again, who kills and revives, brings even to hell and brings back again.

13. Our fathers hoped in You, they trusted in You, and You did deliver them.

14 They called upon You and were helped, they put their trust in You and were not confounded.

15. Oh Lord, rebuke not us in Your indignation, neither chasten us in Your heavy displeasure.

16. Oh, remember not the sins and offenses of our youth, but according to Your mercy think upon us, Oh Lord, for Your goodness.

17. Have mercy upon us, oh Lord, for we are weak. Oh Lord, heal us for our bones are vexed.

18. And now in the vexation of our spirits, and the anguish of our souls, we remember You, and we cry unto You. Hear, Lord, and have mercy.

19. For Your own sake, and for Your holy Name's sake, incline Your ear and hear, oh merciful Lord.

20. For we do not pour out our prayers before Your face, trusting in our own righteousness, but in Your great and manifold mercies.

21. Wash us thoroughly from our wickedness, and cleanse us from our sins.

22. Turn Your face from our sins, and put out all our misdeeds.

23. Make us clean hearts, oh God, and renew a right spirit within us.

24. Help us, oh God of our salvation, for the glory of Your Name. Oh, deliver us, and be merciful unto our sins, for Your Name's sake.

25. The sacrifice of God is a troubled spirit; a broken and contrite heart, oh God, shall You not despise.

26. Oh, be favorable and gracious unto Zion; build the walls of Jerusalem.

27. So we that are Your people, and sheep of Your pasture, shall give You thanks forever, and will always be showing forth Your praise from generation to generation.

Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. Amen.

I.

Hear our voice, oh Lord, out of Your holy temple; let our complaint come before You; let it enter even into Your ears.

Our heart is in heaviness, oh let us make our prayer unto You in an acceptable time.

Lord, our iniquities are against us, our rebellions are many wherewith we have transgressed against You; but we confess our wickedness, and are sorry for our sins.

Our confusion is daily before us, fearfulness and trembling are come upon us, and an horrible dread has overwhelmed us, and it is Your great mercy only that we are not consumed, for we have sinned, oh Lord; we have transgressed and done wickedly; yes, we have rebelled, and departed from Your precepts, and from Your commandments.

Innumerable troubles are come about us, our sins have taken hold upon us, that we are not able to look up; yes, they are more in number than the hairs of our heads, and our hearts have failed us. Oh Lord, righteousness belongs unto You, but unto us confusion of face, because of all the offenses we have committed against You.

Yet compassion and forgiveness is with You, though we have rebelled against You. Oh Lord, according to Your goodness we beseech You, let Your anger and Your wrath be turned away from us, and cause Your face to shine upon Your servants. Incline Your ears, and hear; open Your eyes and behold our afflictions, for we do not present our supplications before You, in our own righteousness, but for Your manifold and great mercies.

We have sinned against heaven and against You, and are no more worthy to be called Your sons.

Yet, O Lord, hear, oh Lord, forgive, consider and do it, defer not for Your own sake, oh our God.

Glory be to the Father, and to the Son, and to the holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. Amen.

II.

Hear our prayers, oh Lord, and hide not Yourself from our petitions, and hearken unto the words of our mouth, for strangers are risen up against us, and tyrants, which have not God before their eyes, seek after our souls.

Cast us not away in the time of our weakness; forsake us not when our strength fails us.

Oh remember not our offenses, but according to Your mercy think upon us for Your goodness.

Oh turn unto us, and have mercy upon us, for we are desolate and in misery.

The sorrows of our hearts are enlarged. Oh, bring us out of all our troubles.

Turn us, oh God our Savior, and let Your anger cease from us; send down from on high and deliver us, take us out of these many waters.

Why are You absent from us so long? Why is Your wrath so hot against the sheep of Your pasture?

Why do You hide Your face and forget our misery and trouble? For our soul is brought low unto the dust, our belly cleaves to the ground.

Look upon our adversity and misery, and forgive us all our sins.

Arise, oh Lord, and help us, and deliver us for Your mercy's sake; so shall it be known that it is Your hand, and that You Lord have done it.

Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now and ever shall be, world without end. Amen.

III.

We will cry unto the Lord with our voice; yes, even unto God will we cry with our voice, and He shall hearken unto us, for the Lord is gracious and longsuffering, and of great mercy to them who call upon Him.

The Lord is near unto all those who are of a contrite heart, and will save such as are of an humble spirit.

And now, Lord, what is our hope? Truly our hope is even in You; for our fathers hoped in You; they trusted in You, and You did deliver them; they called upon You and were helped; they put their trust in You, and were not confounded.

The Lord will be a defense for the oppressed, even a refuge in due time of trouble; and they that know Your Name will put their trust in You, for You, Lord, never fail those who seek You.

The merciful goodness of the Lord endures forever and ever, upon those who fear Him: and His righteousness upon children's children; even upon such as keep His covenant, and think upon His commandments to do them.

You therefore who are a Savior to all who trust in You, You who uphold all such as are falling, and lift up such as are down, You who heal the broken in heart, and give medicine to heal their sickness, You who are the Father of mercy and God of all consolation, who are comfort to the sad, and strength to the weak, hear Your servants, we beseech You, look down from heaven, behold and visit us with Your salvation.

Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now and ever shall be, world without end. Amen.

After the Second Lesson, Psalm 51. All kneeling.

1. Have mercy upon me, oh God, after Your great goodness; according to the multitude of Your mercies do away my offenses.
2. Wash me thoroughly from my wickedness, and cleanse me from my sin.

3. For I acknowledge my faults, and my sin is ever before me.
4. Against You only have I sinned, and done this evil in Your sight; that You might be justified in Your saying, and clear when You are judged.
5. Behold, I was shapen in wickedness, and in sin has my mother conceived me.
6. But low, You require truth in the inward parts, and shall make me to understand wisdom secretly.
7. You shall purge me with hyssop, and I shall be clean: You shall wash me, and I shall be whiter than snow.
8. You shall make me hear of joy and gladness, that the bones which You have broken may rejoice.
9. Turn Your face from my sins, and put out all my misdeeds
10. Make me a clean heart, oh God, and renew a right spirit within me.
11. Cast me not away from Your presence, and take not Your Holy Spirit from me.
12. Oh, give me the comfort of Your help again; and establish me with Your free spirit.
13. Then shall I teach Your ways unto the wicked; and sinners shall be converted unto You.
14. Deliver me from blood guiltiness, oh God, You that are the God of my health; and my tongue shall sing of Your righteousness.
15. You shall open my lips, oh Lord, and my mouth shall show Your praise.

16. For You desire no sacrifice, else would I give it to You; but You delight not in burnt offerings.

17. The sacrifice of God is a troubled spirit; a broken and a contrite heart, oh God, shall You not despise.

18. Oh, be favorable and gracious unto Zion; build the walls of Jerusalem.

19. Then shall You be pleased with the sacrifice of righteousness, with the burnt offerings and oblations; then shall they offer young bullocks upon Your altar.

Glory be to the Father, etc.

As it was in the beginning, etc.

Lord, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Our Father who is in heaven, etc.

Minister: Oh Lord, save Your servants.

Answer: Who put their trust in You.

Minister: Send unto them help from above.

Answer: And evermore mightily defend them.

Minister: Help us, oh God, our Savior.

Answer: And for the glory of Your Name's sake, deliver us; be merciful unto us sinners, for Your Name's sake.

Minister: Oh Lord, hear our prayer.

Answer: And let our cry come unto You.

Let us Pray.

Oh Lord, we beseech You, mercifully hear our prayers, and spare all those who confess their sins unto You; that they (whose consciences by sin are accused) by Your merciful pardon may be absolved, through Christ our Lord, Amen.

Oh most mighty God and merciful Father, who has compassion on all men, and hates nothing that You have made; who would not the death of a sinner, but that he should rather turn from sin and be saved; mercifully forgive us our trespasses; receive and comfort us who are grieved and wearied with the burden of our sins. Your property is to have mercy, to You only it appertains to forgive sins. Spare us therefore, oh Lord, spare Your people whom You have redeemed. Enter not into judgment with Your servants, who are vile earth, and miserable sinners; but so turn Your ire from us, who meekly acknowledge our vileness, and truly repent us of our faults; so make haste to help us in this world, that we may ever live with You in the world to come, through Jesus Christ our Lord, Amen.

Then shall the people say this who follow, after the Minister.

Turn us, oh good Lord, and so shall we be turned; be favorable, oh Lord, be favorable to Your people, who turn to You, in weeping, fasting and praying; for You are a merciful God, full of compassion, long suffering, and of great pity. You spare when we deserve punishment, and in Your wrath think upon mercy. Spare Your people, good Lord, spare them, and let not Your heritage be brought to confusion. Hear us, oh Lord, for Your mercy is great, and after the multitude of Your mercies look upon us.

I.

Oh most merciful and gracious Lord, we wretched and miserable sinners humbly beseech You in mercy and compassion to behold our great afflictions; for Your wrath is gone out, and Your indignation is kindled against us. We confess, oh Lord, that Your judgments are just, for we have multiplied our transgressions like the sand of the sea; and the cry of them has been so great, that it has pierced the heavens, and called for vengeance against us. But we beseech You, oh Lord, forget not to be gracious, and shut not up Your loving kindness in displeasure; turn again and be merciful unto Your servants. Help us, oh God of our salvation, for the glory of Your Name; O deliver us, and be merciful unto our sins for Your Name's sake. Take Your [sword] and all other judgments from us, that we be not consumed by the means of Your heavy hand upon our sins. Oh, satisfy us with Your mercy, and that soon; so shall we that be Your people, and sheep of Your pasture, give You thanks forever, and will always be showing forth Your praise from generation to generation. Grant this, oh merciful Father, we beseech You, for Jesus Christ's sake, our only Savior and Redeemer, Amen.

II.

Oh eternal God and most gracious Father, we confess that by our manifold transgressions, we have deserved whatsoever Your Law has threatened against sinners. Our contempt of Your divine service is great, and we hear Your Word, but obey it not. Our charity to our neighbor is cold, and our disobedience abounds. Religion is with many of us, as in too many places besides, made but a pretence for other ends, than Your service; and there hath been little or no care among us, to keep truth and peace together, for the preserving of both church and state. Forgive us, oh Lord, forgive us these, and all other our grievous sins. Send us light in our understandings, readiness and obedience in our wills, discretion in our words and actions, true, serious, and loyal endeavors for the peace and prosperity of our Jerusalem, the unity and glory of this church and state; that we may love it, and prosper in it, that we may be guided by

Your grace in this life, and received to Your glory in the life to come, through Jesus Christ our Lord, Amen.

III.

Grant we beseech You, Almighty God, that we which for our evil deeds, and our great unthankfulness are worthily punished; by the comfort of Your grace may mercifully be relieved, through our Lord Jesus Christ, Amen.

IV.

Almighty and most merciful Father, who for our many and grievous sins (those especially which we have committed since our last solemn humiliation before You) might most justly have cut us off, but in the multitude of Your mercies have hitherto spared us. Accept we most heartily beseech You, our unfeigned sorrow for all our former transgressions; and grant we may never so presume of Your mercy, as to despise the riches of Your goodness; but that Your forbearance and long suffering may lead us to repentance, and amendment of our sinful lives, to Your honor and glory, and our eternal salvation at the last day, through Jesus Christ our Lord, Amen.

V.

Almighty and everlasting God, who hates nothing that You have made, and does forgive the sins of them who are penitent, create and make in us new and contrite hearts, that we worthily lamenting our sins, and acknowledging our wretchedness, may obtain of You, the God of all mercy, perfect remission and forgiveness, through Jesus Christ.

VI.

Grant Lord, we beseech You, that the course of this world may be so ordered by Your governance, that Your church may joyfully serve You in all godly quietness, through Jesus Christ, Amen.

VII.

Almighty and Everlasting God, mercifully look upon our infirmities and miseries, and in all our dangers and necessities, stretch forth Your right hand to help and defend us, through Christ our Lord, Amen.

VIII.

Oh Lord, we beseech You, favourably to hear the prayers of Your people, that we, who are justly punished for our offenses, may be mercifully delivered by Your goodness, for the glory of Your Name, through Jesus Christ our Savior, who lives, etc.

Let Us Pray for the Whole State Of Christ's Holy Catholic Church, Particularly of Our Distressed Mother, The Afflicted Church of England.

Oh Lord God of Your inheritance, who conveys many blessings to the children of men, by the prayer and ministry of Your church, let our prayers obtain of You mercies and deliverances for her.

Oh Lord, You have planted Your church in the humility, and poverty, and death of Your Son; You have watered it with the blood of Your apostles and martyrs; You have made it flourish and spread forth its branches, by the warmth and heat, and graces of Your Holy Spirit; and have according to Your promise, still preserved it in the midst of all enmities and disadvantages.

Your laws and righteous commandments have been a scorn and derision to Jews and Gentiles; the flesh of Your servants has been meat for the beasts of the land; and still she wears the purple robe of mockery, and the crown of thorns, which at first she took from the head and side of her dearest Lord.

At last, O Lord, be gracious unto Your inheritance; heal us, O God of our salvation, for the glory of Your Name. Let not Your enemies

devour the church, and lay waste her dwelling places. Be merciful unto our sins, preserve all those who by malice of their enemies are appointed to death, or prison, or any other misery.

Let us still enjoy the freedom of Your gospel, the food of Your Word, the sweet refreshings of Your sacraments, public communions in Your church, and all the benefits of the society of saints; and let not our sins cause You to remove the candlestick from us. But make Your people and the sheep of Your pasture secure and glad in Your salvation; that we may show forth Your praise in this world, and in the world to come, through Jesus Christ our Lord, Amen.

Oh Shepherd of Israel, You who sit upon the cherubims, stir up Your strength and come and help Your people who pray unto You for mercy and protection. You have made affliction the portion of Your children in this life, You feed them with the bread of tears, and give them plenteousness of tears to drink; yet be pleased to show the light of Your countenance upon us, to lighten our darkness, to relieve our miseries, to heal our sicknesses; and let not Your church become a strife unto her neighbors, but reunite her divisions, and make her not a prey to those who would devour her, and then laugh her to scorn. Oh Lord, hedge her about with Your mercies, with the custody of angels, with the patronage of kings and princes, with the hearts and hands of nobles, and the defense of the whole secular arm, lest the wild beasts of the field pluck off her grapes, destroy the vintage, and root up the vine itself. But let her so flourish under the beams of Your favor and providence, that it may take root, and spread and fill all lands; that the Name of the man of Your right hand, the God and man Christ Jesus may be glorified, Your church enlarged and defended, and we blessed with Your health and salvation. Grant this, oh Lord, for Jesus Christ's sake, our only Savior and Redeemer. Amen.

Oh Savior of the world, save us, which by Your cross and precious blood have redeemed us. Help us we beseech You; help this bleeding church, oh God of our salvation. Though You have now a long time

given Satan and his instruments power over all that she hath, yet, oh Lord, spare her life: Let there be still a remnant left to praise You, and when by these sharp trials You have vindicated her integrity, be pleased to bless her, as You did Job's latter end, by giving her a double portion of all real advantages.

And though You have now violently removed Your tabernacle, yet, oh Lord, let not one pin of it be lost. But erect it again amongst us in the wonted order and beauty, for Your goodness' sake, for Your mercy's sake, for Your Son Christ Jesus' sake, our only Lord and Savior, Amen.

Oh Lord, who teaches us, that all our doings without charity are nothing worth; send Your Holy Ghost, and pour into our hearts that most excellent gift of charity, the very bond of peace and all virtues; without which whosoever lives is counted dead before You. Grant this for Your only Son Jesus Christ's sake.

The Conclusion.

The Almighty Lord, who is a most strong tower to all those who put their trust in Him, to whom all things in heaven, in earth, and under the earth, do bow and obey, be now and evermore our defense: the defense of this afflicted church; the defense of these distracted realms; the defense of all such who do, or suffer for the testimony of a good conscience; the defense of the blessed and holy offices of our mother, the church; the defense of this and all other congregations that meet together in Your holy fear; the defense of our dear relations, both at home and abroad; the defense of our own persons; the defense of our souls, bodies and estates.

And make us all to know and feel, that there is no other name under heaven given unto man, in whom, and through whom, we may receive re-establishment in our religion, restoration of our liberties, reconciliation with You, our God, together with peace and safety

among men, felicity here, and salvation hereafter, but only the Name of our Lord Jesus Christ.

To whom with You, oh Father, and the blessed Spirit, be ascribed, as is most due, all honor, and glory, praise, might, majesty, dominion, and adoration of all angels, of all men, and of all creatures, now and forever, Amen, Amen.

A Form of Prayer for the 30th of January. Preface to be read standing.

1. Righteous are You, oh Lord, when I plead with You, yet let me talk with You of Your judgments; why does the way of the wicked prosper? Why are all they happy who deal very treacherously?
2. You have planted them; yes, they grow and bring forth fruit. You are near in their lips, and far from their reins. Why do You hold Your tongue while the wicked devour the man who is more righteous than he?
3. They have condemned and killed the just, and he does not resist them.
4. They make a man an offender for a word, and lay snares for him who reproves them in the gate, and turn aside the just for a thing of naught.
5. They say, let us lay wait for blood, let us lurk privately for the innocent blood, without cause; we shall find all precious substance; we shall fill our houses with spoil.
6. Wherefore they sacrifice to their net and burn incense to their drag; because by it, their portion is fat, and their meat plenteous.
7. Are not You from everlasting, my Lord, my God, my holy one? Oh Lord, You have ordained them for judgment. Oh mighty God, You have established them for correction.

8. But though the righteous be prevented by death, yet shall he be at rest.

9. For his soul pleased the Lord; therefore He hath hastened to take him from among the wicked.

10. In the sight of the unwise they seemed to die, and their departure is taken for misery, and their going from us for utter destruction; but they are in peace.

11. For though they be punished in the sight of men, yet is their reward full of immortality.

12. And after a little chastening they shall be greatly rewarded, for God hath proved them, and found them worthy for Himself.

13. As gold in the fire, hath He tried them, and received them as a burnt offering.

14. Blessed are the dead, who die in the Lord, for they rest from their labors, and their works follow them.

15. For if we have been planted with Him in the likeness of His death we shall also be in the likeness of His resurrection.

16. Oh our God, we are ashamed, and blush to lift up our faces to You; for our iniquities are increased over our heads, and our trespass is gone up to heaven; since the days of our fathers, have we been in a great trespass, unto this day; and for our iniquities have we, our kings, and our priests, been delivered to the sword, to captivity, to a spoil; and to confusion of face, as it is this day.

17. What shall we say, or how shall we clear ourselves? God has found out the iniquity of His servants. We have transgressed and rebelled. You have not pardoned.

18. You have covered with anger, and persecuted us, You have slain, and not pitied.

19. The Lord has kindled a fire in Zion, and it has devoured the foundations thereof,

20. for the sins of her prophets, and her priests, who have shed the blood of the just, in the midst of her.

21. And now, O Lord, You are most just in all that is come upon us; for You have done right but we have done wickedly.

22. Behold we are before You in our trespass, for we cannot stand before You because of this.

23. Oh Lord, though our iniquities testify against us, yet You do it for Your Name's sake, for we have sinned against You.

24. Be not wrath very sore; neither remember iniquity forever.

25. Be merciful, oh Lord, to Your people, whom You have redeemed, and lay not innocent blood to the charge of Your people.

26. Deliver us from blood-guiltiness, oh God of our health, and our tongue shall sing of Your righteousness.

Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now and ever shall be, world without end. Amen.

O Come Let Us Worship; Let Us Humble Ourselves; Let Us Fall Low and Kneel Before The Lord Our Maker.

Then this general confession to be said, all kneeling.

Oh Judge eternal, we the most sinful of all the sons of men, that have abused Your mercies, provoked Your judgments, unsheathed Your glittering sword, forced all the arrows and darts of Your quiver, and

with our multiplied abominable crying sins, brought down a desolation on a most pleasant land (that former delight of Yours) the glory of all lands.

We, who after Your wrath was poured out upon us, have yet further increased our sins, as You have increased the weight and number of Your judgments upon us; walked most unprofitably and obdurately under all Your disciplines and visitations; suffered all Your precious methods of reducing us (Your admonitions and Your stripes) to be utterly lost and frustrate amongst us, brought down a blast and mildew upon all that has been undertaken to repair our breaches, and reduce our peace. We do now at length, in the remorse and bitterness of our souls, desire to cast ourselves down upon the ground before You, to confess and acknowledge Your patience and longsuffering, that we have not been under the sharpest of Your displeasures, and to adore Your goodness, whatsoever becomes of us, though it be in the shame, and confusion, and condemnation, both of our bodies and souls. Lord, this is the mildest that we have reason to expect from Your justice, in retribution to our sins. And whatever is less than this, whatsoever the bitterness of our cup be in this life, though You should cast us into the place of dragons, give us to drink of the wine of astonishment, the most stupefying deadly potion, number us all to the sword, pour out Your fire and brimstone upon us, yet if by thus chastising of us here, You please to rescue us from that sadder doom, of being condemned with the world, this is a most inestimable mercy of Yours, beyond all that we have (hitherto) so unworthily enjoyed. Lord, we desire, and profess, to acquit Your justice in Your proceedings, to adore the bounty of Your goodness and patience towards us, that we have not, long ago, been as Admah and Zeboim, as Sodom and Gomorrah, that we have this day liberty to approach You, Lord; that it may yet be Your good pleasure, to come home to everyone of our souls, to strike our hearts, to break up these fallow grounds of ours, that all Your precious seed be no longer so cast away amongst thorns. And by the power of Your mighty, controlling, convincing Spirit, that You would once subdue all the

resistances of our spirits against this most reasonable motion of humiliation within us.

Lord, this is the one earnest desire of our souls, that has cast us low (this day) before Your foot stool, with cries, and tears, and earnest groans, You would have this mercy upon us, that You would thus powerfully reveal Yourself unto us, who have thus long smitten and importunately called unto us; that being at last returned unto You, in weeping, fasting and mourning, and renting of our hearts; we might be capable of Your returns to us, of the further impressions of Your grace, and never more contradict or quench, or grieve that Spirit of Yours, which hath thus long contended and wrestled with us; that so it may be seasonable with You, to give us the comfort of Your help again, and the confidence to approach Your presence, to praise that Majesty, which hath not cast out our prayer, nor turned His mercy from us; to whom be all honor, power, glory and praise, now and forever.

Amen.

Oh Lord, the great and dreadful God, keeping covenant and mercy to those who love You, and to those who keep Your commandments, we have sinned with our forefathers: we our kings, our priests, our nobles, and all the people of this land; and have rebelled, even by departing from Your precepts and Your judgments.

By our impious and godless thoughts of You, our confidences in the arm of flesh, by placing our affections too much upon earthly things, by neglecting to love and delight in You, by presuming of Your mercies, and yet continuing in our sins, we have provoked and rebelled against You.

Oh Lord, righteousness belongs unto Your, but unto us confusion of face, as at this day.

By our want of reverence to Your service, not considering the awfulness of Your presence, and that honor due to You in Your

house; by our formal and hypocritical worship; by open profanation and sacrilege, by shows and pretences of piety to cover our worldly and wicked designs, we have provoked and rebelled against You.

Oh Lord, righteousness belongs unto You, but unto us confusion of face, as at this day.

By vain and rash oaths, blasphemies and perjuries, especially our careless breaches of oaths made to our Sovereign, forgetting that such are the oaths of God, and that You Yourself in a more especial manner, are a strict avenger of them; by our execrations of ourselves, our brethren, and our enemies, we have provoked and rebelled against You.

Oh Lord, righteousness belongs unto You, but unto us confusion of face, as at this day.

By undervaluing Your public service, and neglecting to bear a part in it; by misspending of that time, either there or elsewhere, in wanton or worldly thoughts and employments, and not keeping the spiritual Sabbath unto You, in serving You truly all the days of our lives; by not duly observing the times of festivity or fasting, appointed by just authority, according to the example of Your people in all ages, we have provoked and rebelled against You.

Oh Lord, righteousness belongs unto You, but unto us confusion of face, as at this day.

By not duly acknowledging Your ordinance and authority in the persons of our superiors, by speaking evil of dignities, and reviling the rulers of Your people, by groundless jealousies and suspicions, misjudging and censuring their actions; and at last proceeding to that highest and horrid pitch of violation of that image of Yours imprinted on them: By being as a people who strive with their priests; by not obeying those who have the rule over us, and not submitting ourselves to them, who by Your appointment watch over our souls; by neglecting the care of those committed to our charge,

not correcting those sins which have cried loud for exemplary punishment, we have provoked and rebelled against You.

Oh Lord, righteousness belongs unto You, but unto us confusion of face, as at this day.

By rash anger, malice, hatred, and revenge, and the bloody effects thereof; by uncharitable contentions and divisions, factions and animosities; by cruelty and unmercifulness, and communicating in the sins of blood; we have provoked and rebelled against You.

Oh Lord, righteousness belongs unto You, but unto us confusion of face, as at this day.

By the manifold sins of uncleanness, by seeking or not avoiding the occasions thereof, by idleness, intemperance and drunkenness, by immodest words and gestures, by our shameless boasting, or not blushing at those sins. We have provoked and rebelled against You.

Oh Lord, righteousness belongs unto You, but unto us confusion of face, as at this day.

By thefts, rapines, and oppressions, scandalizing thereby the honor and justice of a good cause, by vexatious suites so much practiced and countenanced, by exactions, by unjust gains in bargaining, by defrauding the laborer of his hire, by want of due care in expending what we have, and a good conscience in acquiring more, we have provoked and rebelled against You.

Oh Lord, righteousness belongs unto You, but unto us confusion of face, as at this day.

By lying, detraction and contumely, by endeavoring to advantage a good cause by falsehood and unjust means; by censuring and rash judgments; by false witness and perverting the course of justice, we have provoked and rebelled against You.

Oh Lord, righteousness belongs unto You, but unto us confusion of face, as at this day.

By desire of change, and uncontentedness in our estates; by giving ourselves over to lustful, covetous and inordinate affections; by desiring peace not so much for Your honor or the public good, as the satisfaction of our own private lusts; by neglecting acts of charity, and doing as we would be done to; and not doing our duty in that state of life unto which it hath pleased You to call us, we have provoked and rebelled against You.

Oh Lord, righteousness belongs unto You, but unto us confusion of face, as at this day.

By our want and neglect of those necessary Christian duties, of humiliation and godly sorrow for sins, of due indignation and revenge upon ourselves for them; of confessing and forsaking, of restitution and satisfaction to others, and by not bringing forth fruits worthy of repentance, we have provoked and rebelled against You.

Oh Lord, righteousness belongs unto You, but unto us confusion of face, as at this day.

By impatience under Your correcting hand, by not endeavoring our amendment by it, in reflecting upon our own sins as the causes of it, by despising Your chastisements, in not rejoicing in tribulations, and not glorifying You, who have counted us worthy to suffer for righteousness sake, we have provoked and rebelled against You.

Oh Lord, righteousness belongs unto You, but unto us confusion of face, as at this day.

By fretting ourselves, because of the ungodly, and being envious against the evil doers; by not loving our enemies, not blessing those who curse us, not doing good to them who hate us, nor praying for those who despitefully use us, and persecute us, we have provoked and rebelled against You.

Oh Lord, righteousness belongs unto You, but unto us confusion of face, as at this day.

By presuming to do evil that good may come thereon; by placing piety in opinions, by straining at gnats and swallowing of camels, in scrupling at things indifferent, and making no conscience of known sins, we have provoked and rebelled against You.

Oh Lord, righteousness belongs unto You, but unto us confusion of face, as at this day.

By running into open profaneness, under color of avoiding superstition; by guiding our conscience by humors and fancies, and not by the certain rules of Your Law; by having itching ears, and heaping to ourselves teachers, and by having men's persons in admiration, because of advantage; we have provoked and rebelled against You.

Oh Lord, righteousness belongs unto You, but unto us confusion of face, as at this day.

Who can tell, how often He has been offended? Oh, cleanse us from these, and from our secret sins.

Try us, oh good God, and search the ground of our hearts, prove us, and examine our thoughts, and look well if there be any other way of wickedness in us, and lead us in the way everlasting.

A Prayer for Forgiveness.

Oh almighty and most merciful Father, who are the Lord God, merciful and gracious, longsuffering and abundant in goodness and truth, keeping mercy for thousands, and forgiving iniquity, transgressions and sins; look down upon us with Your compassionate eyes, who are here before You, in the bitterness of our souls, and do now with troubled spirits, with broken and with contrite hearts, most humbly beg pardon for these multitudes of our

offenses. Look, we humbly beseech You, upon the blood of Your Son which speaks better things than that of Abel. For His sake spare us, Lord, spare Your people, that these sins rise not up against us. For His passion's sake expose us not for a prey to their cruel hands, who would both devour and deride us.

Response: Spare us, Lord; spare Your people, for the glory of Your Name. Oh deliver us, and be merciful to all these our sins, through Jesus Christ our Lord, Amen.

Our Father who is in heaven, hallowed be Your Name. Your Kingdom come. Your will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them who trespass against us. And lead us not into temptation, but deliver us from evil. Amen.

O Lord open our lips, and our mouth shall show forth Your praise.

Glory be to the Father, and to the Son, and to the holy Ghost. As it was in the beginning, is now and ever shall be, world without end. Amen.

Lamentations Out of Jeremiah, the Prophet.

Look down, O Lord, in the bowels of Your pity, and lend a tender ear unto the voice of our lamentations. Our adversaries are the chief, our enemies prosper, for You have afflicted us for the multitude of our transgressions. The crown is fallen from the head; woe unto us, that we have sinned.

Oh Lord, behold our afflictions, for the enemy has magnified himself.

The adversary has spread out his hand upon all our pleasant things; they have entered into, and have profaned Your sanctuaries. They have seen us low, and they have mocked at our Sabbaths, our solemn feasts are become their scorn, and our devotions their derision.

Oh Lord, behold our afflictions, for the enemy has magnified himself.

You are become our enemy, You have increased among us mourning and lamentation, because You have despised in the indignation of Your anger both the king and the priest.

See, oh Lord, and consider, for we are become very vile.

All our people sigh. The yoke of our transgressions is bound by Your hand, they are wreathed and come up upon our necks. You have made our strength to fail. You have delivered it into their hands, from whom we are not able to rise up. You have trodden us as in a winepress; our enemies hear our trouble, and they are glad You have done it.

Behold, oh Lord, for we are in distress. Our bowels are troubled, our heart is turned within us; for we have grievously rebelled, abroad the sword devours; at home there is as death.

Our enemies have opened their mouth against us. They hiss, and they gnash their teeth. They say, we have swallowed them up; certainly, this is the day that we looked for; we have found; we have seen it. Thus are we in derision all the day long. We are become their song and their music.

Oh Lord, behold our afflictions, for the enemy has magnified himself.

They have cried unto us, depart, you are unclean; depart, depart; touch not; yes, these men have said, they shall no more sojourn here.

Oh Lord, behold our afflictions, for the enemy has magnified himself.

The breath of our nostrils, the anointed of the Lord is taken in their pits, and slaughtered by their hands; of whom yet we said, under his shadow we shall live among the midst of these sad distractions.

Oh Lord, behold this, and behold our afflictions, for the enemy has very highly magnified himself.

Thus do we call to mind our afflictions, and our miseries, the wormwood and the gall; our souls have them in remembrance, and they are humbled in us, and therefore have we hope.

It is of the Lord's mercy that we are not consumed, because His compassions fail not. They are new every morning; great is His faithfulness. For the Lord will not cast off forever; but though He cause grief, yet will He have compassion according to the multitude of His mercies. For He does not afflict willingly, nor grieve the children of men.

Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now and ever shall be, world without end. Amen.

A Form Collected Out of the Psalms.

I.

Hear our voice, oh Lord, out of Your holy temple, let our complaint come before You, let it enter even into Your ears.

Our heart is in heaviness. Oh let us make our prayer unto You in an acceptable time.

Lord, our iniquities are against us, our rebellions are many wherewith we have transgressed against You. But we confess our wickedness, and are sorry for our sins.

Our confusion is daily before us, fearfulness and trembling are come upon us, and an horrible dread hath overwhelmed us, and it is Your great mercy only that we are not consumed, for we have sinned, oh Lord, we have transgressed and done wickedly; yes, we have rebelled, and departed from Your precepts, and from Your commandments.

Innumerable troubles are come about us, our sins have taken hold upon us, that we are not able to look up; yes, they are more in number then the hairs of our heads, and our hearts have failed us. Oh Lord, righteousness belongs unto You, but unto us confusion of face, because of all the offenses we have committed against You.

Yet compassion and forgiveness is with You, though we have rebelled against You. Oh Lord, according to Your goodness, we beseech You, let Your anger and Your wrath be turned away from us, and cause Your face to shine upon Your servants. Incline Your ears and hear; open Your eyes, and behold our afflictions, for we do not present our supplications before You in our own righteousness, but for Your manifold and great mercies.

We have sinned against heaven and against You, and are no more worthy to be called Your sons. Yet, oh Lord, hear; oh Lord, forgive, consider and do it; defer not for Your own sake, oh our God.

Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now, and ever shall be, world without end. Amen.

II.

Hear our prayers, oh Lord, and hide not Yourself from our petitions, and hearken unto the words of our mouths, for strangers are risen up against us, and tyrants, which have not God before their eyes, seek after our souls.

Cast us not away in the time of our weakness; forsake us not when our strength fails us. Oh, remember not our offenses, but according to Your mercy think upon us for Your goodness. Oh, turn unto us, and have mercy upon us, for we are desolate and in misery. The sorrows of our hearts are enlarged. Oh bring us out of all our troubles.

Turn us, oh God our Savior, and let Your anger cease from us; send down from on high and deliver us; take us out of these many waters. Why are You absent from us so long? Why is Your wrath so hot against the sheep of Your pasture? Why do You hide Your face, and forget our misery and trouble, for our soul is brought low unto the dust, our belly cleaves to the ground?

Look upon our adversity and misery, and forgive us all our sins. Arise, oh Lord, and help us, and deliver us for Your mercy's sake; so shall it be known that it is Your hand, and that You, Lord, have done it.

Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now and ever shall be, world without end. Amen.

III.

We will cry unto the Lord with our voice; yes, even unto God will we cry with our voice, and He shall hearken unto us. For the Lord is gracious and longsuffering, and of great mercy to those who call upon Him.

The Lord is near unto all them who are of a contrite heart, and will save such as are of an humble spirit. And now, Lord, what is our hope? Truly our hope is even in You, for our fathers hoped in You; they trusted in You, and You did deliver them; they called upon You and were helped; they put their trust in You and were not confounded.

The Lord will be a defense for the oppressed, even a refuge in due time of trouble; and those who know Your Name will put their trust in You, for You, Lord, never fail those who seek You.

The merciful goodness of the Lord endures forever and ever, upon those who fear Him; and His righteousness upon children's children,

even upon such as keep his covenant, and think upon His commandments, to do them.

You therefore who are a Savior to all that trust in You, You who uphold all such as are falling, and lift up such as are down, You who heal the broken in heart, and give medicine to heal their sickness, You who are the Father of mercy and God of all consolation, who are comfort to the sad, and strength to the weak, hear Your servants, we beseech You, look down from heaven, behold and visit us with Your salvation.

Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now and ever shall be, world without end. Amen.

The Second Lesson, Appointed by the Calendar of the Church, for the 30th. Of January, Throughout All Time, is the 27th Chapter of the Gospel According to St. Matthew.

Give the king Your judgments, oh God. The Lord hear him in the day of trouble; the Name of the God of Jacob defend him. Send him help from his sanctuary, and strengthen him out of Zion.

Let the king rejoice in Your strength, oh Lord; let him be exceeding glad of Your salvation. Grant him his heart's desire, and deny him not the request of his lips. (Oh Lord, gird him with strength unto the battle: throw down his enemies under him. Make them to turn their backs upon him, and disperse those who hate him.)

Deliver him from the strivings of his people. Deliver him from his cruel enemies, and set him up above his adversaries; You shall rid him from the wicked man. And why? Because the king puts his trust in the Lord, and in the mercy of the most high, he shall not miscarry.

Some put their trust in chariots, and some in horses, but we will remember the Name of the Lord our God. Save Lord, and hear us, O

King of heaven, when we call upon You. Be exalted in Your own strength; so will we sing and praise Your power.

Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now and ever shall be, world without end. Amen.

V.

Oh Lord God, who does build up Jerusalem, and gather together the outcasts of Israel; why are You absent so long? Why is Your wrath so hot against the sheep of Your pasture? Oh think upon Your congregation whom You have purchased and redeemed of old. Think upon the tribe of Your inheritance and mount Zion, where You have dwelt.

Lift up Your feet, and disperse all those our enemies, which have done evil in Your sanctuary. For they have broken down the carved work thereof with axes and hammers; they have defiled the dwelling places of Your Name; yes, they said in their hearts, let us make havoc of them altogether.

Oh God, how long shall the adversary do this dishonor? How long shall the enemy blaspheme Your Name, forever? Why do You withdraw Your hand, why don't You pluck Your right hand out of Your bosom to scatter the enemy?

Arise, O God, maintain Your own cause. Remember how the foolish man blasphemes You daily. Forget not the voice of Your enemies; the presumption of those who hate You increases ever more and more.

Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now and ever shall be, world without end. Amen.

The Creed.

I believe in God the Father almighty, maker of heaven and earth, and in Jesus Christ His only Son our Lord, who was conceived by the Holy Ghost, born of the virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried, He descended into hell, the third day he rose again from the dead, He ascended into heaven, and sits on the right hand of God the Father Almighty; from there He shall come, to judge the quick and the dead. I believe in the Holy Ghost, the holy catholic church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

Let Us Pray.

The Lord be with you, and with Your spirit. Lord have mercy upon us. Christ have mercy upon us. Lord have mercy upon us.

Our Father who is in heaven, hallowed be Your Name. Your Kingdom come. Your will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation: but deliver us from evil, Amen.

Oh most mighty Creator and wise Ruler of all things, who has reserved the disposal of all events to Your own all-seeing wisdom, and never permits anything to be done by the malice of men, or devils, but what You discern absolutely most useful and profitable for Your servants. You who are good beyond all that we can judge or choose, even when Your judgments are most terrible and astonishing; We Your sinful creatures, do here prostrate our souls before You, desiring to adore and tremble at Your presence, to admire the finger of Your own hand, in that great vengeance, which did (as upon this day) befall us; Lord, it is the provocation of our sins that has reached up to heaven, that has brought down these amazing punishments upon earth. You have abounded to us in mercies, beyond all the nations of the world, granted us all the advantages we could pray for, and we murmured against Your bounty, rebelled against Your most obliging methods of melting and overcoming an

obdurate people. And then, what remained, but that You should withdraw those graces which we had so long abused and profaned, deprive us of all our ornaments, leave us naked and bare, cast us out into the open field, to the loathing of our persons, judge us, as women who break wedlock and shed blood, are judged; and give us blood in jealousy and fury? And thus have You in Your just displeasure proceeded with us. You have abased our glory. You have spit in our very faces. You have cast reproach upon all that is precious amongst us. You have permitted an host, not only against the daily sacrifice, to cast down the truth to the ground, but even against Your own ordnance, Your own inscription, the image of Your own power amongst us, and in all this to practice and prosper. Lord, You have called us to lamentation and bitter mourning, beyond the weeping of Rachel for her children, or the mourning of Hadadrimmon, in the valley of Megiddo. Lord, they are our rebellions against You, who You have visited upon our late sovereign, our beloved Josiah; and (to the aggravation of our sin and woe) they were our hands that executed this butchery upon him. In this You have more then delivered up this nation unto Satan, to the adversary, to buffet and thresh us. You have delivered us up to ourselves, to assassinate ourselves. Our greatest sin is our most horrid punishment. The utmost of our provocations against You is the utmost of Your inflictions upon us. And yet (oh Lord!) all these accursed effects of our sins have not served to alienate us from them. None repents of his way, or says, what have I done? But everyone rushes into his course, as the horse rushes into the battle. And since (oh Lord!) we have not in this our day, heard the things that belong to our peace, what can we expect, but that they should forever be hid from our eyes; that our measure being filled up, and Your righteous servant removed by our violence, from holding up our pillars? We should all become one common ruin, that the earth should swallow us up for Korah's sins; or the destruction of Your own ancient people the Jews should be the reward of the obduration of Your own people; And then (oh Lord!) 'tis Your great mercy to our late sovereign, that You have taken him away from the evil to come. And it is the joy of our hearts, in the midst of our lamentations, that having so fitted

him for Yourself, given him that wonderful measure of patience, constancy and magnanimity, You were pleased to crown all these graces with perseverance here, and in exchange of his crown of thorns (the sad encumbrances of a broken kingdom on earth) have received him into a participation of Your crown of glory. As for us (oh Lord!) we are laid at Your feet, to hear what the Lord God will say, concerning us. Whatsoever Your purposes are, we desire to embrace them Christianly, though it be to cast us away, as straw to the dung-hill; but if yet there may be place of mercy, Lord, lift up the light of Your countenance and be gracious to the remnant of Your heritage. To this end, oh Lord, convert us from the evil of our ways; and our enemies from the cruelty of theirs. You, God of purity and peace, grant that we be no longer a wicked, nor a self-destroying nation; but that we may all at length, join together in a serious unfeigned humiliation for the shedding that precious innocent blood, and all those other sins that have brought down Your desertions on us. Grant this for Jesus Christ's sake. Amen.

II.

Oh Lord, this is a day of trouble, of rebuke and blasphemy, a day wherein a wonderful and horrible thing was committed in our land, most sacred innocent blood, shed with more barbarous aggravations than we know where to parallel on this side the murder of Your dear Son. And because sentence against this evil work has not been executed speedily, the hearts of this people are wholly set in them to do evil; this respite, which You have given us to work our repentance has served only to complete our sin, by adding an obstinate impenitency to the former guilt; and so fitting us, for that final excision which You have threatened to obdurate sinners. And now, (oh Lord,) this fearful expectation of judgment, and fiery indignation is all that remains unto us, who have thus despised the riches of Your mercy: Yet (oh Lord) out of these depths do we desire to call upon You. Lord, hear our voice; and (if that final sentence be not irreversibly gone out against us) be pleased yet to turn Your wrath away, and not to suffer Your whole displeasure to arise. To this end,

You oh Lord, who breaks the gates of brass, and smites the bars of iron in sunder; be pleased to rend these unrelenting hearts of ours; to work in every one of us such a sense of our horrid abominations (especially, that of this day) as may cast us down in the lowest degree of humiliation and contrition before You; that so we may be capable of that exaltation which You have promised to the humble, that comfort which You have assigned to mourners, through Jesus Christ our Lord. Amen.

III.

Oh Lord God, who rules over all the kingdoms of the earth, who have threatened that for the sins of the land, the kings thereof should be many; and have told us, that if we do wickedly, we should be consumed, both we and our king; we miserable and wretched sinners, do here in the bitterness of our souls prostrate ourselves before Your throne of grace, acknowledging against ourselves, that we have made You to serve with our sins, and wearied You with our iniquities; so that in the fierceness of Your anger, You have wounded us with the wound of an enemy, and chastised us with the chastisement of a cruel one; for in the indignation of Your fury, You have despised the king and the priest. Woe unto us, that we have sinned, the crown is fallen from our head, and the beauty of our Israel is slain by the hands of wicked men. You have suffered the breath of our nostrils the anointed of the Lord, to be taken in their pits, of whom we said, under his shadow we shall have peace and protection. The fire out of the bramble has devoured the lofty cedars; the base are risen up against the honorable; the subjects against their King, whom (after much contumelious usage) forgetting the oath of God, their own covenant, their own protestation, and their often reiterated vows, to preserve his person, crown and dignity; and all this, with their hands lifted up to You our God of truth; have yet brought him as a lamb to the slaughter, and with wicked hands have murdered Your vice-gerent, as though he had not been anointed with oil. A wonderful and horrible sin is committed in the Land, over passing the deeds of the wicked; a sin that no nation, no people ever

committed, and such as the sun never saw, since it withdrew its light at the passion of Your dear Son, our Savior Jesus Christ. Other rebels have murdered kings, but (as it was, in itself a deed of darkness, so) they acted their sin in darkness, shunning the light. But this parricide was committed with a high hand, presumptuously, in the sight of the sun, and owned as an act of justice. The cry of this innocent blood of a righteous king, of our own king, a king too good for so wicked a people, is entered into Your presence, and calls loud to You for vengeance upon this whole nation; so that we may justly expect that You should root us and our posterity out of this land, which is made an abomination, stained and polluted with the blood of Your anointed servant and martyr. But the Judge of all the earth will not destroy the innocent with the guilty; for though our sins are many and grievous, yet in our tears we will wash our hands from this sin, saying, our hands have not shed this blood; And therefore when You shall make inquisition for blood, lay not (we beseech You) this blood to our charge! Be merciful, oh Lord, be merciful unto Your people, whom You have redeemed, and let not this innocent blood be required, neither of us, nor of our posterity; for, as (before this great wickedness was committed) we prayed against it, and in our devotions entered our protestation in heaven, before You, against so impious, so hellish resolutions of the bloody assassins. So, since these sons of Belial have brought their mischievous imaginations to pass, for which our souls are wounded and humbled within us, we do from our hearts detest this damnable parricide; and do from our souls renounce this abhorred murder of Your anointed servant, our late sovereign King Charles, Saying with Jacob, Oh my soul, come not into their secret, unto their assembly my honor be not united; for in their anger they have slain a man, the best of men, the Lord's anointed. Cursed be their anger, for it was fierce, and their wrath, for it was cruel! Yes, we will yet pray against their wickedness, for now they go on to strengthen one wickedness with another. They decree unrighteous decrees, and write grievous things which they have prescribed, thereby to establish wickedness by a law, to remove the bounds of the people, and destroy the very foundations. But oh preserver of men, and God of all order, blast all their designs which

tend to nothing but anarchy and confusion, and destruction and scandal of the Christian religion, but let all their turning of things upside down be esteemed as the potter's clay. Let it be in Your sight, as the rebellion of Korah, Dathan and Abiram; and now (oh Lord, the God of the spirits of all flesh) let not the congregation of the Lord be as sheep which have no shepherd; Though our breach be great like the sea, yet You can heal it. Be merciful (we beseech You) to these three kingdoms united under one crown by establishing the king in his father's throne. Plead his cause, and (that You may give rest unto the land) make his way prosperous; direct all his counsels, and crown all his designs with success. Raise him up friends abroad, and at home turn the hearts of the people to their sovereign; upon whom, we beseech You to double the gifts and graces of his father, as You did the spirit of Elijah, on Elisha. Clothe him with majesty and power, that he may subdue the rebellious, and appear terrible to Your and his enemies, that so he may restore the daily sacrifice, Your public worship and service, relieve the oppressed, and bring the punishment of the innocent blood of his father, upon those murderers that shed it, as water spilled upon the ground. Hasten, oh Lord, by him to restore peace and righteousness, truth and equity. Let them kiss each other under his government! Oh, let the wickedness of the wicked come to an end, but guide the just. Give, oh Lord, rest from our fears, and from our sorrows, and from the oppressions under which we groan. Let Your hand, oh Lord, be known towards Your servants, and Your indignation towards Your and the king's enemies. Look down, oh Lord, from heaven, and behold from the habitation of Your holiness and of Your glory; restrain not (we beseech You) Your zeal, nor Your strength, nor the soundings of Your bowels, and of Your mercies towards us. Hear us, oh Lord, King of heaven, when we call upon You, and grant our requests, and that for Jesus Christ's sake, our only Lord and Savior, Amen.

IV.

Blessed Lord, in whose sight the death of Your saints is most precious, we magnify Your Name for those wonderful effusions of Your grace on our late martyred sovereign, which enabled him so happily to transcribe the copy of his blessed master in a constant, meek suffering of all barbarous indignities, and at last resisting even unto blood, and even then pursuing that glorious pattern, and praying for his murderers: Let his memory, oh Lord, be ever blessed among us, and his example efficacious upon us, that we may follow him, as he followed Christ. And, oh Lord, we beseech You, let not his blood out-cry his prayers; but let those who spilled the one, obtain benefit by the other: that by their conviction and repentance, his innocence may receive the happiest attestation, our religion be vindicated from the scandal of so horrid a fact, our nation secured from the vengeance of that blood, and Your mercy glorified in the conversion of so great sinners; and all for Jesus Christ's sake. Amen.

V.

Oh just and righteous judge, who did once for the iniquity of Your people Israel, give up Your ark into the hands of the Philistines, we, Your sinful creatures, who are now under as great a degree both of guilt and punishment, do here cast ourselves down before You, acknowledging that we are not worthy any longer to retain the honor of Christian profession, that have so long defamed it by enormous practices; and that we, who loved darkness more than light, deserve to have our candlestick removed, and to be given up to that inundation of atheism and profaneness, which now invades this gasping church; yet, oh Lord, deal not with us after our sins, but turn again, Lord of hosts, look down from heaven, behold and visit this vine. Do not abhor us, for Your Name's sake, do not disgrace the throne of Your glory. Behold, see (we beseech You) we are all Your people; though a rebellious and stiff-necked generation; yet Your Name is called upon us. Leave us not; neither forsake us, oh Lord God of our salvation; but, though You feed us with bread of adversity, and water of affliction, yet let not our teachers be removed into a corner; but let our eyes see our teachers. Let not Zion

complain, that she has none to lead her by the hand among all the sons that she has brought up; but provide her such supports in this her declining condition, that she may have a seed and remnant left. And in whatsoever degree You shall permit this storm to increase upon this poor church, be pleased proportionally to fortify and confirm all those who are members of it, that no one may be shaken or moved with these afflictions, nor pervert that glorious advantage of suffering for You, into an occasion of apostatizing from You; but that we may all run with patience the race that is set before us, and cheerfully partake of the afflictions of the gospel; that in suffering for Christ here, we may reign with Him forever hereafter and all for Jesus Christ's sake our only Lord and Savior. Amen.

Oh Lord, guard the person of Your servant the king, who puts his trust in You. Send him help from Your holy place, and evermore mightily defend him. Confound the designs of all those who are risen up against him. And let not their rebellious wickedness approach near to hurt him. Let the Curse of Saul light upon the endeavors of those men, who contrive or imagine mischief for him. And let the blessings of David remain upon his head, and upon his seed forevermore.

Oh Lord, hear our prayer. And let our cry come unto You.

VI.

Oh Lord God of hosts, who did deliver David, Your servant from the peril of the sword! Hear us, we beseech Yourmost miserable sinners, who do here pour out our souls before You, entirely desiring the protection of Your hand upon Your servant the king, let him find safety under the shadow of Your wings, and preserve his person as the apple of Your own eye. Suffer not that sword, which You have put into his hands, to be wrested out by the hand of man; but bless his counsels with success, and his enterprises with victory; that he may become a terror to all those who oppose him, and as the dew of the latter rain, upon the hearts of all those who do still continue loyal to

him. And oh You who take no delight in the misery of one single sinner, spare, merciful Lord; spare a great, though most sinful nation. Pity a despised church and a distracted state. Heal those wounds which our sins have made so wide, that none but Your own hands can close them; and in the tenderness of Your unspeakable compassion, hasten to put so happy an end to these wasting divisions, that Your service may be more duly celebrated, Your anointed more conscientiously obeyed; that the church may be restored to a true Christian unity, and the kingdom to its former peace; and that for His sake, who is the Prince of Peace, and who shed His precious blood to purchase our peace, even Jesus Christ the righteous, to whom, with You, oh Father, and the blessed Spirit, be all honor and glory, world without end. Amen.

VI.

Oh most mighty Creator and wise governor of all, who has for our sins and provocations given us to drink of a most bitter astonishing cup; and demonstrated by Your late proceedings with us, how inexorable You are towards us; who have been so obstinate and obdurate toward You, that would not hear in that our day the things belonging to our peace; and now they are hid from our eyes: We, those wretched creatures of Yours, do yet desire to adore, and prostrate our souls before You, to put our hands upon our mouths, and our mouths into the dust, and acknowledge all honor and glory to be due unto You, whatsoever becomes of us. Though to these amazing calamities, You should yet super-add Your fire and brimstone from heaven, and all the horrors of astonished hearts, and the eternal worm and flames, the due portion of the damned in hell. Oh Lord, You are most just in all Your judgments and infinitely merciful, that we live to call upon You this day. Oh, that these sharp last necessary methods of Yours, may at length prove successful on these Your gasping forlorn patients, that Your great work of recovery and change, the cleansing of our polluted leprous souls may be effectually wrought upon us, by this hand of Yours, Lord, save us from these sad effects by a powerful removal of the cause, or else we

certainly perish. To this end, oh Lord, we resign ourselves up to Your divine methods, be they the sharpest that You see necessary to dispense to us. We desire to embrace them cheerfully, and not to interpose any thought of ours in contradiction to Your most safe, most medicinal prescriptions. It is the Lord; let Him do what seems Him good; not ours, but Your sacred will be done! Be it unto us according to Your good pleasure. In the mean time, Lord, permit us to intercede for others, who are not worthy to pray for ourselves. Oh, let the sorrowful sighing of the poor, of the oppressed, and there is no comforter; let the black gloomy calamities that are fallen upon him, who is more worth than ten thousand of us, come before You. Let Your protection still continue unto him, if it be Your sacred will, Your host of guardian angels, that once appeared in the mount, the horses and chariots round about Elisha, environ and surround that sacred head; and by Your own ways and means, and in Your own season, restore him (without the effusion of anymore blood) to his father's crown and throne. And, Lord, that it might yet be an acceptable time, a season wherein You might be accessible to our prayers, which we offer up in great humility, for Your poor, wasted, disconsolate church amongst us, that You would repair her breaches, restore her days as of old, that You would arise, and have mercy upon Zion, and compassionate to see her in the dust. Lord, where is Your pity? And the sounding of the bowels, Your zeal to the place where Your rest dwells? Will the Lord absent Himself forever? And will He be no more entreated? Are His mercies clean gone forever and His promises come utterly to an end forevermore? Lord, remember Your old loving kindnesses which You swore unto David in Your truth. Arise, oh Lord, and come into Your rest, You, and the ark of Your strength. But if these calamities and desolations must still go on, and advance to the height of an irremediable ruin; yet, oh Lord, intermix Your sweet and comfortable allays with this bitter cup. Take us into Your immediate hand of protection and guidance, sanctify all Your methods unto us, and by the same omnipotent work, whereby You bring a most glorious light out of the blackest darkness, be pleased to produce all Your divinest good things out of the saddest evils, and (if it may yet be Your blessed will) to work the same work by the return

of Your mercies, which the continuance of Your punishments is wont to be assigned for. And Lord, receive us all under the safe guard of Your divine presence, the pillar of fire and cloud to cover and direct us; that in every turn of Your hand, we may see and admire Your glorious and gracious disposals, and by the happy experience, that even this also is to us for good, we may be forever engaged to ascribe unto You all honor, and glory, and render unto You the uniform obedience of our hearts, world without end. Amen, Amen.

VIII.

Oh most gracious Lord God, the Creator of all things, but of men and all mankind a tender compassionate Father in Jesus Christ, You who have enlarged Your designs and purposes of grace and mercy, as the bowels and blood-shedding of Your Son, with an earnest desire, that every weak or sinful man should partake of that abyss, that infinite treasure of Your bounty. You who have bequeathed unto us that legacy and example of a sacred inviolable peace, a large diffusive charity; we meekly beseech You to overshadow with Your heavenly grace, the souls of all men, over all the world, (oh Lord, lover of souls!) to bring home to the acknowledgment and embraces of Your Son, all that are yet strangers to that profession, and in whatsoever any of us, who have already received that mercy from You, may be any way useful or instrumental to that so glorious an end, to direct and incline our hearts towards it; to work in us all an holy zeal to Your Name, and tender bowels to all those whose eternity is concerned in it! Oh, give us a true serious full comprehension, and value of that one great interest of others as well as of ourselves! Show us, (the meanest of us) some way to contribute towards it (if it be but our daily affectionate prayers) for the enlarging of Your Kingdom, and the care of approving all our actions, so as may most effectually attract all others to this profession. And for all those who have already that glorious Name of Your Son called upon them, blessed Lord! that they may at length (according to the many Engagements of their profession) depart from iniquity, that that holy city, that new Jerusalem may at length (according to Your promise) descend from

heaven, prepared as a bride adorned for her husband Christ; that, that tabernacle of God with men, may be illustriously visible among us; that we may be a peculiar people, and You inhabiting in power among us; that we which have so long professed You, may no longer be content with that form of knowledge which so often engenders strife, contentions, animosities, separating from and condemning one another, and that most unchristian detestable guilt of blood; but endeavor and earnestly contend for the uniform effectual practice of all the precepts of Your Son, the fruit and power of godliness; that all the people and princes of Christendom, the pastors and sheep of Your fold, may at length (in some degree) walk worthy of that light and warmth, that knowledge of those graces, that the sun of righteousness with healing on His wings, hath so long poured out upon us. Lord, purge and powerfully work out of all our hearts, that profaneness and atheisticalness, those sacrilegious thirsts and enormous violations of all that is holy: those unpeaceable, rebellious, mutinous, and (withal) tyrannizing cruel spirits, those prides and haughtiness's, judging and condemning, defaming and despising of others; those unlimited ambitions and coveting's joined with the invasion and violation of others rights, those most reproachful excesses and abominable impurities, which (to the shame of our unreformed obdurate hearts) do still remain unmortified, unsubdued among us; but above all, those infamous hypocrisies of suborning religion to be the engine of advancing our secular designs, or the disguise to conceal the foulest intentions, of bringing down that most sacred Name, whereby we should be saved, to be the vilest instrument of all carnalities. And by the power of Your controlling Spirit (Lord) humble and subdue all that exalts itself against the obedience of Christ. And when You have cast out so many evil spirits, be pleased Yourself to possess and enrich our souls, to plant, and root, and confirm, and secure in us all those precious fruits of piety, and faith, and obedience, and zeal towards You; of purity and meekness, and simplicity, and contentedness, and sobriety in ourselves; of justice, and charity, and peaceableness, and bowels of mercy and compassion towards all others: that having seriously and industriously, (as our holy vocation engages us) used all diligence to

add unto our faith virtue, and to virtue patience and perseverance in all Christian practice, we may adorn that profession which we have thus long depraved; and having had our fruits unto holiness, we may attain our end, everlasting life, through Jesus Christ our Lord. Amen.

IX.

Oh longsuffering and eternal King, (that for the condemnation that for sin came into the world) were lifted up upon the cross, and taken from this earth by that shameful death, and have shown forth Yourself to all who choose to follow Your steps, a pattern and copy of long-sufferance and patience: and offered up Your intercession to Your coeternal Father, for those enemies of God which crucified You! Do (O Lord!) You the same lover of mankind, afford Your mercy and pardon to all those who are enemies to us; who either by treachery, or reproach, or contumely, or envy, or by any other means, (through the subtlety of calumny of the devil, that lover of hatred) have expressed their madness or malice against us; but especially those who have imbrued their hands in the blood of Your anointed. Father forgive them, for they know not what they do. Lord, lay not this sin to their charge, or to the charge of a sinful, wretched people! Change their counsels from that mischievous, to a sweet Christian temper of gentleness. Infuse into their hearts sincere and unfeigned love. Bind them fast to us in the inviolable bands of spiritual friendship, and (by what means You know most fit) make them partakers of eternal life: and (oh Father of compassions) pity all those afflicted that trust in You; draw all to the divine love of You; be president in all things, and assistant to all, together with us Your sinful and unprofitable servants; and make us all heirs of Your Kingdom; for unto You it belongs to show mercy, and to save us (oh our God) for Yours is the power forever. Amen.

X.

Oh Lord, We beseech You mercifully hear our prayers, and spare all those who confess their sins unto You; that they, whose consciences

by sin are accused, by Your merciful pardon may be absolved through Christ our Lord. Amen.

XI.

Oh most mighty God and merciful Father, who has compassion on all men, and hates nothing that You have made, who would not the death of a sinner, but that he should rather turn from sin and be saved; mercifully forgive us our trespasses; receive and comfort us who are grieved with the burden of our sins! Your property is always to have mercy; to You only pertains to forgive sins. Spare us therefore good Lord; spare Your people, whom You have redeemed; enter not into judgment with Your servants who are vile earth and miserable sinners, but so turn Your ire from us who meekly acknowledge our vileness, and truly repent us of our faults, so make haste to help us in this world, that we may ever live with You in the world to come, through Jesus Christ our Lord! Amen.

XII.

Turn us, oh good Lord! And so shall we be turned. Be favorable, oh Lord; be favorable to Your people who turn to You in weeping, fasting, and praying, for You are a merciful God, longsuffering, and of great pity. You spare when we deserve punishment, and in Your wrath think upon mercy; spare Your people, oh Lord! Spare them, and let not Your heritage be brought to naught. Hear us oh Lord, for Your mercy is great, and after the multitude of Your mercies look upon us through Jesus Christ our Lord. Amen.

XIII.

Oh Lord, the only begotten Son Jesus Christ! Oh Lord God, Lamb of God, Son of the Father, who takes away the sins of the world, have mercy upon us; You who takes away the sins of the world, receive our prayers; You who sits at the right hand of God the Father, have mercy upon us; for You only are holy; You only are the Lord, You

only oh Christ, with the Holy Ghost, are most high in the glory of God the Father. Amen.

The Peace of God which passes all understanding, keep your hearts and minds in the knowledge and love of God, and His Son Jesus Christ our Lord. And the Blessing of God Almighty, the Father, the Son, and the Holy Ghost be amongst you and remain with you always. Amen.

A Proper Prayer for the Thirtieth of January.

Oh blessed Lord God, who by Your wisdom guides and orders all things most suitably to Your justice, and performs Your pleasure, always in such manner, that You can also appeal to us, whether Your ways be not equal. We, Your poor afflicted people fall down before You, acknowledging the justice of Your proceedings with us, and that the amazing judgment, which as this day befell us (in Your permitting cruel men, sons of Belial to execute the fury of their rebellion upon our late gracious sovereign, and to imbrue their hands in the blood and murder of the Lord's anointed) was drawn down by the great and long provocations of this nations sins against You; for all which, and our own parts in which, we sinful wretches here met together, desire to humble ourselves before You, and to tremble at Your presence in this day's sore vengeance, the effect as well as desert of our impieties, the work of our own hands upon ourselves, Your heavy judgment, but our most horrid sin, for which alone (did not multitude of other sins cry out against us) You might justly descend down upon us all, as You did in Sodom, and leave us no other memorial than to be the frightful monuments of Your indignation and fury to all posterity. Gracious is the Lord, and merciful, therefore it is, that we are not consumed! Oh let Your longsuffering and patience lead us to repentance. And now Lord, looking on this particular signal judgment, as Your last trump warning us to fly from the wrath to come. We come forth to meet our God, mourning in our prayers before You, and begging the aversion of Your further displeasure, and the removal of these plagues of long

continuance from us; for the all-sufficient merits of the death and sufferings of our blessed Savior. Oh, forgive our great and manifold transgressions, and for His bloody passion's sake, deliver this nation from blood-guiltiness, that of this day especially, oh God of our salvation. Let not our crying sins intercept our prayers, or Your blessings; but hear the voice of our tears and hearing, forgive and heal us. Retire not quite from us into Your own place; laugh not at our calamities, neither mock in this day of our visitation: Vindicate Your own cause, and Your own providence, that it may appear unto men, that You bear up the pillars of the earth; and that by You, kings do reign. And though You have suffered our enemies to proceed to that high pitch of violence against our late king, even to kill and take possession of his throne and revenues. Yet frustrate now at length their bold hopes and desires; let not their mischievous imaginations prosper, lest they be too proud. Let them not be able to establish themselves in that prosperity and greatness they have fancied. Let them not say of his family, God hath forsaken them; let us persecute them. Show some good token on his seed for good, that their enemies may see it, and be ashamed because You, Lord, have helped and comforted them. Bow the hearts of the subjects of this land, as You did those of Israel to David, that they may acknowledge and receive joyfully the heir of these kingdoms; and fasten him as a nail in a sure place. Behold his injuries, and have compassion on his innocency; and let the desire of his enemies perish like that of the hypocrite; but bring him, in spite of all their oppositions, to a peaceable possession of that throne, to which by his birthright You have designed him, and establish him in the just rights of his family. Oh Lord, we wait on You this day for this blessing; make no long tarrying, but according to the time You have plagued us, send us deliverance. Snatch the prey out of the lion's teeth, and pull us out of the burnings like a fire-brand. We beseech You, that we may this day spread before You the words of Rabshakeh, the proud railings, and scornful reproaches of our enemies. Behold this day their exaltation, and our mourning. Oh Lord, our eyes are towards You, for whom nothing is hard. Let it not seem a small thing to You, that we suffer, but concenter our prayers with the many thousands that call on You, that salvation may come

to our king, and through him Your blessing of peace unto Your people. Think upon all those who are peaceable, and faithful in the Land, and deal with us according to Your Word, wherein You have caused us to put our trust. Let the world see that there is a God that judges the earth, and send deliverance to His people in their needful time of trouble. But whatsoever Your purpose is, let not us behave ourselves frowardly, but with all Christian humility, run the race that You set before us, and patiently bear the indignation of the Lord, because we have sinned against Him. And we meekly beseech You, that if the divine decree of Your justice withstand our petitions, our prayers may return into our own bosoms; and that You will make Your judgments temporal and not spiritual upon us; but assist us with strength proportionate to our temptations; that we be not delivered to evil; but that in well-doing we may commit ourselves to You, our God, as unto a faithful Creator; and that both our king and we may say with all Christian submission and cheerfulness: It is the Lord; let Him do what seems good to him.

And here, oh Lord, we offer unto You all possible praise and thanks for all the glory of Your grace that has shined forth in Your anointed, our late sovereign, and that You were pleased to own him (this day especially) in the midst of his enemies, and in the hour of death, and to endue him with such eminent patience, meekness, humility, charity and all other Christian virtues, according to the example of Your own son, suffering the fury of his and Your enemies, for the preservation of Your church and people.

We praise You also for the courage and comfort You have given unto us of his party, by that owning and assisting him, or any that have suffered in that righteous cause.

And we beseech You, give us all grace to remember and provide for our latter end, by a careful studious imitation of those blessed patterns of Your saints and martyrs that have gone before us, that we may be made worthy to receive benefit by their prayers, which they, in communion with Your church catholic, offer up unto You for that

part of it here militant and yet in sight with, and danger from the flesh, that following the blessed steps of their holy lives and deaths, we may also show forth the light of a good example for the glory of Your Name, the conversion of enemies, and the improvement of those generations we shall shortly leave behind us; and then with all those who have born the heat and burden of the day (Your servant whose sufferings and labors we this day commemorate) receive the reward of our labors, the harvest of our hopes, even the salvation of our own souls, and that for the merits and through the mediation of Your Son our blessed Savior Jesus Christ. Amen.

Evening Prayer for the Thirtieth of January.

The Litany.

Oh God the Father of heaven, have mercy upon us miserable sinners.

Oh God the Father of heaven, have mercy upon us miserable sinners.

Oh God the Son Redeemer of the world, have mercy upon us miserable sinners.

Oh God the Son Redeemer, etc.

Oh God the Holy Ghost proceeding from the Father and the Son, have mercy upon us miserable sinners.

Oh God the Holy Ghost, etc.

Oh holy, blessed, and glorious Trinity, three Persons and one God: have mercy upon us miserable sinners.

Oh holy, blessed and glorious Trinity, etc.

Remember not, Lord, our offenses, nor the offenses of our forefathers, neither take vengeance of our sins; spare us good Lord,

spare Your people whom You have redeemed by Your most precious blood, and be not angry with us forever.

Spare us, good Lord, from all evil and mischief, from sin, from the crafts and assaults of the devil, from Your wrath and from everlasting damnation.

Good Lord, deliver us, from all blindness of heart, from pride, vain-glory, and hypocrisy, from envy, hatred, and malice, and all uncharitableness.

Good Lord, deliver us, from fornication, and all other deadly sin, and from all the deceits of the world, the flesh and the devil.

Good Lord, deliver us, from lightning and tempest, from plague, pestilence, and famine, from battle, and murder, and from sudden death.

Good Lord, deliver us, from all sedition and privy conspiracy, from all false doctrine and heresy, from hardness of heart, and contempt of Your Word and commandment.

Good Lord, deliver us, by the mystery of Your holy incarnation, by Your holy nativity and circumcision, by Your baptism, fasting, and temptation.

Good Lord, deliver us, by Your agony and bloody sweat, by Your cross and passion, by Your precious death and burial, by Your glorious resurrection and ascension, and by the coming of the Holy Ghost.

Good Lord, deliver us, in all time of our tribulation, in all time of our wealth, in the hour of death, and in the day of judgment.

Good Lord, deliver us.

We sinners do beseech You to hear us (oh Lord God) and that it may please You to rule and govern Your holy church universally in the right way.

We beseech You to hear us, good Lord, that it may please You to keep and strengthen in the true worshipping of You in righteousness and holiness of life Your servant, Charles the second, our most gracious king, and governors.

We beseech You to hear us, good Lord, that it may please You to rule his heart in Your faith, fear and love, and that he may evermore have affiance in You, and ever seek Your honor and glory.

We beseech You to hear, as good Lord, that it may please You to be his defender and keeper, giving him the victory over all his enemies.

We beseech You to hear us, good Lord, that it may please You to bless and preserve the Queen Mother, the Duke of York, the Duke of Gloucester with all the rest of the royal progeny.

We beseech You to hear us, good Lord, that it may please You to illuminate all bishops, pastors and ministers of the church, with true knowledge and understanding of Your Word, and that both by their preaching and living, they may set it forth, and show it accordingly.

We beseech You to hear us, good Lord, that it may please You to endue the lords of the council, and all the nobility with grace, wisdom, and understanding.

We beseech You to hear us, good Lord, that it may please You to bless and keep the magistrates, giving them grace to execute justice, and to maintain truth.

We beseech You to hear us, good Lord, that it may please You to bless and keep all Your people.

We beseech You to hear us, good Lord, that it may please You to give to all nations unity, peace, and concord.

We beseech You to hear us, good Lord, that it may please Your to give us an heart to love and dread You, and diligently to live after Your Commandments.

We beseech You to hear us, good Lord, that it may please You to give to all Your people increase of grace, to hear meekly Your Word, and to receive it with pure affection, and to bring forth the fruits of the Spirit.

We beseech You to hear us, good Lord, that it may please You to bring into the way of truth, all such as have erred and are deceived.

We beseech You to hear us, good Lord, that it may please You to strengthen such as do stand, and to comfort and help the weak-hearted, and to raise up those who fall, and finally to beat down Satan under our feet.

We beseech You to hear us, good Lord, that it may please You to succor, help, and comfort all that be in danger, necessity, and tribulation.

We beseech You to hear us, good Lord, that it may please You to preserve all who travel by land or by water, all women laboring of child, all sick persons and young children, and to show Your pity upon all prisoners and captives.

We beseech You to hear us, good Lord, that it may please You to provide for the fatherless children and widows, and all that be desolate and oppressed.

We beseech You to hear us, good Lord, that it may please You to have mercy upon all men.

We beseech You to hear us, good Lord, that it may please You to forgive our enemies, persecutors and slanderers, and to turn their hearts.

We beseech You to hear us, good Lord, that it may please You to give and preserve to our use the kindly fruits of the earth, so as in due time we may enjoy them.

We beseech You to hear us, good Lord, that it may please You to give us true repentance, to forgive us all our sins, negligence's and ignorance's, and to endue us with the grace of Your Holy Spirit, to amend our lives according to Your holy Word.

We beseech You to hear us, good Lord.

Son of God, we beseech You to hear us.

Son of God, we beseech You to hear us.

Oh Lamb of God who takes away the sins of the world, grant us Your peace.

Oh Lamb of God who takes away the sins of the world, have mercy upon us.

Oh Christ, hear us.

Oh Christ, hear us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Christ, have mercy upon us.

Christ, have mercy upon us.

Lord, have mercy upon us.

Lord, have mercy upon us.

Our Father who is in heaven, etc. And lead us not into temptation.
But deliver us from evil. Amen.

The Versicle: Oh Lord, deal not with us after our sins.

Answer: Neither reward us after our iniquities.

Let us pray.

Oh God, merciful Father, who despises not the sighing of a contrite heart, nor the desire of such as are sorrowful, mercifully assist our prayers that we make before You in all our troubles and adversities, whensoever they oppress us; and graciously hear us, that those evils, which the craft and subtlety of the devil, or man works against us, be brought to naught, and by the providence of Your goodness they may be dispersed, that we Your servants being hurt by no persecutions, may evermore give thanks unto You in Your holy church, through Jesus Christ our Lord.

Oh Lord, arise; help us, and deliver us for Your Name's sake.

Oh God, we have heard with our ears, and our fathers have declared unto us the noble works that You did in their days, and in the old time before them.

Oh Lord, arise; help us, and deliver us for Your honor.

Glory be to the Father, and to the Son, etc.

As it was in the beginning, is now, etc.

From our enemies defend us, Oh Christ. Graciously look upon our afflictions. Pitifully behold the sorrows of our hearts. Mercifully, forgive the sins of Your people. Favorably with mercy, hear our prayers. Oh Son of David, have mercy upon us. Both now and ever

vouchsafe to hear us, Oh Christ. Graciously hear us, oh Christ; graciously hear us, oh Lord Christ.

The Versicle: Oh Lord, let Your mercy be shown upon us.

Answer. As we do put our trust in You.

Almighty God, Father of our Lord Jesus Christ, maker of all things, Judge of all men, we acknowledge and bewail our manifold sins and wickedness, which we from time to time most grievously have committed, by thought, word, and deed, against Your divine Majesty, provoking most justly Your wrath and indignation against us. We do earnestly repent, and are heartily sorry for these our misdoings, the remembrance of them is grievous unto us: the burden of them is intolerable. Have mercy upon us; have mercy upon us, most merciful Father, for Your Son our Lord Jesus Christ's sake; forgive us all that is past, and grant that we may ever hereafter serve and please You in newness of life, to the honor and glory of Your Name, through Jesus Christ our Lord. Amen.

Almighty God our Heavenly Father, who of Your great mercy has promised forgiveness of sins to all those who with hearty repentance and true faith turn unto You. Have mercy upon us, pardon and deliver us from all our sins. Confirm and strengthen us in all goodness, and bring us to everlasting life through Jesus Christ our Lord, Amen.

Our Father who is in heaven, hallowed be Your Name. Your Kingdom come. Your will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation: but deliver us from evil, Amen.

Oh Lord, open our lips, and our mouths shall show forth Your praise. Oh God, make speed to save us. Oh Lord, make haste to help us. Glory be to the Father, and to the Son, and to the Holy Ghost. As it

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

A Form Collected out of the Psalms.

I.

Hear our voice, oh Lord, out of Your holy temple; let our complaint
come before You, let it enter even into Your ears.

Our heart is in heaviness. Oh, let us make our prayer unto You in an
acceptable time.

Lord, our iniquities are against us, our rebellions are many
wherewith we have transgressed against You. But we confess our
wickednesses, and are sorry for our sins.

Our confusion is daily before us, fearfulness and trembling are come
upon us, and an horrible dread hath overwhelmed us, and it is Your
great mercy only that we are not consumed, for we have sinned, oh
Lord; we have transgressed and done wickedly, yes, we have rebelled,
and departed from Your precepts, and from Your Commandments.

Innumerable troubles are come about us, our sins have taken hold
upon us, that we are not able to look up. Yes, they are more in
number then the hairs of our heads, and our hearts have failed us.
Oh Lord, righteousness belongs unto You, but unto us confusion of
face, because of all the offenses we have committed against You.

Yet compassion and forgiveness is with You, though we have rebelled
against You. Oh Lord, according to Your goodness, we beseech You,
let Your anger and Your wrath be turned away from us, and cause
Your face to shine upon Your servants. Incline Your ears and hear,
open Your eyes and behold our afflictions, for we do not present our
supplications before You, in our own righteousness, but for Your
manifold and great mercies.

We have sinned against heaven and against You, and are no more worthy to be called Your Sons. Yet, oh Lord, hear. Oh Lord, forgive, consider and do it; defer not for Your own sake, oh our God.

Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now and ever shall be, world without end. Amen.

II.

Hear our prayers, O Lord, and hide not Yourself from our petitions, and hearken unto the words of our mouth, for strangers are risen up against us, and tyrants, who have not God before their eyes, seek after our souls.

Cast us not away in the time of our weakness; forsake us not when our strength fails us. Oh, remember not our offenses, but according to Your mercy think upon us for Your goodness. Oh, turn unto us, and have mercy upon us, for we are desolate and in misery. The sorrows of our hearts are enlarged. Oh, bring us out of all our troubles.

Turn us, oh God our Savior, and let Your anger cease from us; send down from on high and deliver us; take us out of these many waters. Why are You absent from us so long? Why is Your wrath so hot against the sheep of Your pasture? Why do You hide Your face, and forget our misery and trouble, for our soul is brought low unto the dust, our belly cleaves to the ground?

Look upon our adversity and misery, and forgive us all our sins. Arise, oh Lord, and help us, and deliver us for Your mercy's sake; so shall it be known that it is Your hand, and that You, Lord, have done it.

Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now and ever shall be, world without end. Amen.

III.

We will cry unto the Lord with our voice; yes, even unto God will we cry with our voice, and He shall hearken unto us, for the Lord is gracious and longsuffering and of great mercy to those who call upon Him.

The Lord is near unto all those who are of a contrite heart, and will save such as are of an humble spirit.

And now Lord, what is our hope? Truly our hope is even in You; for our fathers hoped in You; they trusted in You, and You delivered them; they called upon You and were helped; they put their trust in You, and were not confounded.

The Lord will be a defense for the oppressed, even a refuge in due time of trouble; and they who know Your Name, will put their trust in You, for You Lord never fail those who seek You.

The merciful goodness of the Lord endures forever and ever, upon those who fear him, and His righteousness upon children's children, even upon such as keep His covenant, and think upon His commandments to do them.

You therefore who are a Savior to all who trust in You, You who uphold all such as are falling, and lift up such as are down, You who heal the broken in heart, and give medicine to heal their sickness, You who are the Father of mercy, and God of all consolation, who are comfort to the sad, and strength to the weak, hear Your servants, we beseech You, look down from heaven, behold and visit us with Your salvation.

Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now and ever shall be, world without end. Amen.

IV.

Give the King Your judgments, oh God. The Lord hear him in the day of trouble; the Name of the God of Jacob defend him, send him help from His Sanctuary, and strengthen him out of Zion. Let the king rejoice in Your strength, oh Lord; let him be exceedingly glad of Your salvation. Grant him his heart's desire, and deny him not the request of his lips. (Oh Lord, gird him with strength unto the battle; throw down his enemies under him. Make them to turn their backs upon him, and disperse those who hate him.) Deliver him from the strivings of his people. Deliver him from his cruel enemies, and set him up above his adversaries. You shall rid him from the wicked man; and why? Because the king puts his trust in the Lord and in the mercy of the most high; he shall not miscarry.

Some put their trust in chariots, and some in horses, but we will remember the Name of the Lord our God. Save, Lord, and hear us, oh King of heaven, when we call upon You. Be exalted in Your own strength; so will we sing and praise Your power.

Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now and ever shall be, world without end. Amen.

V.

Oh Lord God, who builds up Jerusalem and gather together the outcasts of Israel, why are You absent so long? Why is Your wrath so hot against the sheep of Your pasture? Oh, think upon Your congregation, whom You have purchased and redeemed of old. Think upon the tribe of Your inheritance and mount Zion, where You have dwelt.

Lift up Your feet, and disperse all our enemies, which have done evil in Your sanctuary, for they have broken down the carved work thereof with axes and hammers; they have defiled the dwelling places of Your Name; yes, they said in their hearts, let us make havoc of them altogether.

Oh God, how long shall the adversary do this dishonor? How long shall the enemy blaspheme Your Name? Forever? Why do You withdraw Your hand? Why do You not pluck Your right hand out of Your bosom to scatter the enemy? Arise, oh God; maintain Your own cause. Remember how the foolish man blasphemes You daily. Forget not the voice of Your enemies; the presumption of those who hate You increases ever more and more.

Glory be to the Father, and to the Son, and to the Holy Ghost. As it was in the beginning, is now and ever shall be, world without end. Amen.

The Creed.

I believe in God the Father almighty, maker of heaven and earth; and in Jesus Christ His only Son our Lord, who was conceived by the Holy Ghost, born of the virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried, He descended into hell, the third day He rose again from the dead, He ascended into heaven, and sits on the right hand of God the Father almighty; from there He shall come, to judge the quick and the dead. I believe in the Holy Ghost, the holy catholic church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

Let us Pray.

The Lord be with you, and with Your spirit. Lord, have mercy upon us. Christ, have mercy upon us. Lord, have mercy upon us.

Our Father who is in heaven, hallowed be Your Name. Your Kingdom come. Your will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation: but deliver us from evil. Amen.

I.

Oh Lord, this is a day of trouble, of rebuke and blasphemy, a day wherein a wonderful and horrible thing was committed in our land, most sacred innocent blood, shed with more barbarous aggravations, then we know where to parallel on this side the murder of Your dear Son. And because sentence against this evil work has not been executed speedily, the hearts of this people are wholly set in them to do evil; this respite, which You have given us to work our repentance, has served only to complete our sin, by adding an obstinate impenitency to the former guilt; and so fitting us, for that final excision which You have threatened to obdurate sinners. And now, (oh Lord,) this fearful expectation of judgment, and fiery indignation is all that remains unto us, who have thus despised the riches of Your mercy. Yet (oh Lord) out of these depths do we desire to call upon You. Lord, hear our voice; and (if that final sentence be not irreversibly gone out against us) be pleased yet to turn Your wrath away, and not to suffer Your whole displeasure to arise? To this end, You, oh Lord, who break the gates of brass, and smite the bars of iron in sunder; be pleased to rend these unrelenting hearts of ours, to work in everyone of us such a sense of our horrid abominations (especially, that of this day) as may cast us down in the lowest degree of humiliation and contrition before You, that so we may be capable of that exaltation which You have promised to the humble, that comfort which You have assigned to mourners, through Jesus Christ our Lord. Amen.

II.

Blessed Lord, in whose sight the death of Your saints is most precious, we magnify Your Name for those wonderful effusions of Your grace on our late martyred sovereign, which enabled him so happily to transcribe the copy of his blessed Master in a constant, meek suffering of all barbarous indignities, and at last resisting even unto blood, and even then pursuing that glorious pattern, and praying for his murderers. Let his memory, oh Lord, be ever blessed among us, and his example efficacious upon us, that we may follow him, as he followed Christ. And, oh Lord, we beseech You, let not his

blood out-cry his prayers; but let those who spilled the one, obtain benefit by the other, that by their conviction and repentance, his innocence may receive the happiest attestation, our religion be vindicated from the scandal of so horrid a fact, our nation secured from the vengeance of that blood, and Your mercy glorified in the conversion of so great sinners; and all for Jesus Christ's sake. Amen.

Oh Lord guard the person of Your servant the king, who puts his trust in You. Send him help from Your holy place, and evermore mightily defend him. Confound the designs of all those who are risen up against him. And let not their rebellious wickedness approach near to hurt him. Let the curse of Saul light upon the endeavors of those men, who contrive or imagine mischief for him. And let the blessings of David remain upon his head, and upon his seed for evermore. Oh Lord, hear our prayer. And let our cry come unto You.

III.

Oh Lord God, infinite in power, by whom the thrones of kings are established, and their persons made sacred, take, we beseech You, into Your immediate and divine protection, Your anointed servant the king, that no sacrilegious profane hand may come near to touch him. In all his ways, let Your Spirit guide him; and Your holy angels pitch their tents about him.

Oh Lord, comfort him in his troubles, defend him in his dangers, support him in his cause, show some token on him for good; even now, oh God, when the sons of violence are in their pride, and triumph over him whom You have exalted; designing and rejoicing to root out that religion which Your own right hand has planted. Defeat their purposes, oh preserver of men, and let not their mischievous imaginations any longer prosper, but blast all their counsels, wither away all their armies like grass, scorched by the sun. Bow down at last their stiff necks, and obdurate hearts, to a desire of that peace which has so long been an abomination to them, that this miserable nation may no further pursue their own ruin, but being by so many

bitter punishments made sensible of Your anger for this unnatural division may at last be reduced within their first obedience, to the glory of Your Name, the vindication of our defamed religion, the comfort of our afflicted king, and the happiness of this yet bleeding kingdom. And confirm all this to us, oh Lord, by the merits and through the mediation of Your own dear Son, Jesus Christ our Lord. Amen.

IV.

Oh eternal and supreme Majesty, we most humbly beseech You to pour down the richest of Your mercies on Your servant the king, to take him into Your immediate and especial protection, and proportion Your assistances and reliefs to the greatness of his needs and destitutions. Oh, what great troubles and adversities have You shown him! You have set up the right hand of his enemies, and made all his adversaries to rejoice. You have taken away the edge of his sword and given him not victory in the day of battle. You have put out his glory, and cast his throne down to the ground, Lord! How long will You hide Yourself, forever? Behold, oh God our defender, and look upon the face of Your anointed, and though You have permitted our sins to reduce his affairs to this hopeless condition, yet from there let Your sovereign mercy raise him. Oh Lord, we know not what to do; only our eyes are upon You. Oh magnify Your strength in this his greatest weakness, and by Your own power effect that, towards which he hath nothing of humane contribution; create peace for him, and create the means for the obtaining it. Protect his sacred person, direct and prosper all his designs, fasten him as a nail in a sure place, and hang upon him all the glory of his fathers house; that he may be the repairer of the breach, the restorer of cities to dwell in; that he may be a nursing father to Your church, and may comfort the waste places of Zion. But if our sins have so far incensed You, that as You have taken away one king in Your wrath, so You will not give us another, except it be in Your anger; if You have designed him to succeed his blessed father, not in his throne, but in his sufferings; grant him likewise to succeed him in his virtues. Confirm

to him that inward sovereignty over his own passions, more valuable than a thousand kingdoms. Choose him for Yourself in the furnace of afflictions, and make him so cheerfully to wear his crown of thorns, with his Savior here, that he may receive a crown of glory from him hereafter; and that for the mediation of Jesus Christ our Lord and only Savior. Amen.

V.

Oh blessed and only potentate, most just in Your judgments, and wonderful in Your mercies, we Your sinful creatures cast ourselves down before You, desiring in all humility to adore that justice of Yours, which has suffered our iniquities to prevail against the cause and enterprises of our sovereign; and yet to praise and magnify that mercy which has not suffered them to prevail against his person; but hath in the midst of the greatest and most amazing dangers, provided him a way of escape; plucked him as a brand out of the fire; and by Your own gracious protection, at once defeated both the fears of his friends, and the hopes of his enemies. Praise be the Lord, who has not given him over for a prey unto their teeth. And since You have been pleased thus far to condescend to the prayers and groans of Your servants, oh, let not our Lord be angry, and we will speak, beseeching You, who has thus powerfully rescued him from Egypt, not to suffer him to perish in the wilderness; but though his passage be through the red sea, yet at last to bring him to a Canaan. Oh You whose ways are in the great deep, who made Joseph's imprisonment the way to his advancement, and the impoverishing of Job, the means of doubling his wealth; let the same over-ruling providence dispose of all late adverse events, to those ends, which all loyal hearts gasp after. Lord, be pleased to breathe upon these dry bones, and they shall yet live in Your sight. In the mean time, oh Lord, let Your comforts refresh his soul in the midst of these sad calamities; sanctify them unto him, that he may come out of these tribulations, like gold out of the fire, purified, but not consumed; that so, whatsoever becomes of his transitory crown here, he may by a constant enduring of temptations be secured of that crown of life

which fades not away. Grant this for Jesus Christ's sake, our Lord and only Savior. Amen.

VI.

Oh King of nations, who does according to Your will in all the kingdoms of the earth; who has made us drink deep of the cup of trembling, and yet seems to have bitter dregs behind for us, we Your wretched creatures, that have highly contributed to that common weight of sin, under which the land sinks, humbly prostrate ourselves at Your feet, desiring with all sincere contrition, to confess that You are righteous in all that is hitherto come upon us. All that we have hitherto suffered, being but the sad arrears of the sins of our peace, when we waxed fat and kicked against You; and that You shall likewise be most just in the utmost of Your future inflictions, which (whatever they prove) cannot exceed the sins of our calamitous days, who, in the time of our distress have sinned yet more against the Lord; who have passed through the fire to Moloch with an undaunted obstinacy, suffered all the flamings of Your wrath, rather than we would renounce any of our detestable things. No, (as if our old were too infirm) we have made new leagues with death, new agreements with hell, proceeding from evil to worse, and making every new calamity, You send to reclaim us, the occasion of some fresh impiety. And now, oh Lord, will You not visit for these things? Shall not Your soul be avenged on such a nation as this? We are they, oh Lord, who have perverted all Your dispensations toward us, grown wanton under Your mercies, and desperate under Your judgments, and is there any third method left for those who have frustrated both these? Behold, oh Lord, these desperate, these gasping patients at Your feet, who have lost sense and motion to all things, but the resistance of their remedy. Oh, give us not utterly over, but continue to administer to us whatsoever may remove this stupefaction, and bring us to a feeling of our own condition. And whatsoever sharpness and severity You discern necessary for that purpose, forbear not, oh Lord, to give us those wounds of a friend. Oh, say not concerning us, why should you be smitten anymore? But

rather cast us into the place of dragons, and cover us with the shadow of death, if by so doing we may be brought to remember the Name of the Lord our God. Lord, this is the one great necessary wherein we are principally concerned to solicit You; that our eyes may be opened, that we may see everyone the plague of his own heart, that so (instead of those atheistic disputes we make of Your providence) we may all join in an humble adoration of Your justice; and (confessing that our destruction is of ourselves) abhor ourselves and repent in dust and ashes. And when by this greater deliverance You have put us in a capacity of the less, then be pleased to be jealous for Your land, and pity Your people. Consider the troubles we suffer of them who hate us; and let not all the evils seem little before You, that have come upon us, upon our kings, upon our priests, and upon all this people. Restore us our judges as at the first, and our counselors as at the beginning, and comfort us again after the time wherein You have plagued us, and for the years wherein we have suffered adversity. But if in recompense of having made You serve with our sins, servants must rule over us, though they have dominion over our bodies and goods at their pleasure, yet oh Lord, let them not have dominion over our souls. Let not all our oppressions make us act anything contrary to our Christian profession, much less wholly renounce it. But whatever other judgments we must groan under, Lord, deliver us not up to that barbarism and irreligion which has already made so great a breach upon us.

We cannot but confess it most just in You to permit us; who have so long resisted the power of godliness, to proceed now to cast off the very form; and that we who would not receive the love of the truth, should be given over to strong delusions to believe lies. And this saddest effect of Your wrath has already overtaken many among us, and does universally threaten the rest; for since You have laid waste the wall of Your vineyard, what can we expect, but that it should be trodden down? You have broken our two staves, beauty and bands; all order and unity (the necessary supports of a church at once perishing from amongst us; the solemn feasts are forgotten in Zion; her elders sit upon the ground and keep silence, while they whom

You have not sent, run; while they, to whom You have not spoken, prophesy; and from these is profaneness gone into all the land. We, oh Lord, who might once have gone with the multitude to the house of God, are now driven into secret corners to celebrate the most solemn parts of Your service, whilst it is become more safe to blaspheme, then to adore You publicly. This, this, oh Lord, is the unsupportable part of our afflictions, the sting of all our miseries. If we had been only sold for bondmen, and bondwomen, we could have held our peace; but, Your abhorring Your altar, and casting off Your sanctuary, this is for a lamentation, and must be for a lamentation. Your servants think upon the stones of Zion, and it pities them to see her in the dust. Oh, let not all those tears and prayers that are poured out for her, return empty. And because You Yourself have recommended unto us the efficacy of importunity, be pleased to give us that grace, to excite and stir up all that make mention of the Lord, that they may give You no rest, till You establish our Jerusalem again a praise upon earth: To that end, oh Lord, give us pastors after Your own heart, such priests whose lips may preserve knowledge, and make us diligently to seek the Law at their mouths, and grant that we, being by this deprivation taught the value of such precious advantages, and the sin of our former contemning them, may unanimously contend for the regaining them; by a cordial universal forsaking of those sins which have turned away these good things from us. Extend the same mercy to those who have been the most actively instrumental to this sad devastation both of church and state. Withdraw from them those treacherous prosperities which make them think, that You are even such an one as themselves, and by unraveling that web of strange successes, wherewith they have hid their shame, discover them to themselves, and to all whom they have seduced. Oh, let not the temporal ruins, which they have brought upon us, become the eternal ruin of any one soul among them, but convince them of the horror of their guilt, and let that convincement work that godly sorrow, never to be repented of, that so You may give them their portion, not with hypocrites, but with penitents; and that for His sake, whom You have set forth to be our propitiation, Jesus Christ our Lord. Amen.

VII.

Oh merciful God, we Your wretched sinful creatures, who have no other qualification for Your mercy; but that one of extreme misery, do yet presume to approach You, humbly beseeching You, to look not on our merits, but our wants, and by removing all those obstacles, which our sins have interposed against our succors, to render us accessible to Your comforts and reliefs; and then dispense them to us, oh Lord, in such order and measure, as Your wisdom shall see expedient, and when You see us fit to be again entrusted with our outward peace, be pleased to restore it to us. But in the mean time deny us not the inward, nor any of those means which are necessary to the procuring or maintaining of it. To this end, oh Lord, continue to us the light of Your truth and let not all these unfruitful works of darkness, which we have hitherto committed in that light, provoke You to extinguish it.

Avert, oh Lord, all those sad portents that threaten destruction to this church. And though You have given Satan and his instruments power over all that she has, yet, oh Lord, spare her life. Let there still be a remnant left to praise You, and when by these sharp trials, You have vindicated her integrity, be pleased to bless her, as You did Job's latter end, by giving her a double portion of all real advantages. And though You have now violently removed Your tabernacle, yet oh Lord, let not one pin of it be lost, but erect it again (amongst us) in the wonted order and beauty; and though she have lain among the pots, yet let her be as the wings of a dove, which is covered with silver wings, and her feathers like gold; let her builders make haste, and her destroyers, and those who have laid her waste, go forth of her. Deliver her from those brutish pastors who have made this Your pleasant portion a desolate wilderness, but give her such guides, as may by their doctrine build us up in our most holy faith, and by their example, shine as lights in this perverse generation; and make us so to obey them which watch for our souls, that they may give an account of them with joy and not with grief. Grant this, merciful

Lord, for His sake, who is the Shepherd and Bishop of our souls, Jesus Christ our Lord. Amen.

VIII.

Almighty and everlasting God, who hates nothing that You have made, and forgives the sins of all who are penitent; create and make in us new and contrite hearts, that we, worthily lamenting our sins, and acknowledging our wretchedness, may obtain of You, the God of all mercy, perfect remission and forgiveness, through Jesus Christ. Amen.

IX.

Grant, we beseech You almighty God, that we who for our evil deeds are worthily punished, by the comfort of Your grace may mercifully be relieved, through our Lord Jesus Christ, Amen.

X.

Almighty God, we beseech You graciously to behold this Your family, for the which our Lord Jesus Christ was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the cross, who lives and reigns, etc. Amen.

XI.

Almighty and everlasting God, by whose Spirit the whole body of the church is governed and sanctified, receive our supplications and prayers, which we offer up before You for all estates of men in Your holy congregation, that every member of the same in his vocation and ministry may truly and godly serve You, through our Lord Jesus, Christ, who lives and reigns, etc. Amen.

XII.

Assist us mercifully, oh Lord, in these our supplications and prayers, and dispose the way of Your servants toward the attainment of everlasting salvation, that among all the changes and chances of this mortal life, they may ever be defended by Your most gracious and ready help, through Christ our Lord. Amen.

XIII.

Almighty God, who has promised to hear the petitions of those who ask in Your Son's Name, we beseech You mercifully to incline Your ears to us, that have made now our prayers and supplications unto You, and grant that those things which we have faithfully asked according to Your will, may effectually be obtained to the relief of our necessity, and to the setting forth of Your glory, through Jesus Christ our Lord. Amen.

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen.

A Proper Prayer for the Thirtieth of January.

Oh blessed Lord God, who by Your wisdom guides and orders all things most suitably to Your justice, and performs Your pleasure, always in such manner, that You can also appeal to us, whether Your ways be not equal. We, Your poor afflicted people, fall down before You, acknowledging the justice of Your proceedings with us, and that the amazing judgment, which as this day befell us (in Your permitting cruel men, sons of Belial, to execute the fury of their rebellion upon our late gracious sovereign, and to imbrue their hands in the blood and murder of the Lord's Anointed) was drawn down by the great and long provocations of this nation's sins against You. For all which, and our own parts in which, we sinful wretches here met together, desire to humble ourselves before You, and to tremble at Your presence in this day's sore vengeance, the effect as well as desert of our impieties, the work of our own hands upon ourselves, Your heavy judgment, but our most horrid sin, for which

alone (did not multitudes of other sins cry out against us) You might justly descend down upon us all, as You did in Sodom, and leave us no other memorial than to be the frightful monuments of Your indignation and fury to all posterity. Gracious is the Lord, and merciful, therefore it is, that we are not consumed! Oh, let Your longsuffering and patience lead us to repentance: And now Lord, looking on this particular signal Judgment, as Your last Trump, warning us to fly from the wrath to come. We come forth to meet our God, mourning in our prayers before You, and begging the aversion of Your further displeasure, and the removal of these plagues of long continuance from us, for the all-sufficient merits of the death and sufferings of our blessed Savior. Oh, forgive our great and manifold transgressions, and for His bloody passion's sake, deliver this nation from blood-guiltiness, that of this day especially, oh God of our Salvation. Let not our crying sins intercept our prayers, or Your blessings; but hear the voice of our tears, and hearing forgive and heal us, retire not quite from us into Your own place. Laugh not at our calamities, neither mock in this day of our visitation: Vindicate Your own cause, and Your own providence, that it may appear unto men that You bear up the pillars of the earth; and that by You kings do reign. And though You have suffered our enemies to proceed to that high pitch of violence against our late king, even to kill and take possession of his throne and revenues, yet frustrate now at length their bold hopes and desires; let not their mischievous imaginations prosper, lest they be too proud; let them not be able to establish themselves in that prosperity and greatness they have fancied. Let them not say of his family, God has forsaken them, let us persecute them. Show some good token on his seed for good, that their enemies may see it, and be ashamed because You, Lord, have helped and comforted them. Bow the hearts of the subjects of this land, as You did those of Israel to David, that they may acknowledge and receive joyfully the heir of these kingdoms; and fasten him as a nail in a sure place; behold his injuries, and have compassion on his innocence; and let the desire of his enemies perish like that of the hypocrite; but bring him, maugre all their oppositions, to a peaceable possession of that throne, to which by his birthright You have designed him, and

establish him in the just rights of his family. Oh Lord, we wait on You this day for this blessing; make no long tarrying, but according to the time You have plagued us, send us deliverance. Snatch the prey out of the lions teeth, and pull us out of the burnings like a fire-brand. We beseech You, that we may this day spread before You the words of Rabshakeh, the proud railings, and scornful reproaches of our enemies. Behold this day their exaltation, and our mourning. Oh Lord, our eyes are towards You for whom nothing is hard; let it not seem a small thing to You that we suffer, but concenter our prayers with the many thousands that call on You, that salvation may come to our king, and through him Your blessing of peace unto Your people. Think upon all those who are peaceable, and faithful in the land, and deal with us according to Your Word, wherein You have caused us to put our trust. Let the world see that there is a God that judges the earth and will send deliverance to His people in their needful time of trouble. But whatsoever Your purpose is, let not us behave ourselves frowardly, but with all Christian humility, run the race that You set before us, and patiently bear the indignation of the Lord, because we have sinned against Him. And we meekly beseech You, that if the divine decree of Your justice withstands our petitions, our prayers may return into our own bosoms; and that You will make Your judgments temporal and not spiritual upon us; but assist us with strength proportionate to our temptations; that we be not delivered to evil, but that in well-doing, we may commit ourselves to You, our God, as unto a faithful Creator, and that both our king and we, may say with all Christian submission and cheerfulness: It is the Lord, let Him do what seems good to Him.

And here, oh Lord, we offer unto You, all possible praise and thanks for all the glory of Your grace, that has shined forth in Your anointed, our late sovereign, and that You were pleased to own him (this day especially) in the midst of his enemies, and in the hour of death, and to endue him with such eminent patience, meekness, humility, charity and all other Christian virtues, according to the example of Your own Son, suffering the fury of his, and Your enemies, for the preservation of Your church and people.

We praise You also for the courage and comfort You have given unto us of his party, by that owning and assisting him, or any that have suffered in that righteous cause.

And we beseech You, give us all grace to remember and provide for our latter end, by a careful, studious imitation of those blessed patterns of Your saints and martyrs that have gone before us, that we may be made worthy to receive benefit by their prayers, which they, in communion with Your church catholic, offer up unto You for that part of it here militant, and yet in sight with, and danger from the flesh, that following the blessed steps of their holy lives and deaths, we may also show forth the light of a good example, for the glory of Your Name, the conversion of enemies, and the improvement of those generations we shall shortly leave behind us; and then with all those who have born the heat and burden of the day (Your servant whose sufferings and labors we this day commemorate) receive the reward of our labors, the harvest of our hopes, even the salvation of our own souls, and that for the merits, and through the mediation of Your Son, our blessed Savior Jesus Christ. Amen.

An Anniversary Prayer for the Thirtieth of January.

Oh most mighty God, terrible in Your judgments, and wonderful in Your doings towards the children of men, who in Your heavy displeasure has suffered this day that execrable thing to be done among us, which we cannot mention without horror, nor remember without astonishment.

We, Your poor afflicted creatures, with dejected looks, and bleeding hearts, humbly confess in the behalf of all the people of this wretched land, that our crying sins have been the cause that the crown is thus fallen from our head, and an innocent king given up to the rage of cruel and bloody men.

But oh gracious God, lay not the guilt of this blood (the shedding of which none but Your blood can expiate) lay it not on the whole

nation; for You have yet a remnant among us, who having neither hands nor hearts defiled with it, do still mourn in secret, and bewail the committing of that fact, which heaven and earth abhors.

But if Your justice must be satisfied, let the thunder of it light upon their heads, and theirs alone, who not only contrived and acted so foul a murder, but are as yet so far from being touched with any remorse or repentance for it, that they justify their sin, and in an high blasphemy pretend Your Name, and glory for all that they have done.

Lord, in Your good time consider this: consider not only what they have done to that royal martyr, who now reigns with You in glory; but with what eagerness they have since pursued him, to whom You have given the crown, saying, with those wicked husbandmen, this is the heir; let us kill him that the inheritance may be ours.

But, oh merciful God, let not this wicked imagination of theirs ever take effect; but set Your watchful providence as a continual fence about him. Show some token on him for good even now, oh Lord, when they have swallowed him up in the pride of their strength, and think they have made their hill so strong, that they can never be moved.

This is Your hour, oh Lord; this is Your time. Now show Yourself. Oh You who are the judge of the whole earth, judge equally between him and those sons of Belial.

You see Your church is laid waste, Your people oppressed, Your anointed cast out, as an unprofitable branch; his armies overthrown, his friends ruined, his enemies mighty, his hopes vanished, and all human remedies consumed.

But You are the same God that sits between the cherubim, be the earth never so unquiet. Hear us therefore in the midst of our confusions. Restore to us the light of our eyes, the king whom You have given us.

Be from henceforth his guide and his counsel, and his mighty deliverer, and never leave him till You have made the stone, which those builders have set at naught, the headstone of the corner; that we may evermore rejoice in the felicity of Your chosen, and falling down before Your altars, give thanks to You in the great congregation. Grant this, oh God, for His sake that pleads for us, even Jesus Christ the righteous. Amen.

MONERGISM BOOKS

Gleaning from Puritan Prayers Volume 1, Copyright © 2023

All rights reserved under International and Pan-American Copyright Conventions. By payment of the required fees, you have been granted the non-exclusive, non-transferable right to access and read the text of this e-book on-screen. No part of this text may be reproduced, transmitted, downloaded, decompiled, reverse engineered, or stored in or introduced into any information storage and retrieval system, in any form or by any means, whether electronic or mechanical, now known or hereinafter invented, without the express written permission of Monergism Books.

ePub, .mobi & .pdf Editions August 2023. Requests for information should be addressed to: Monergism Books, PO Box 491, West Linn Or 97068