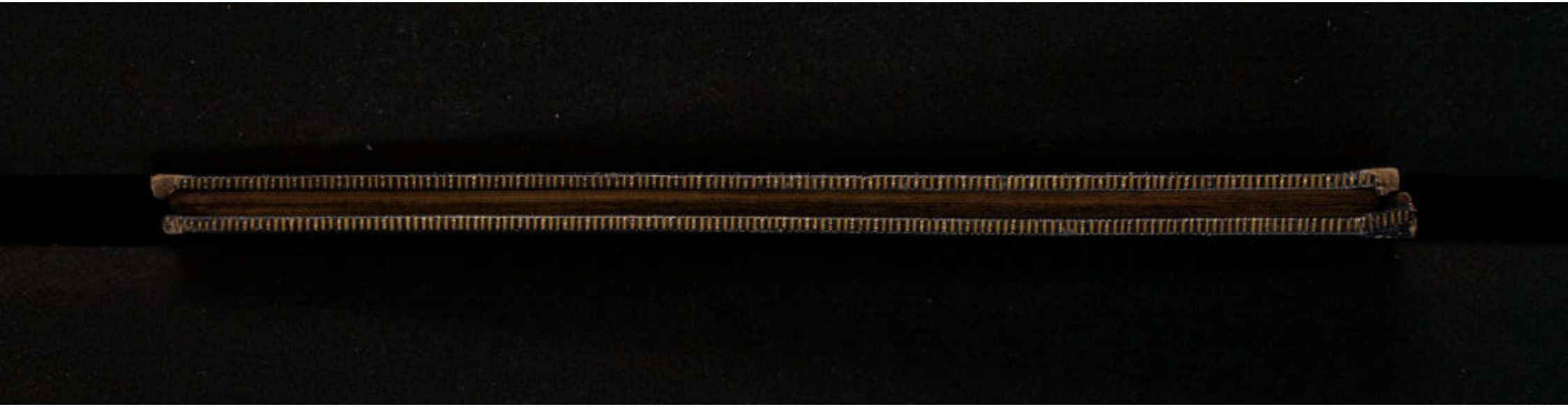
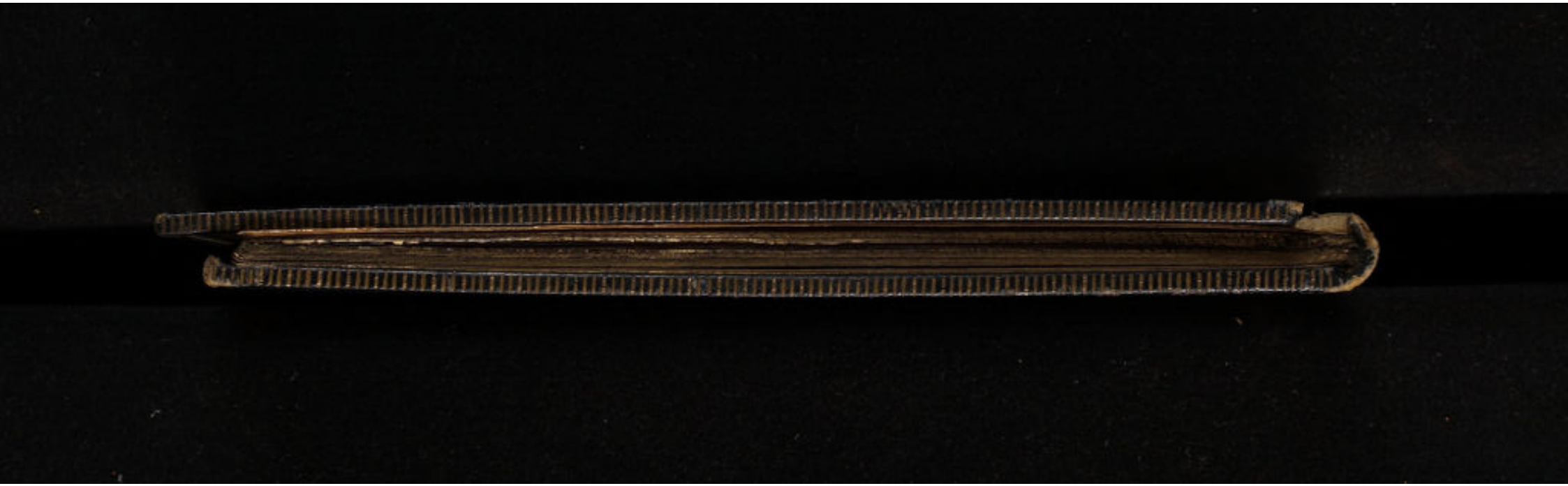
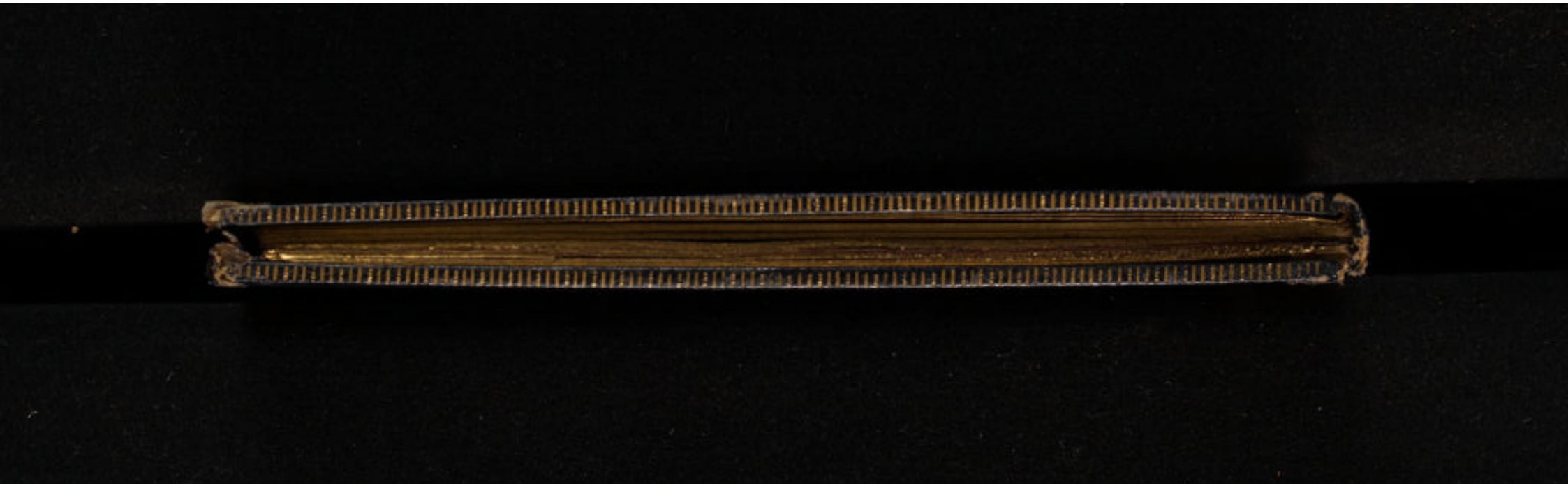
FOURME OF PRAYER. JUGGE AND CAWOOD. 1563.



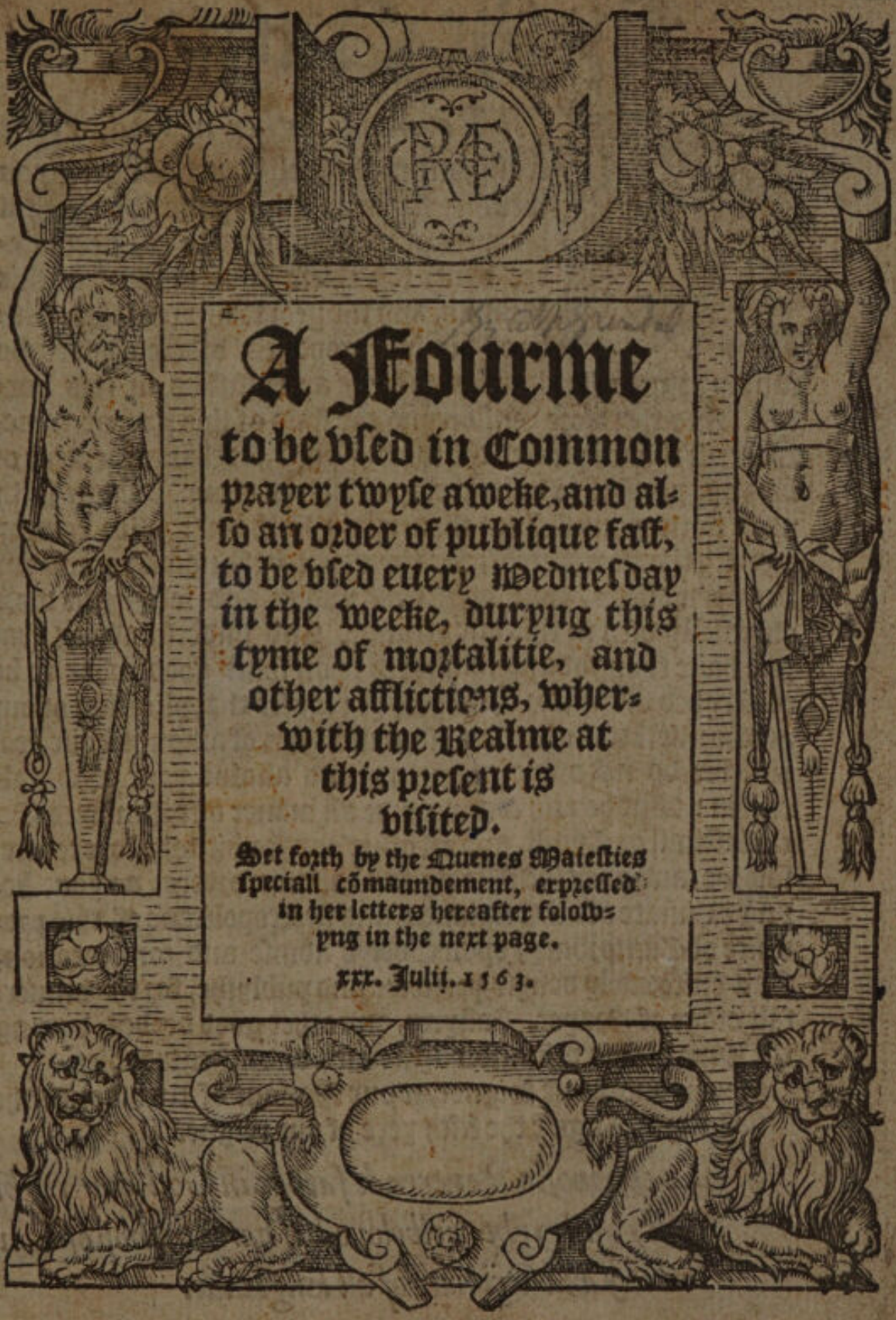




For the plague

These prayers were
drawn up by Bishop Grindall

C.



A Fourme

to be vsed in Common prayer twyse a weke, and also an order of publique fast, to be vsed euery Wednesday in the weeke, duryng this tyme of mortalitie, and other afflictions, wherwith the Realme at this present is visited.

Set forth by the Quenes Maiesties speciall cõmaundement, expressed in her letters hereafter folowyng in the next page.

xxx. Iulij. 1563.

By the Quene,

OSt Reuerende father in God, ryght trusty, and ryght welbeloued, we grete you well. Lyke as Almyghtie God hath of his mere grace committed to vs, nexte vnder hym, the chiefe gouernement of this Realme, and the people therein: So hath he of his lyke goodnes, ordered vnder vs sundry principall ministers, to serue and assist vs in this burden. And therefore consideryng the state of this present tyme, wherein it hath pleased the most hyghest, for thamendement of vs & our people, to visite certayne places of our Realme with more contagious sicknes then lately hath ben: For remedy and mittigation thereof, we thynke it both necessary and our bounden duetie, that vniuersall prayer and fastyng be more effectually vsed in this our Realme. And vnderstandyng that you haue thought and considered vpon some good order to be prescrybed therin, for the which ye require thapplication of our authoritie, for the better obseruation therof amongest our people, we do not onlye commende and allowe your good zeale therin: But do also commaunde all maner our Ministers Ecclesiasticall or Cyuill, and all other our Subiectes, to execute, folowe, and obey such Godly and holsome orders, as you, beyng Primate of all Englande, and Metropolitane of this prouince of Cantorbury, vpon Godlye aduise and consideration, shall vniformely deuyse, prescribe and publyshe, for the vniuersall vsage of Prayer, Fastyng, and other good deedes, duryng the tyme of this visitation by sicknes and other troubles.

Geuen vnder our Signet, at our Manour of Richmond, the first day of August the fifth yere of our reigne.

To the moste Reuerende father in God our ryght trusty and ryght welbeloued Tharchbyshop of Cantorbury and Primate of all Englande.

¶ The Preface,

E be taught by many and sundry examples of holy Scriptures, that vppon occasion of perticuler punyshementes, afflictions, and perylles, whiche God of his most iust iudgement hath sometymes sent amonge his people, to shewe his wrath agaynst sinne, and to call his people to repentaunce, and to the redresse of theyr lyues, the Godly haue ben prouoked and styred vp to more feruencie and diligence in prayer, fastyng, and almes dedes, to a more depe consideration of theyr consciences, to ponder theyr vnthankfulnes and forgetfulnes of Gods merciful benefites towardes them, with crauyng of pardon for the tyme past, and to aske his assistaunce for the tyme to come, to lyue more Godly, and so to be defended and delyuered from all further peryls and daungers. So king Dauid in the time of plague and pestilence which ensued vpō his vayne numbryng of the people, prayed vnto God with wonderfull feruencie, confessyng his fault, desiryng God to spare the people, and rather to turne his ye to hymwarde, who had chiefely offended in that transgression. The lyke was done by the vertuous kynges Iosaphat and Ezechias in theyr distresse of warres and foreyne inuasions. So dyd Iudith and Hester fall to humble prayers in lyke perylles of theyr people. So dyd Daniell in his captiuitie, and many other moe in theyr troubles. Nowe therfore callyng to mynde, that God hath ben prouoked by vs to visite vs at this present with the plague and other greuous diseases, and partlye also with trouble of warres: It hath ben thought meete to set foorth by publique order, some occasion to excite and stirre vp all godly people within this Realme, to pray earnestly and hartely to God, to turne away his deserued wrath from vs, and to restore vs aswell to the

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health of our bodyes by the holsomnes of the ayre, as also to Godly and profytable peace and quietnes. And although it is euery Christian mans duetie, of his owne deuotion to pray at all tymes: yet for that the corrupt nature of man is so slouthfull and negligent in this his duetie, he hath nede by often and sundry meanes, to be styred vp and put in remembraunce of his duetie. For the effectuall accomplyshement wherof, it is ordered and appoynted, as foloweth.

Fyrst, that all Curates and Pastours, shall exhort their Parysshioners to endeuour them selues to come vnto the Churche, with so many of their families as maye be spared from their necessary busynes, (hauyng yet a prudent respecte in such assemblyes to kepe the sicke from the whole, in places where the plague reigneth) and they to resorte, not onlye on Sundayes and holydayes: but also on Wednesdayes and Frydayes, duryng the tyme of these present afflictions, exhortyng them, there reuerently and Godly to behaue them selues, and with penitent hartes to praye vnto God to turne these plagues from vs, whiche we through our vnthankfulnes and synfull lyfe, haue deserued.

Secondly, that the sayd Curates shall then distinctly and playnely reade the generall confession appoynted in the boke of Seruice, with the residue of the Mornyng prayer, vsynge for both the Lessons the Chapters hereafter folowing. That is to saye:

For the first Lesson, one of these Chapters, out of the olde Testament.

The. 2. Kinges. Cap. 24. Leuiticus. 26. Deuteronom. 28. Hieremy. 18. vnto these wordes: Let vs. &c. and. 22. 2. Para. Cap. 34. Esay. 1. Ezechiell. 18. and. 19. Joell. 2. 2. Esdras. 9.

Jonas

Jonas the .2. and .3. Chapter together. Whiche Chapters woulde be read orderly on Sundayes, Wednesdayes, and Frydayes.

And for the seconde Lesson, one of these Chapters, out of the newe Testament.

Mathewe.3. 6. 7. 24. 25. Luke.13. Actes.2. begynnyng at these wordes: Ye men of Israell heare these wordes. To the ende of the Chapter. &c. Rom.2. 6. 12. 13. Galath.5. Ephesians.4.5. 1.Tim.2. Apoca.2.

The order for the Wednesdayes.

¶ On Wednesdayes (which be the dayes appoynted for generall fast, in suche fourme as shall hereafter be declared) after the Mornyng prayer ended, as is aforesayde, the sayde Curates and Ministers shall erhort the people assembled, to geue them selues to theyr priuate prayers and meditations. For which purpose, a pawse shalbe made of one quarter of an houre and more, by the discretion of the sayde Curate. Duryng which tyme, as good scilence shalbe kept as may be.

That done, the Letany is to be read, in the myddest of the people, with the additions of prayer hereafter mentioned.

Then shall folowe the ministration of the Communion, so oft as a iust number of Cõmunicants shalbe therto disposed, with a Sermon, yf it can be, to be made by suche as be auctorised by the Metropolitane or Bysshop of the Diocesse, and they to entreate of suche matters especiallye as be meete for this cause of publique prayer: or els for want of suche Preacher, to reade one of the Homylyes hereafter appoynted, after

the readyng of the Gospell, as hath ben accustomed. And so the Minister commendyng the people to God with thaccustomed benediction, shall dimysse them.

If there be no Communion, then on euery of the sayde Wednesdayes after the Letany, the .x. Cõmaundementes, the Epistle, Gospell, the Sermon or Homylye done: the generall vsuall prayer for the state of the whole Church shalbe read, as is set forth in the booke of Common prayer. After whiche shall folowe these two prayers:
Almyghtie God the fountayne of all wysdome. &c. And
Almyghtie God which hast promysed. &c. With the accustomed benediction.

¶ The Order for Frydayes.

¶ On Frydayes shalbe onlye the Mornyng prayer, and the Letany, with the prayers nowe appoynted to be annexed to the same.

¶ Homylyes to be read in order on Wednesdayes.

1 First, an Homyly intituled, an Homyly concernyng the Justice of God in punyshyng of impenitent sinners. &c. Newly nowe set forth for that purpose.
2 The .viii. Homylye of the first Tome of Homylyes, entituled, of the declynyng from God.
3 The .ix. Homyly of the same Tome, entituled: An exhortation agaynst the feare of death.
4 The Homyly of Fastyng, in the seconde Tome of Homylyes.
5 The Homyly of Prayer, in the same Tome.
6 The Homyly of Almes dedes, in the same Tome.

7 The

7 The Homyly of repentaunce, in the same Tome also.

When these Homylyes are once read ouer, then to begyn agayne, and so to continue them in order.

After the ende of the Collect in the Letany, whiche begynneth with these wordes: We humbly beseche thee O father. &c. shall folowe this Psalme, to be sayd of the Minister, with the aunswere of the people.

¶ The Psalme to be

sayde in the Letany before one of the prayers newly appoynted. Wherof one verse to be sayde of the Minister, and an other by the people, clarke, or clarkes,

Come, let vs humble our selues, and fall downe before the Lord, with reuerence and feare. 1. Psal. 95.

For he is the Lorde our God: and we are the people of his pasture, and the sheepe of his handes. 2.

Come therefore, let vs turne agayne vnto our Lord, for he hath smytten vs, & he shall heale vs, 3. Osee. 6. a

Let vs repent, and turne from our wickednes: And our sinnes shalbe forgeuen vs. 4. Actes 3.

Let vs turne, and the Lord wyll turne from his heauy wrath, and wyll pardon vs, and we shall not perysshe. 5. Iona. 3.

For we knowledge our faultes: and our sinnes be euer before vs. 6. Psal. 51.

We haue sore prouoked thine anger, O Lorde. 7. thy Lament. 3.

thy wrath is wared hotte, and thy heauy displea-
sure is sore kyndled agaynst vs.

Thou hast made vs heare of the noyse of warres, and hast troubled vs by the veration of enemies.

Thou hast in thine indignation stryken vs with greuous sicknes, and by and by we haue fallen as leaues beaten downe with a vehemente wynde.

In deede we acknowledge, that all punyshementes are lesse then our deseruynges: But yet of thy mercy Lorde correcte vs to amendement, and plague vs not to our destruction.

For thy hande is not shortened, that thou canste not helpe: neyther is thy goodnes abated, that thou wylt not heare.

Thou hast promysed, O Lorde, that afore we crye thou wylt heare vs: whylest we yet speake thou wylt haue mercy vpon vs.

For none that truste in thee shalbe confounded: neyther any that call vpon thee shalbe despised.

For thou arte the only Lorde, who woundest, and doest heale agayne, who kyllest, and reuiuest, bryngest euen to hell, and bryngest backe agayne.

Our fathers hoped in thee, they trusted in thee, and thou dyddest delyuer them.

They called vpon thee, and were helped: they put theyr trust in thee, and were not confounded.

O Lorde, rebuke not vs in thine indignation: neyther chasten vs in thy heauy displeasure.

O remember not the sinnes and offences of our youth: but accordyng to thy mercy thynke thou vppon vs, O Lorde, for thy goodnes.

Haue

Haue mercy vpon vs, O Lord, for we are weake: 19.
O Lorde heale vs for our bones are vexed.

And nowe in the vexation of our spirites, and the anguyshe of our soules, we remember thee, and we crye vnto the: Heare Lorde, and haue mercy. 20. Baruc.3. Iona.2.

For thine owne sake, and for thy holy name sake, 21.
inclyne thine eare, and heare, O mercifull Lord. Dani.9.

For we do not powre out our prayers before thy face, trusting in our owne righteoulnes: but in thy great and manyfolde mercies. 22.

Washe vs throughly from our wickednes: and 23.
clense vs from our sinnes.

Turne thy face from our sinnes, and put out all our misdedys. 24.

Make vs cleane hartes, O God: and renewe a 25.
ryght spirite within vs.

Helpe vs, O God of our saluation, for the glorye of thy name: O delyuer vs, and be mercifull vnto our synnes for thy names sake. 26. Psal.79.

So we that be thy people, and sheepe of thy pasture, shall geue thee thankes for euer, and wyll 27
alwayes be shewyng foorth thy prayse, from generation to generation.

Glory be to the father, &c.

¶ After this Psalme, shalbe sayde by the Curate or Minister openly and with an hygh voyce, one of these three prayers folowyng. And after that, orderly the rest of the Collectes appoynted in the Lekany. At which tyme, the people shall deuoutly geue eare, & shall both with mynde and speache to them selues, assent to the same prayers.

A Prayer, conteynyng also a Confessyon of synnes. VVhich is to be sayde after the Letany, aswell vpon Sundayes, as Wednesdayes and Frydayes.

OAlmyghtie, moste iuste and merciful God, we here acknowledge our selues moste vnworthy to lyfte vp our eyes vnto heauen, for our conscience doth accuse vs, and our synnes do reproue vs. We knowe also that thou Lorde, beyng a iuste iudge, must needes punyshe the synnes of them which transgresse thy lawe. And when we consider and examine all our whole lyfe, we fynde nothyng in our selues that deserueth any other thyng but eternall dampnation. But because thou, O Lorde, of thy vnspeakable mercye, hast commaunded vs in all our necessities to call onlye vpon thee, and hast also promised, that thou wylt heare our prayers, not for any our deserte (which is none) but for the merites of thy sonne our onlye Sauiour Jesus Christe, whom thou hast ordeyned to be our only mediatour and intercessour. We lay away all confidence in man, and do flee to the throne of thy onlye mercye, by the intercession of thy only sonne our Sauiour Jesu Christe. And fyrste of all, we do moste lament and bewayle, from the bottome of our hartes, our vnkyndnesse and vnthankfulnesse towardes

towardes thee our Lorde, consideryng, that besydes those thy benefites which we enioy as thy creatures, common with all mankynde, thou hast bestowed many and singuler speciall benefites vpon vs, which we are not hable in harte to conceaue, muche lesse in wordes worthelye to expresse. Thou hast called vs to the knowledge of thy Gospell. Thou hast releassed vs from the harde seruitude of Sathan. Thou hast delyuered vs from all horrible and execrable Idolatry, wherein we were vtterly drowned, and haste brought vs into the moste cleere and comfortable lyght of thy blessed worde, by the whiche we are taught howe to serue and honour thee, and howe to lyue orderly with our neyghbours in trueth and veritie. But we moste vnmyndfull in tymes of prosperitie of these thy greate benefites, haue neglected thy commaundementes, haue abused the knowledge of thy Gospell, and haue followed our carnall libertie, and serued our owne luftes, and through our synfull lyfe, haue not worshypped and honoured thee as we ought to haue done. And nowe, O Lorde, beyng euen compelled with thy correction, we do most humbly confesse that we haue synned, and haue most greuously offended thee by many & sundry wayes. And yf thou, O Lorde, wouldest now beyng prouoked with our disobedience, so deale with vs as thou myght, & as we haue deserued, there remayneth nothyng els to be loked for, but

vniuersall & continuall plagues in this worlde, and hereafter eternall death and dampnation, both of our bodyes and of our soules. For yt we shoulde excuse our selues, our owne consciences woulde accuse vs before thee, and our owne disobedience and wickednes would beare witnesse agaynst vs. Yea, euen thy plagues and punyshementes which thou dost nowe laye vppon vs in sundry places, do teache vs to acknowledge our synnes. For seyng, O Lorde, that thou art iust, yea euen iustice it selfe, thou punyshest no people without desert. Yea, euen at this present O Lorde, we see thy hande terrybly stretched out to plague vs, and punyshe vs. But although thou shouldest punyshe vs more greuously then thou hast done, and for one plague sende an hundreth, yt thou shouldest powre vpon vs all those the testimonies of thy most iust wrath, which in times passed thou powredst on thy owne chosen people of Israell: yet shouldest thou do vs no wronge, neyther could we denye but we had iustly deserued the same. But yet, O mercifull lord, thou art our God, and we nothyng but duste and ashes: Thou art our creatour, and we the worke of thy handes: Thou art our pastor, we are thy flocke: Thou arte our redeemer, & we thy people redeemed: Thou art our heauenly father, we are thy chyldren, wherfore punyshe vs not, O Lorde, in thyne anger, but chasten vs in thy mercy. Regarde not the horror of our synnes, but the repentaunce

pentaunce thereof. Perfyte that worke whiche thou hast begonne in vs, that the whole worlde may know that thou art our God and mercifull delyuerer. Thy people of Israell often tymes offended thee, and thou most iustly afflicted them: but as oft as they returned to thee, thou dyddeste receaue them to mercy. And though theyr synnes were neuer so great, yet thou alwayes turned away thy wrath from them, and the punishment prepared for them, and that for thy couenaunt sake, whiche thou made with thy seruauntes, Abraham, Isaac, and Jacob. Thou hast made the same couenaunt with vs (O heauenly father) or rather a couenaunt of more excellencie and efficacie, and that namely through the mediation of thy deare sonne Jesus Christe our Sauiour, with whose moste precious bloud it pleased thee that this couenaunt should be, as it were, wrytten, sealed, and confirmed. Wherfore, O heauenly father, we now castyng away all confidence in our selues or anye other creature, do flee to this most holy couenaunt & Testament, wherein our Lorde and Sauiour Jesus Christ, once offeryng hym selfe a sacrifice for vs on the crosse, hath reconciled vs to thee for euer. Loke therfore, O mercifull God, not vppon the synnes which we continually commit: but vppon our mediatour & peacemaker Jesus Christ, that by his intercession thy wrath maye be pacified, and we agayne by thy fatherly countenance

relieued and comforted. Receiue vs also into thy heauenly defence, and gouerne vs by thy holye spirite, to frame in vs a newnesse of lyfe, therein to laude and magnifie thy blessed name for euer, and to lyue euery of vs accordyng to the seuerall state of lyfe whervnto thou Lorde hast ordeyned vs. And although we are vnworthy (O heauenly father) by meanes of our former foule lyfe, to craue any thyng of thee: yet because thou hast commaunded vs to praye for all men, we moste humbly here vpon our knees beseche thee, saue and defende thy holye Churche, be mercifull, O Lorde, to all common weales, Countres, Princes, and Magistrates, and especially to this our Realme, and to our moste gracious Quene and gouernour Quene Elizabeth, increase the number of Godly Ministers, indue them with thy grace to be founde faithfull and prudent in their office, defende the Quenes Maiesties Councell, and all that be in auctholitie vnder her, or that serue in any place by her commaundement for this Realme. We commende also to thy fatherly mercy, all those that be in pouertie, exyle, imprisonment, sicknes, or any other kynde of aduersitie, and namely those whom thy hande nowe hath touched with any contagious and daungerous sicknes, whiche we beseche thee, O Lorde, of thy mercy (when thy blessed wyl is) to remoue from vs, and in the meane time, graunt vs grace and true repentaunce, stedfaste fayth, and con-

stant

stant pacience, that whether we lyue or dye, we maye alwayes continue thyne, and euer prayse thy holye name, and be brought to the fruition of thy Godhead. Graunt vs these and all other our humble petitions (O mercifull father) for thy deare sonnes sake Jesus Christe our Lorde. Amen.

Or els in the steade of the other, this Prayer may be vsed, and so to vse the one one day, the other an other.

O Eternall and euerlyuing GOD, most mercifull father, whiche of thy great long sufferyng and pacience, hast hytherto suffred and borne with vs most miserable offenders, who haue so long strayed out of thy way, and broken all thy lawes and commaundementes, and haue, neyther by thy manyfolde benefites bestowed vppon vs vnworthy and vnthankfull synners, nor by the voyce of thy seruauntes and preachers, by continuall threatnynges out of thy holye worde, hytherto ben moued, eyther as thy chyldren, of loue to returne vnto thee our moste gracious father, eyther for feare of thy iudgementes, as humble and lowely seruauntes to turne from our wickednesse. And therefore, moste ryghteous iudge, thy pacience beynge (as it were) ouercome at the laste, with oure obstinate vnrepentaunce,

taunce, thou hast moste iustly executed those thy terrible threates nowe partly vppon vs, by plaguyng vs so (with moste dreadfull and deadlye sicknes) (with troubles of warres) (with penury and scarsenes of foode and vyttayle) wherby great multitudes of vs are dayly afflicted and consumed. We beseche thee, O most mercifull father, that in thy wrath thou wylt remember thy old great mercies, and to correct vs in thy iudgementes, and not in thy iust anger, lest we be all consumed and brought to nought. Loke not so much vpon vs & vpon our deseruynges, O moste ryghteous iudge, to take iust vengeaunce on our synnes: but rather remember thy infinite mercies, O moste mercifull father, promysed to vs by thy dearely beloued sonne our Sauiour Iesus Christe, for whose sake, and in whose name, we do earnestly and humbly craue mercye & forgeuenes of our synnes, and delyueraunce from this horrible sicknes, being thy iust punyshment and plague for the same. And as thy holy worde doth testifie, that thy people of all ages, beyng iustlye plaged for theyr synnes, and yet in theyr distresse vnfaygnedly turnynge vnto thee, and suyng for thy mercye, obteyned the same: So lykewyse we, most worthely now afflicted with greuous and dreadfull plagues for our iniquities, pray thee, O most mercifull father, to graut vs thy heauenly grace, that we maye lykewyse both truely and vnfaignedly repent, and obteine

¶ Note to praye against any of these plages as they shall touch vs.

thy

thy mercy, & delyueraunce from the same, which we beseche thee, O father of all mercies, & God of all consolation, to graunt vs, for the same Jesus Christes sake, our only Sauiour, mediatour and aduocate. Amen.

This Prayer may be sayde euery thirde day.

IT had ben the best for vs, O most ryghteous Judge, and our moste mercifull father, that in our wealthes and quietnes, & in the myddest of thy manyfolde benefites continually bestowed vppon vs most vnworthy synners, we had of loue harkened to thy voyce, & turned vnto thee our moste louyng and gracious father: For in so doing, we had done the partes of good & obedient louyng chyldren. It had also ben well, yf at thy dreadful threates out of thy holy worde continually pronounced vnto vs by thy seruauntes our preachers, we had of feare, as corrigible seruauntes, turned from our wickednes. But alas we haue shewed hytherto our selues towardes thee, neyther as louyng chyldren (O moste mercifull father) neyther as tollerable seruauntes, O Lorde most myghtie. Wherfore nowe we feele thy heauye wrath, O most ryghteous Judge, iustly punyshyng vs with greuous and deadly sicknesse and plagues, we do nowe confesse and acknowledge, and to our most iust punyshment do fynde

 in dede,

in dede, that to be most true, whiche we haue so often hard threatned to vs out of thy holy scriptures, the worde of thy eternall veritie: that thou arte the same vnchaungeable God, of the same iustice that thou wylt, & of the same power that thou canst punyshe the lyke wickednes and obstinacie of vs impenitent synners in these dayes, as thou hast done in all ages heretofore. But the same thy holy Scriptures, the worde of thy trueth do also testifie, that thy strength is not shortened, but that thou canst, neyther thy goodnes abated but that thou wylt, helpe those that in theyr distresse do flee vnto thy mercyes, & that thou art the same God of all, ryche in mercye towardes all that call vppon thy name, and that thou dost not intende to destroy vs vtterly, but fatherly to correct vs, who hast pitie vppon vs, euen when thou doste scourge vs, as by thy sayde holy worde, thy gracious promises, & the examples of thy saintes in thy holy Scriptures expressed for our comfort, thou hast assured vs. Graunt vs, O moste mercifull father, that we fall not into the vttermoste of all mischiefes, to become worse vnder thy scourge, but that this thy rodde, maye by thy heauenly grace, spedelye worke in vs the fruite and effecte of true repentaunce, vnfayned turnyng and conuerting vnto thee, & perfect amendement of our whole lyues, that, as we through our impenitencie, do nowe moste worthely feele thy iustice punyshyng vs: so by this thy correctiõ, we may also feele the swete

comfort

comfort of thy mercies, graciously pardonyng our synnes, & pitifully releassyng these greuous punyshementes, and dreadfull plagues. This we craue at thy hande, O most mercifull father, for thy deare sonne our Sauiour Jesus Christes sake. Amen.

¶ A short meditation to be sayde of such as be touched in affliction.

O Father, doubtlesse, our owne wickednes do rewarde vs: but do thou, O Lorde, accordyng to thy name. Our oft transgressions & sinnes be many. Agaynst thee haue we synned, yet art thou the comforter & helper of thy humble subiectes, in the tyme of theyr trouble. For thou O Lorde, art in the myddes of vs, and thy name is called vpon vs. Forsake vs not, O God, forsake vs not for the merites of thy only sonne our sauiour Jesus Christ, to whom with thee and the holy ghost, be all honor and glory. Amen.

¶ Psalmes which may be song or sayd before the begynnyng, or after the endyng of Publique Prayer.

1	2	3
4	5	6
13	15	25
26	30	32
46	51	67
79	84	91
102	103	107
123	130	143
147		

A fourme of

The Order for the generall Fast.

¶ It is moste euident to them that reade the Scriptures, that both in the olde Church vnder the lawe, and in the Primitiue Church vnder the Gospell, the people of God hath alwayes vsed generall Fastyng, both in tymes of common calamities, as Warre, Famine, Pestilence. &c. and also when any wayghtie matter, touchyng the estate of the Churche or the common wealth, was begon or intended. And it can not be denyed, but that in this our tyme, wherein many thinges haue ben reformed accordyng to the doctrine and examples of Gods worde & the Primitiue Church, this part for fastyng and abstinence, beyng alwayes in the Scripture, as a necessary companion, ioyned to feruent prayer, hath ben to much neglected.

Wherefore, for some begynnyng of redresse herein, it hath ben thought meete to the Quenes Maiestie, that in this contagious tyme of sicknes and other troubles and vnquietnes, accordyng to the examples of the Godly kyng Iosaphat, and the kyng of Niniue, with others, a generall Fast should be ioyned with generall Prayer, throughout her whole Realme, and to be obserued of all her godlye Subiectes, in maner and fourme folowyng.

2. Par. 20.
Ionas. 3.

1. Fyrst, it is ordeyned, that the Wednesday of euery weke, shalbe the day appoynted for this generall Fast.

2. Secondly, all persons betwene the age of. xvi. yeres and lx. (sicke folkes and labourers in harueste or other greate labours, only excepted) shall eate but one only competent & moderate meale vpon euery Wednesday. In which sayd meale, shalbe vsed very sober & spare diet, without varietie of kyndes

of

of meate, dyshes, spyces, confections, or wynes, but only such as may serue for necessitie, comlynesse, and health.

Item, in that meale it shalbe indifferent to eat flesche or fyshe, so that the quantitie be small, and no varietie or delycacie be sought. Wherein euery man hath to aunswere to God, yf he in such Godly exercyses, eyther contempne Publique order, or dissemble with God, pretendyng abstinence, and doyng nothyng lesse. 3.

Item, those that be of wealth and habilitie, ought that daye to abate and diminishe the costlynesse and varietie of theyr fare, and encrease therwith theyr liberalitie and almes towardes the poore, that the same poore, whiche eyther in dede lacke foode, or els that which they haue is vnseasonable and cause of sycknes, may thereby be relieued and charitably succoured, to be mainteyned in health. 4.

Last of all, this day beyng in this maner appoynted for a day of generall Prayer and Fastyng, ought to be bestowed by them which may forbeare from bodyly labour, in Prayer, studye, readyng or hearyng of the Scriptures, or good exhortations. &c. And when any dulnesse or werynesse shall aryse, then to be occupyed in other godly exercyses: But no parte therof to be spent in playes, pastymes, or ydlenesse, muche lesse in lewde, wicked, or wanton behauyour. 5.

When there is a Sermon, or other iust occasion: one of the Lessons may be omitted, and the shortesse of the three prayers appoynted in the Letany by this order may be sayd, and the longest left of.

Forasmuch as diuers Homylyes, appoynted before to be read in this fourme of Common prayer, are conteyned in the seconde Tome of Homylyes nowe lately set foorth by the Quenes Maiesties auctoritie: Therefore it is ordered, that the Churchwardens of euery paryshe shall prouide the same seconde Tome or booke of Homylyes with all speede, at the charges of the Paryshe.

¶ An Homyly, concerning the Justice of God, in punyshyng of impenitent synners, and of his mercies towardes all such as in their afflictions vnfaynedly turne vnto hym.

Appoynted to be read in the tyme of sicknes.

THe most ryghteous God, and the same oure moste mercyfull father, abhorring all wickednes and impietie, and delightyng in all ryghteousnesse and innocencie, and wyllyng that we hys people and chyldren, shoulde herein be conformed, and be come lyke to oure God and heauenly father, that we myght be also partakers of hys inherytaunce and euerlastyng kyngdome: In hys holy Scriptures, conteynyng the perfect rule of ryghteousnes, and wrytten for oure learnynge and direction towardes hys sayde kyngdome, both by great threatnynges doth contynually feare vs from all impietye and wyckednes so displeasaunt to hym, and also by moste large and gentle promyses, lyke a louyng father, doeth prouoke and intyce vs to ryghteousnes and holynesse so acceptable vnto hym, and so leaueth nothyng vnassayed, no waye vnproued, whereby he myght saue vs from perpetuall destruction, and bryng vs to lyfe euerlastyng. To thys ende, all those threatenynges of temporall punyshementes and plagues, whereof

Ge.12.b the Scriptures be so full, are to be referred, that
Iob.36. we for feare of temporall punyshmentes, refray-
Psal.7. nyng from all vnrighteousnes, myght also escape
12.189. eternall payne and damnation, wherevnto it
Esay.26 c. wouldе synally bryng vs, yf we should not by re-
Ier.30.b pentaunce turne from the same, & returne vnto
Iob.5.c. our God and most merciful father, who wouldе
Tob.3.d. not the destruction and death of synners, but ra-
2Pet.3,b ther that they should conuert and be saued.

But when he perceaueth that neyther gentelnes can wynne vs as hys louyng chyldren, neyther feare and threatnynges can amende vs, as being moste stubberne and rebellyous seruauntes: at the last he perfourmeth in dede that, whyche he hath so oft threatned, and of fatherly sufferaunce and mercy, so long, vpon hope of amendemente, deferred, his longanimitie and pacyence beynge nowe ouercome with our stony hardnes and obstinate impenitencye. After thys sorte, we shall fynde by the holy Scryptures and histories, Ecclesiasticall, that he hath dealte with hys people of all ages, namely the Israelites, whom in sun-
Leuit.29 dry other places, but especiallye in the .26. of Le-
Deut.28 uiticus, and .28. of Deuteronomium, aswell by fayre promises, as by menaces, he laboureth to bringe to due obedience of hys lawe, which is per fect, ryghteousnes. If (sayeth he) thou heare the voyce of the Lorde thy God, and kepe hys commaundementes, all these blessynges shall come vpon thee: Thou shalt be blessed in the Citie, and in the fielde. The seede of thy bodye, the fruyte of

thy

thy earth, the increase of thy cattell, shalbe blessed. &c. Thou shalt haue seasonable weather, fruitfull grounde, victorye of thy enemyes. and after, quiet peace in thy costes, and I wyll be thy louyng Lorde & God, thy ayde and defender, and thou shalt be my beloued people. But yf thou wylte not heare the voyce of the Lorde thy God, nor kepe hys commaundementes, but despise hys lawes. &c. all these curses shall come vpon thee: Thou shalt be cursed in the Citie and in the fielde, thy Barne, all thy storehouses shalbe cursed, the fruite of thy bodye, of thy cattell, & of thy ground, shalbe cursed, thou shalte be cursed going out and commynge in. The Lorde shall sende thee famyne and necessitie, he shall stryke thee wyth agues. heates, and coldes, wyth pestilences, and al other euyl diseases, yea, and with all the botches and plagues of Egypte. He shall make heauen ouer thee, as it were, of brasse, and the earthe whyche thou treadest on, as it were Iron. He shall sende thee vnseasonable weather. &c. warres, and ouerthrowe thee at thyne enemyes handes, and thy carren shalbe a praye to the bydes of the ayre, and the beastes of the earth, and there shalbe noo man to dryue them away, and so forth, manye mo most horribly euyls and mischyefes, wrytten at large in those two Chapters, where ye maye see how e louyngly on the one parte he promyseth to the obedient, and howe terryblye one the other parte he threatneth the dysobedyente, and howe largely and at length he prosecuteth the matter,

Leu. 26 a

Leu. 26.
Deut. 28

specially in the threatnynges, and menaces, moste meete for the Jewes, a people euer styffe necked and rebellious. And in dede the hole wrytynges of the prophetes, and vniuersally of all the Scriptures, be nothynge els but lyke callynges to true obedience, and to repentaunce, from oure transgressions by lyke promises and threatninges, yea, and greater also, as by promyse of lyfe euerlastynge to the faythfull obedient, and penitent, and contrarywise, of euerlastyng dampnation & death, to the stubberne, rebellyous, and impenitent synners. And to prosecute thys matter, when the Jewes were monyshed, remonyshed, prayed, threatned, so ofte by so manye prophetes, and all in vayne: Dyd not the Lorde at the laste bryngе vpon them all those euyls whyche he had threatened, namelye famyne, warre, and pestilence, as ye maye reade at large in the bookes of Judges, Kynges, and Chronacles, in the lamentations of Jeremye, namely the. 2. 4. and. 5. Chapters, and in other places of the Prophetes and the olde Testament, conteynynge the descriptions of extreme famines, horrible warres and captiuities, and dreadfull plagues, whereby God punyshed and afflycted hys people for theyr synnes and rebellyon agaynste hym, moste sharpely? Yea, and when all thys couldе not amende them, but that they wared worse vnder the rodde and correction: did he not at the last, whyche is moste horrible, vtterly destroy them, with famine, warre, and pestilence, and caryed the rest into captiuitie, and destroyed

Jere. 20. and. 5. 8.

vtterlye

vtterly theyr Cities and countryes, accordyng to the prophecie of Esay, and as oure sauiour Christe lykewyse in the Gospell foreshewe the of the myserable destruction and ruyne of theyr Cityes and temple, so horyble, that one stone shoulde not be lefte vpon another: In lyke maner, the same immutable God, proceaded aforetyme wyth the Chrystians of Asia, Affricke, and Grece, he sente them lyke Prophetes, learned doctours, and holye sayntes, Saint Clement, Ignatius, Tertullian, Cyprian, Origine, Gregorius, Basyll Chrysostome, Augustyne, and manye mo, who out of holye Scriptures lykewyse warned and warned them agayne, to turne from theyr synnes, and to returne to God, vnto whom after, when they would not be warned with wordes, he sent them the swordes of the Gothes, Hunnes, Vandales, Saracens and Turkes, he sente them lykewyse famins, and pestylences, and fynallye, when neyther threates nor punyshementes coulde amende them by those nations, & especially the Saracens & Turkes, he hath eyther vtterly destroyed them, or els made them moste miserable captiues of the myscreantes Turkes, vnder them to be in all vnspeakable slauerye and miserye: and that which is moste horrible of all where theyr forefathers worshypped Chryste the Sauyour of the worlde, to serue in hys steade fythye and dampned Machomet, the deceyuer of the worlde.

Esay. 3. c.
Mat. 24.
Mar. 13.
Gothes.

Nowe to come to our tymes (most dearely beloued in oure sauyour Christe) hath not God lyke

wyse begonne thys order of procedynge wyth vs Christians of thys age? hath he not sente amongest vs hys Prophetes and preachers, who out of Gods holy worde haue contynually called vs to repentaunce, contynually denounced vnto vs, that he is the same immutable God, of the same iustice that he wyll, and of the same power, that he can, persecute the same wickednes and impenitencye, with lyke punyshmentes and plagues? In the which also he hath vsed hys wonted clemencye, in denouncynge euyles before he brynge them vppon vs, that by speedye repentaunce we myght auoyde and escape them. And hath he not I praye you, prosecuted the same hys proceadings with vs also continuynge in impenitencye, by sendynge vs sundrye plagues at sundrye tymes, warres, famines, eryles, horryble fyres? And hath he not nowe at the laste, after almoste .xx. yeres pacience and forbearynge of vs, sent vs the pestylence, wyche of all sicknesses we moste feare and abhorre, as in dede it is to be feared? Seinge we haue so longe despyled hys iustice, requirynge oure innocencye, he can not but visite with hys iustice, punyshynge oure iniquitie, and that, he doth more iustlye execute vpon vs, then he did vppon hys people of anye tyme before vs: for that we, besydes the warnyng of hys Scriptures, and preachers of hys worde, by so manye examples of the punyshementes of all former ages for lyke vyces, haue not bene amended or moued to anye repentaunce. Wherefore nowe at the laste, he hath

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sent to vs, that coulde neuer in healthe by anye meanes be brought to the obedience of hym, horrible sicknes, & the dreadful feare of death presēt at our dores, & before our eyes. We that could neuer shyl of compassion towardes the mysery of others, are nowe oure selues by hys iuste iudgementes fallen into extreme misery. We that haue not visited and comforted the sicke, accordyng to Gods wyl, are nowe fallen into such sicknes, that the nearest of oure frendes refuse to visite vs. We that could neuer be brought frō the loue of thys worlde, are now most iustly brought in feare, sodenly to leaue and departe out of this world. We that loued our wicked māmon so much, that we could not fynd in our hartes to bestowe any part thereof vpon the relieke of our poore brethren and sisters, are now brought in feare sodenly to lose it altogether, & our selues also with it, by soden & dreadful death of our bodyes, and for thabusing of it, in daunger and dread to lose our soules also euerlastyngly. We that set al our delyght in gatheryng together & heaping of worldly mucke, in buildyng of fayre howses, & purchasing of landes, as though we shuld lyue for euer, are nowe iustly put in feare of losse of lyfe, & al with it, at the short warnyng of. 2. or. 3. dayes, & often not many mo houres. All those doctrines of the vanytie of thys transitory life & world, set out in the Scriptures in so many places, preached vnto vs in so many sermons, which we yet could neuer hytherto by hearyng beleue, are now put in practise in dede

and

and sette before our eyes, and all our senses to see and perceaue most certaynely. Wherefore vnlesse we nowe at the last repent, I see not what tyme is left for repentaunce. It hadde bene the best in dede, as we haue ben ofte forewarned, to haue turned to oure heauenlye father in tyme of quietnes, for loue of oure father, rather than feare of the rodde, for that had ben in dede the parte of louynge and good chyldren, but not to be mended with strypes, is nowe the part not of seruauntes that be corrigyble, but of indurate and desperate slaues. Let vs not (O dearelye beloued) fall into the vttermoste of all myschiefes, that we shouide be incorrigible with punyshment also, and worse vnder the scurge, as were those stysnecked Iues, who, when fyrste after threatynges, and then after plagues of warre, famine, and pestilence, they remained indurate and incorrigible: Lastly, as he by hys helye Prophetes had threatened them, he ouerthrewe them as a hyghe wall downe to the grounde, and dashed them all to peeces as an earthen vessell, that theyr ruyne myght be wythout helpe, and theyr destructyon remedyelese. Whyche moste horryble mischiefe that we maye auoyde, let vs auoyde the cause thereof: contempt, obstinacie, and hardnes of hart, in Gods most iust wrath and scourge nowe vsed for our correction. There is yet no cause for all thys why we shouide dispayre or distrust: but rather that we shouide turne from oure synnes, and returne to our mercifull father, crauyng pardon and deliueraunce

2 Par. 28 a.
Ierem. 2. f. and. 5. a.
Ezech 24
Agge. 2.
Ropho. 3
Prou. 1. d and. 29. a
Esa. 30. c

at

at his hand. For the declaration wherof, it shalbe shewed out of the Scriptures: First, that God doth not punyshe vs in thys world, and sende vs these miseryes and sickenes, of hatred to destroy vs, but of loue, mercyfully to correcte vs. And out of infinite places, it shall suffyce to rehearse a few notable, seruyng for thys purpose. And here the testimonie of Job, a man both sore punyshed and most fauoured of God, hath a worthy place, who well vnderstandyng Gods goodnes & mercye, euen in hys greuous punyshementes: Blessed or happy (sayth he) is the man whom God punysheth. Therfore refuse not thou the chastenyng of the almyghtye. For though he make a wounde, he geueth a playster, though he smyte, hys hande maketh whole agayne. He shall delyuer thee in syx troubles, and in the seuenth there shall no euyll come vnto thee. In hunger, he shall feede thee from death, and in the warres, he shall delyuer thee from the power of the sweorde, and so forth, howe God in dearth and destruction wyll helpe and saue, and howe that suche correction kepeth vs from synnyng. And agayne, in the .36. Chapter, God by punishing & nourtring of men, roundeth them (as it were) in the eares, warneth them to leaue of theyr wickednes, and to amende. If they now take heede & serue hym, they shall weare out theyr dayes in prosperytie, and theyr yeares in prosperitie & ioy. And Toby, a man lyklewyse exercyled in afflictions, sayth: Blessed is thy name, O God of our fathers, who

Leuit. 26. f. 40. g. Deut. 8. b. Psal. 118. Judith. 8. d

Job. 5. a

Job. 36. a.

Tob. 13. a

when thou art angry, shewest mercy, and in time of trouble, forgeuest the synnes of them that call vppon thee, And by & by after: Thys maye euery one that worshyppeth thee, loke for of a certaynty, that yf hys lyfe be put to tryall, he shalbe crowned, yf he be in trouble, he shalbe delyuered, yf he be vnder correction, he shall come to thy mercye. For thou delyghtest not in oure destruction, for after tempest, thou sendest calme, and after mournyng and weepyng, thou bryngest ioye and reioysyng, thy name O God of Israell be blessed for euer. And in the. 6. Chapter of Osee God sayth: In theyr aduersitie they shall seke me and saye: Come, let vs turne agayne vnto the Lorde, for he hath smytten, and he shall heale vs, he hath wounded vs, and he shall bynde vs vp agayne. After two dayes shall he quicken vs, and the thyrd day shall he rayse vs vp, so that we shal lyue in hys syght. Then shall we haue vnderstandyng, and indeuour our selues to knowe God. And in the thyrd Chapter of the Prouerbes: My sonne (sayth Salomon) despyse not the chastenyng of the Lorde, neyther faynt when thou art rebuked of hym, for whome the Lorde loueth, him he chasteneth, yea, and delyteth in hym, euen as a father in hys owne sonne. The Apostle to the Hebrues hath the lyke most comfortable doctryne, which he yet amplifieth more, sayng: Ye haue forgotten the exhortation whych speaketh vnto you as vnto chyldren: My sonne despyse not thou the chastenyng of the Lorde, neyther

Osee, 6, a,
Esay, 26.
Pro, 3, b,
Hebr, 12, b,

faint

saynte when thou arte rebuked of hym, for whom the Lorde louethe, hym he chastenethe, yea, & scurgeth euerye sonne that he receaueth. If ye endure chastenynge. God offerethe hym seife vnto you as vnto sonnes. What sonne is he whom the father chasteneth not? If ye be not vnder correction, whereof all are partakers, then are ye bastardes and not sonnes, Therefore, seyng we haue had fathers of oure flesche, whyche corrected vs, and we gaue them reuerence: shall we not muche rather be in subiection vnto the father of spirites, and lyue? And they verely for a few dayes nourtered vs after their owne pleasure: but he nountereth vs for our profite, to the intente that he maye mynyster of hys holynes vnto vs. No maner chastenyng for the presente tyme semeth to be ioyous, but greuous: Neuertheleſſe afterwarde, it bryngeth the quiet fruite of righteousnes, vnto theym which are exercised therby. And in the third of the Reuelation Christ saith: As manye as I loue, I rebuke and chasten, be zelous therefore & repente. And S. Paule declareth, that neyther trouble nor peryll, neyther lyfe nor death, nor anye other thing, can seperate vs from the loue of GOD, yf we through Christe truste in hys mercye. And the first to the Corinthians, he teacheth, that GOD doth punyshe and correcte vs in thys wretched worlde, that we shoulde not be condempned with the wycked worlde. Secondlye, it is mooste comfortable to call to remembraunce suche places of the Scrypptures, as conteyne Gods merciful pro-

Apoc. 3. b.

Rom. 8. g.

1. Cor. 11. a.

wyses made to all suche as in theyr trouble vnfaynedlye call vnto hym for helpe, wherof sertayne be here vnder noted, for the more redynesse to
Deut,4,e, haue them before oure eyes. In the .4. of Deuter. as God threatneth to bryngе the Jewes into all miseryes yf they do disobey hym: So saieth he, yf thou then in thy greatest distresse, do turne vnto the Lorde thy God, and heare hys voyce, and seke hym, thou shalt fynde hym, yf thou seke hym wyth all thy harte and soule. For the Lorde thy God, is a mercifull God, he wyll not forsake thee, nor destroye thee. And in the .30. Chapter of the same
Deut,30,a, booke: If (sayth the Lorde) for thy synnes, the curses wrytten in thys booke do lyght vpon thee, and thou moued with repentaunce of thy harte, turne vnto the Lorde, and obey hys commaundementes, with all thy harte and with all thy soule, the Lorde thy God shal bryngе thee agayne out of captiuitie, and wyll haue compassion vpon thee, and wyll turne and set thee agayne from all the nations, amonge whiche the Lorde thy God shall haue scattered thee. Thoughe thou were caste vnto the extreme partes of heauen, euen from thence wyll the Lorde thy God gather thee, and from thence wyll he fet thee. And the Lorde thy God wyll bryngе thee into the lande whyche thy fathers possessed, and thou shalt enioye it. And he wyll shewe thee kyndnes, and multiplye thee aboue thy fathers. And the Lorde thy God wyll cricumcyse thyne hart, and the hart of thy seede, that thou mayst loue the Lorde thy God with all

thy

thy harte and with all thy soule, that thou maylte
lyue. And the Lorde thy God wyll put all these
curses vppon thyne enemyes, and on them that
hate thee, and that persecute thee. But thou shalt
turne and harken vnto the voyce of the Lord, and
do all hys commaundementes which I cõmaũde
thee thys daye, and the Lorde thy God wyl make
thee plenteous in all the wordes of thy handes,
in the fruite of thy bodye, and in the fruite of thy
cattell, and in the fruit of thy land, for thy wealth.
For the Lorde wyl turne agayne and reioyce ouer
thee, to do thee all good, as he reioyced ouer thy
fathers. The booke of Psalmes is verye plentifull
of suche comfortable promyses. Psalm. 50. Call
vpon me in the tyme of thy trouble, and I wyll Psal, 50, a.
deliuer thee (sayth the Lorde) and thou shalte ho-
nour me. Psalme. 86. Thou Lorde arte good and
gracious, and of greate mercy vnto all them that Psal, 86, a.
call vpon thee. And by and by: In the tyme of
my trouble I wyll call vpon thee, for thou heaest
me. In the. 91. Psalme be large promyses of godes
helpe and deliueraunce, yea, and that expressely Psal, 91, 8
from the plague and pestilence, and al other euils.
Psalme. 145. The Lorde is nygh to all them that Psal, 145, d
call vppon hym, yea all suche as call vpon hym
faythfullye. And Salomon in dedicatynge of hys i, Reg, 8, d,
Temple testyfyeth, that yf eyther in warre or fa-
minne, or pestilence, or anye other plague for oure
synnes, we do conuerte vnto God, and aske mer-
cie, that we shal obtayne it. And God appearynge
to hym, doth promise and assure the same, whiche

promyse of God, the good Kyng Iehosaphat doth
2, Paral, 6, c repeate in the .2. of Paralepomenon and the .xx.
Chapter, and accordynge to the same, in hys dy-
2, Pa, 20, b stresse obteyneth Gods mercye and helpe. And the
Lorde by hys prophete Jeremy saith: If that peo
Jere, 18, a, ple, agaynst whom I haue thus deuysed, conuert
frō theyr wyckednes, I wyll repent of the plague
that I deuysed to bryngе vpon them. Agayne,
when I take in hande to buylde or to plante a
people or a kyngdome, yf the same people do euyll
Jere, 19, c, before me, and heare not my voyce, I wyll repent
of the good that I deuysed to do for them. And in
an other place: Ye shal crye vnto me, ye shall goo
and call vpon me, and I shall heare you, ye shall
seke me and synde me, yea, yf soo be that you seke
me with youre whole hearte, I wyll be founde of
Jere, 31, b, you (saieth the Lorde) and wyll deliuer you. And
agayne in another place: I harde Ephraim that
was led awaye captiue complayne on thys ma-
ner: O Lorde, thou hast corrected me, and thy
chastnyng haue I receyued as an vntamed calfe.
Conuert thou me, & I shalbe conuerted, for thou
arte my Lorde God. Yea, assone as thou turnest
me, I shall reformme my selfe, and when I vnder-
stande, I shall smyte vppon my thyghe. And by
Ezech, 18, c hys Prophete Ezechiell he saith: If the vngodlye
wyll tourne awaye from all hys synnes that he
hath done, and kepe all my commaundementes,
& do the thynge that is equall and ryghte: doubt
lesse he shal lyue and not dye. As for all his synnes
that he dyd before, they shall not be thoughte vp-

pon,

pon, but in hys ryghteousnes that he hath done he shall lyue. For haue I any pleasure in the death of a synner (sayth the Lorde God) but rather that he conuert and lyue? And shortly after agayne: When the wicked man turneth awaye from hys wickednes that he hath done, and doth the thyng which is equal and ryght, he shal saue hys soule alyue. For in so muche as he remembreth hym selfe, and turneth hym from all the vngodlynes that he hath vsed, he shall lyue & not dye. And agayne: Wherefore be conuerted, and turne you cleane from all youre wickednes, so shall there no synne do thee harme. Cast awaye from you al your vngodlynes that ye haue done, make you newe hartes, and a new spirite. Wherfore well ye dye, O ye house of Israell? seyng I haue no pleasure in the death of hym that dieth, (sayth the Lord God) turne you then and ye shall lyue. And lykewyse by hys Prophete Joell: Although an horryble destruction be threatned to be at hande: yet (sayth the Lorde) turne vnto me with all youre hartes, with fastyng, weepyng, and mournyng, rent youre hartes and not youre clothes, turne you vnto the Lorde your God, for he is gracious and mercyfull, & of great compassion, and redy to pardon wickednes. And anone: Euery one that calleth vppon the name of the Lorde, shalbe saued. And the Lorde hym selfe testifyeth, that he hath perfourmed these hys promyses accordyngly, saying: Thou calledst vpon me in troubles, and I delyuered thee, and harde

Joel. 2. c.

Psal. 81. b.

thee

thee, what tyme as the storme fell vppon thee Yea, and it is so accustomed vnto God to helpe those that in theyr troubles flee vnto hym for succour, that he is, as it were, by a speicall name called in the Scryptures, the helper and refuge in the day of trouble, the father of mercyes, the God of al comfort, that therby we myght in oure dystresse, be the more encouraged to sue to the throne of hys heauenlye grace, wherevnto oure Sauiour most louyngly calleth all suche as feele the burthen of aduersitye, & theyr synnes withal.

Jere. 14 a. and. 16. d.

2. Cor. 1. a.

Mat. 11. d.

Now it remayneth for the thyrde parte, rehersall be made of certayne examples of suche as lyeng in trouble, and trustyng to Gods mercyfull promyses, called vppon hym, and were delyuered. And fyrst of Dauid, a man wonderfully exercysed in worldlye troubles, to hys eternall health and saluation, who confesseth, that God was euer hys helper and delyuerer when he called vpon hym, in trouble, sycknes, or anye other aduersytie, and that in very many places of the Psalter, a nomber wherof are noted in the margentes. Yea, when he was in desperate state concernyng all worldely helpe, crying out, that the snares and sorowes of death had compassed hym round aboute, and that the paynes of hell hadde come vpon hym and taken holde of hym, that he woulde yet call vpon the name of the Lorde, beseechyng hym to delyuer hys soule, and that God out of hys holy temple would not fayle to heare, and speedely to helpe and saue hym. And notably

Psal. 4. a, 31. c. 34. ab, b, 77. a, 86 b, 118. a, 138. b, 142, a, 143. c.

Psal. 8. a, 116. a

2. Reg. 20 a

and

and directly to this purpose, the same kyng Dauid as is testified in the.2. booke of kynges, and 24. Chapter, when.70. thousande were in three dayes slayne with the plague, for his and theyr synnes, makyng most humble confession of hys offence, and earnest prayer for mercye and pardon, obtayned the same, and the plague at gods commaundement sodenly ceassed. Ezechias, and the people with hym, in theyr great distresse, wherevnto they were brought for theyr synnes, called vppon the merceyfull Lorde, and he harde, and holpe them, not remembryng theyr synnes. Jonas, when by dysobedience he had offended God, & was swallowed vp of the Whale: yet by prayer, he was delyuered euen out of the belly of hell, as he hymselfe speaketh, that none, euen in most desperat state, should distrust in Gods mercye and helpe. The Jewes also, euer most stubbourne and rebellious agaynst GOD: yet when they, beyng afflicted most worthely, dyd in theyr distresse, call vpon the Lord for mercy and helpe, he harde and relyeued them, as appeareth by al the scriptures of the olde Testament: But especially and notably the .107. Psalme, whiche rehearseth the manyfolde rebellyons of that nation agaynst theyr Lorde and God, and the sundry afflictions that he therfore sent vpon them. But euer thys verse, as it were the burden of the Psalme or songe, is often times among rehearsed: But they cryed to the Lord in theyr trouble, and he delyuered them from theyr distresse. And

2.Reg. 24.b.

Eccle.48 d.

Jonas.2

Psalm. 107.a.b.c

in the ende of the Psalme is added, that they that be wyse wyll consider these examples, and thereby vnderstande the mercyes of the Lorde, in lyke distresse to fly therevnto. The lyke rehearsall of
1. Esd. 8 b, c, d. Gods mercies shewed vnto them when they in theyr troubles called vpon hym, is in the booke of Nehemias, or. 2. of Esdras, and the. 9. Chapter: Howe mercyfully relieued God Ismaell and
Gene. 21. c hys mother in theyr great distresse? What mercy
1 Par. 33 c, was shewed to wicked Manasses, truely repentyng? Lyke wyse to Nabuchodonosor, turnyng vnto the Lorde in hys trouble? Howe graciously
Dani. 4 is the prodigall sonne receaued of hys father in
Luke, 15. hys extreme mysery, procured by hys owne wyckednes? How mercifully is the thiefe pardoned euen in the miserable ende of hys moste wicked lyfe? Yea, all those diseases wyche the Gospell recordeth to be so miraculously cured by our iuioure Christ, in suche as sued to him for health, and by fayth trusted to obteyne the same: what be they els, but testimonies to vs of our lyke relyefe in oure greauous sicknes, yf wyth lyke faith
Rom. 10. we call to hym for helpe? For it is the same Lorde of all, rych in mercy towardes al that call vpon hym: Neyther is hys hande shortened or weakened, that he cannot, nor hys goodnesse abated or diminyshed, that he wyll not, nowe helpe hys seruauntes that in theyr dystresse do fly to hys mercye and goodnes. For it is nowe also trewe, as it was then, when it was wrytten of the sheepe and penye lost and founde agayne, that

there is more ioye in heauen vpon one synner re-
pentynge, then vpon .99. ryghteous.

I haue more largely prosecuted thys parte, for
that I thought it necessarye that we should be in-
structed by the doctryne of Godes worde, his mer-
cyfull promyses, and the comfortable examples of
hys Sayntes in theyr troubles: that God dothe
punyshe vs in thys wretched worlde, that we be
not dampned with the wicked world, and that he
wyll not refuse nor reiect suche, as beyng punys-
hed for theyr synnes, do vnfaynedlye in theyr dy-
stresse returne vnto hym. For where oure negly-
gence in comming to hym heretofore in the time of
oure quietnes, myght now in the day of oure trou-
ble come into oure myndes, to the great disquye-
tynge of oure fearefull consciences: I thought it
expedient to styre vp & erect our good hope in his
mercies in the tyme of oure troubles, by the ma-
nyfolde, moste swete, and assured comfortes of
the holye Scryptures, wrytten for oure doctryne
and consolation, both at all tymes, and specially e
in the tyme of affyction, for then is that heauen-
lye medicine moste necessarye, when oure dysease
doth moste grieue & feare vs, which we should vn-
doubtedlye receaue at Godes mercifull hande, to
our eternal healthe, yf we accordyng to the aboue
wrytten doctrynes, promyses, and examples, do
vnfaynedly turne to the Lorde oure God in these
dayes of oure affyction. Vnfaynedlye I saye,
not for the tyme of affliction onelye, as Mary-
ners in the tempest, neyther as Dogges, retur-

Tor. 13

Deut. 4 e and. 30 a. Psal. 145 d. Esay. 58 a.

Jer, 29.c nynge agayne to theyr vomytte: but to re-
Eccl, 2.c mayne suche in health and securitie, as in sycke-
nes and daunger we promysed to be, and all the
dayes of oure lyfe hereafter, beyng deliuered from
Luk. 1. g feare of all plagues, to serue the Lorde oure God
sincerely and continually in all holynes and righ-
tousnes acceptable to hym. Wherefore I thought
good to admonyshe vs, that we do not by dyssem-
blynge with God, who can not be deceaued, de-
ceaue oure selues. But, that as the Lorde woulde
haue thys plague not to be an vtter destruction
vnto vs, but to be oure fruitfull correction, as by
the doctryne and examples aboue rehearsed ap-
pearethe: So we of thys crosse myght wyn that
gaine, and gather that fruit which may be health
full vnto vs, as it was to those godlye Sayntes:
whyche were before vnder lyke correction and
chastisement of the Lorde. Therfore let vs learne
by thys affiyction to mourne for oure synnes, to
hate and forsake synne, for the whyche God dothe
thus shewe hys anger & displeasure agaynste vs.
For when shall we mourne for oure synnes, yf not
nowe in the tyme of mournynge? When shall we
hate them, yf not nowe when they so grenouslye
wounde vs, and brynge vs to present daunger of
double deathe bothe of bodye and soule, yf we flee
not from them? When shal we forsake sinne in our
lyfe, yf we cleaue to it nowe when lyfe forsakethe,
or is moste lyke to forsake vs? And yf we shall en-
ter into perticularyties: when wyll we forsake
oure pryde, yf not nowe when all glory is fallyng

into

into the duste? When wyll we leaue oure enuye, malice, hatred, and wrathe: yf not nowe when we are goynge to the graue, where all these thynges take an ende? When wyll we geue ouer oure gluttonye: yf not nowe when we muste forgo the bellye and whole bodye also? When wyll we leaue our fleshely lustes: yf not nowe when oure flesche shall turne to duste? When wyll we geue ouer the cares of thys lyfe: yf not nowe when we shall ceasse to lyue? When wyll we cease from oure vsurye: yf not nowe when we muste lose bothe the increase and the stocke wholly? When shall we willyngly geue ouer the loue of wicked mammon: yf not nowe when we can not houlde nor vse it, but wyl we nyl we, we muste parte from it: wherfore, eyther nowe let vs make vs frendes of it, who maye receaue vs into the heauenly tabernacles, or eis there is no hope that we euer wyll. When shall we relieue the poore in theyr nede: yf not nowe, thereby to prouoke the Lorde to succoure vs in thys our great distresse? When wil we awake, that we slepe not in deathe: yf not nowe at the poynte of death? When shall we euer truely remember the laste tymes, therby to auoide sinne: yf not nowe in the laste tymes them selues? And as we ought nowe in affliction to flee all wyckednes: so oughte we to learne the loue of ryghteousnes, wherevnto of longe by gentlenesse God hath drawen vs, and nowe by hys iuste punyshemente meaneth to dryue vs. Lette vs learne the feare of God nowe punyshynge vs, whiche by hys

longe sufferaunce and pacyence heretofore was
Psa.145 b. almost cleane gone out of oure hartes. For there
be specyall promyses that he wyll heare them
that feare hym. And when wyll we feare hym:
yf not nowe when he punysheth vs? Let vs learne
Rom 5.a pacyence, knowing that afflyction in the children
2 Cor.1 b of saluacion worketh patience, pacience bryng-
Jac, 1.a. ethtryal, tryal hope, and hope shall not suffer
a Co.4.b vs to be confounded. For the shorte euyll of oure
troubles in thys world paciently taken, worketh
in vs an exceadyng hyghe & euerlastynge wayght
of glorye in the worlde to come. Let vs learne the
contempt of thys wretched lyfe & wycked worlde,
with al her tryflynge and vncertayne ioyes, and
Iacob.4, manyfolde and horryble euyles. For when shal
Job. we vnderstande that thys lyfe is as a vapour, as
a shadowe passyng and fleyng away, as a fadyng
flowre, as a bul rysynge on the water: yf not
nowe in the decayynge, passynge, and vanyshyng
awaye of it? When shal we forsake thys wycked
worlde: yf not nowe when it forsaketh vs? Let
vs learne the desyre of heauen, & the lyfe to come,
where be both manye and moste great and cer-
teyne ioyes, myngled with no euyls, no plagues
of famyne, warre, pestilence, or other sicknesse
and miseries, wherof thys wretched lyfe is full,
as we nowe by experyence proue.

Esay.58 b. To conclude, let vs geuynge ouer all wycked
Dani,4,e nesse, nowe at the lasse, when we are in most grea-
test danger to geue ouer our selues, and helpynge
the nedy and poore, that the Lorde in oure neces-

sities

sities maye relieue vs: Let vs, I saye, now at the last, turne vnto the Lorde our God, and call for helpe and mercie, and we shalbe hard & relieued, according to the doctrin of Gods word, and his merciful promises made vnto vs, and after the examples foreshewed to vs out of the holy scriptures afore declared, and in infinite other places, to oure great comfort. Forysk, as God by affliction goeth about as our heauenly scolmaster, to teache vs thus to flee from synne, and to folowe ryghteousnes, to contempne thys world, and to desyre the lyfe to come, wyth suche other Godly lessons: So we like hys good disciples do well learne the same, we shall not nede muche to feare thys plague as dreadfull and horrible, but with the blessed man of God Job, to truste in hym, yea thouge he shoulde kyll vs bodyly, and pacientli to take our sicknes as Gods good visitation and fatherly correction, and in it quietly and constantlye to commit our selues wholly to the holy wyll of our most merciful father, by our Sauiour Christ, whether it be to lyfe or death, knowyng that he is the Lorde of lyfe and death & that whether we lyue or dye, we be the Lordes, for it can not perysshe whych is commytted vnto hym. In whō they that beleue, though they dye, shall lyue, and in whom all that lyue and truste faythfully in his mercy, shall not dye eternally,

Job. 13. c.

Deut. 32. k.
Sapien. 16
Rom. 14.
John. 18. b

and

and by whom, through our Sauiour Christ, all that dye in hym haue lyke euerlastyng, whyche I beseche the same our moste merciful heauenlye father, for the death of oure Sauiour Jesus Christ, to graunt vnto vs all: Vnto whom with the father and the holy ghost, one eternall maiestie of the moste glorious God, be all honor, glorye, & dominion, world without ende.

Amen.

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