

Certaine prayers collected out of a forme of godly meditations, set forth by His Majesties authoritie: and most necessary to be vsed at this time in the present visitation of God's heauy hand for our manifold sinnes. Together with the order of a fast to be kept euery Wednesday during the said visitation.

Contributors

Church of England.

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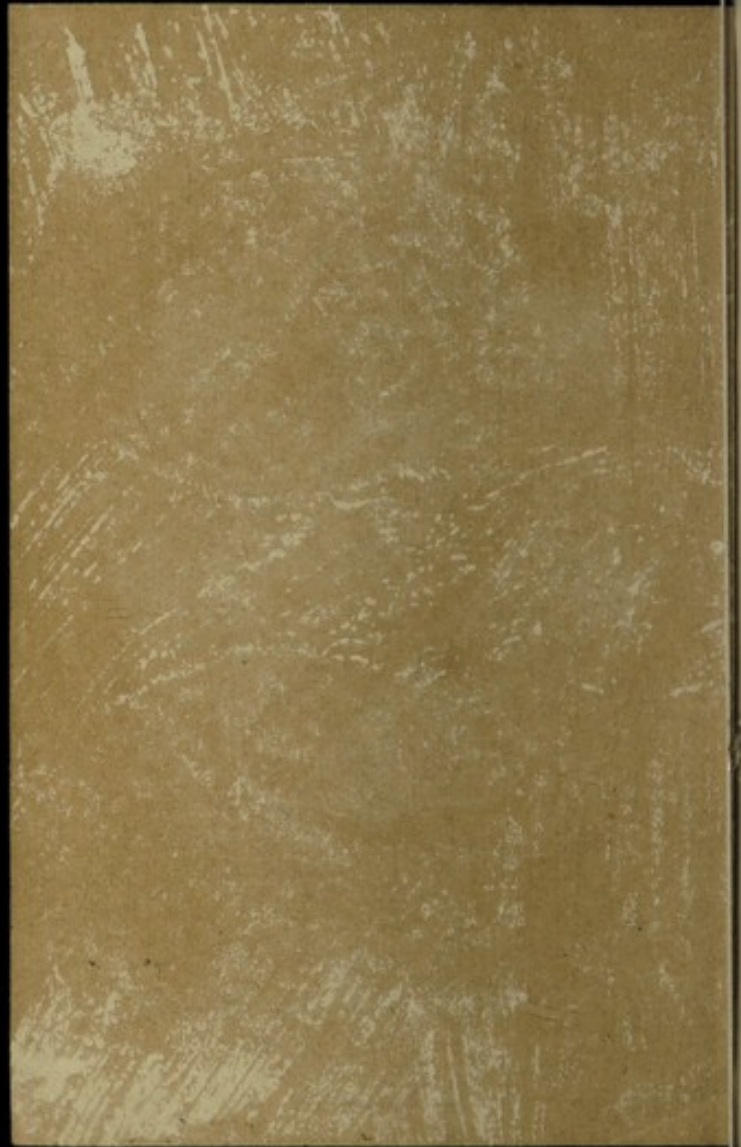
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Edwin Freshfield.





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C E R T A I N E

Prayers collected out of a forme
of godly Meditations,

Set forth by his Maiesties Authoritie:

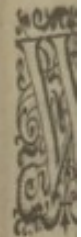
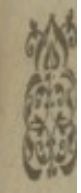
And most necessary to be vsed at this time
in the present Visitation of Gods heauy
hand for our manifold
sinnes.

W Together with the order of a Fast
to be kept euery Wednesday during
the said Visitation,



Imprinted at London by Robert
Barker, Printer to the Kings
most Excellent Maiestie.

ANNO 1603.



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The Preface.

WEe be taught by many and sundry examples of holy Scriptures, that vpon occasion of particular punishments, afflictions and perils which God of his most iust iudgement hath sometimes sent among his people, to shew his wrath against sinne, and to call his people to repentance, and to the redresse of their liues, the godly haue bene prouoked and stirred vp to more feruencie and diligence in prayer, fasting and almesdeedes, to a more deepe consideration of their consciences, to ponder their vnthankfulnesse and forgetfulnesse of Gods mercifull benefits towards them, with crauing of pardon for the time past, and to aske his assistance for the time to come, to liue more godly, and so to bee defended and deliuered from all further perils and dangers. So king *Dauid* in the time of plague and pestilence which ensued vpon his vaine numbring of the people, prayed vnto God with wonderfull feruencie, confessing his fault, desiring God to spare the people, and rather to turne his ire to himward, who had chiefly offended in that transgression. The like was done by the vertuous kings *Iosaphat* and *Ezechias* in their distresse of warres and forreine inuasions. So did *Iudeth* and *Hester* fall to humble prayers in like perils of their people. So did *Daniel* in his captiuitie, and many other moe in their troubles. Now therefore calling to mind, that God hath bene prouoked

2.Sam.24.14.

2.Chro.20.5.

2.Reg9.151.

Iudeth9.2.

Ester 14.13.

Dan.9.4.

The Preface.

ked by vs to visit vs at this present with the plague and other grievous diseases: It hath bene thought meete to excite and stirre vp all godly people within this Realm, to pray earnestly and heartily to God to forgiue vs our sinnes, and consequently to turne away his deserued wrath from vs, and to restore vs to his gracious fauour, and to our bodily health. And although it is euery Christian mans duety, of his owne deuotion to pray at all times: yet for that the corrupt nature of man is so slothfull and negligent herein, he hath need by often and sundry meanes to be stirred vp and put in remembrance of his duetic. For the effectuall accomplishment whereof, it is thought meete that this order of prayer following should at this time be published, being such as may be vsed not only by the minister in the Church, but by euery man in his priuate family.

¶ The





¶ The forme of Prayers prescribed for the time.

Et all Curats and Pastours exhort their Parishioners to endeauour themselues to come to the Church, with so many of their families as may be spared from their necessarie businesse (hauing yet a prouident respect in such assemblies to keepe the sicke from the whole in places where the Plague reigneth) and they to resort thither not onely on the Sundayes and Holydayes: but also on Wednesdayes and Frydayes during the time of these present afflictions: exhorting them to behaue themselues there goodly and reuerently, and with penitent hearts to pray vnto God to turne these Plagues from vs, which wee through our vnthankfulnesse and sinfull life haue deserued.

¶ *The order for Morning Prayer.*

- ¶ Let the Minister beginning seruite, reade with a lowde voyce one of these sentences of Scripture as they are set downe in the Communion booke. *Ioel 2. Dan. 9. Iere. 10.*
- ¶ Then reade the Exhortation to Confession, and so the rest as in the Communion booke of Morning prayer vntill you come vnto the Psalme: *Come let vs sing vnto the Lord.* In place whereof reade this Psalme which hereafter followeth: *Come let vs humble our selues.*
- ¶ After which Psalme, let two or three of these Psalmes bee read

as they are already set downe in the Communion booke. 9.
38. 39. 51. 86. 90. 91. 130.

¶ The Psalmes ended, reade one of these Chapters following for
the first Lesson. Deut. 28. 30. 1. Reg. 8. 2. Sam. 24. Ioel 2.
Jonas 3.

¶ Then reade, *We prayse thee O God*, as in the Communion
booke, is vsually after the first lesson.

¶ For the second Lesson, reade one of these Chapters. Matth
6. or 8. or 9. Luk. 13. or 21.

¶ After the first Lesson, reade *Benedictus*, and so foorth as it fol-
loweth in the Communion booke, in the order of Seruice for
Morning prayer vntill you come to the first Collect. In place
whereof, reade the Prayer hereafter following which begin-
neth: *Almightie most iust and mercifull God*. Which ended,
then reade these two Collects, that for *Peace*, and the other
for *Grace*, as they follow in order in the Communion booke.

¶ The Minister is here to reade the Letanie.

¶ Toward the end of the Letanie, and after these words: *As wee
doe put our trust in thee*, Reade the prayer here newly Printed,
which beginneth: *O eternall and euerliuing God, most merci-
full Father, &c.* Which ended, then reade the Collects in or-
der as they are set downe in the Communion booke. *Viz.*
We humbly beseech thee, &c. The prayer for the King: The
prayer for Bishops and Curates, &c. The prayer of Chryso-
stome, and the blessing, *Viz. The grace of our Lord Iesus
Christ, &c.*

¶ Here if the Minister bee no Preacher, let him sometimes reade
the Exhortation hereunto annexed, and sometimes the Homi-
lies,

lies, either of Prayer or of Fasting, or of repentance. And if he be a Preacher, it is very expedient that he should sometime insist vpon sundrie of the points in the said Exhortation,

The order of Euening Prayer.

¶ Reade one of the sentences of Scripture before mentioned, Then reade the Confession and Absolution as at Morning prayer: Then follow the order of Euening prayer as in the Communion booke, vntill you come to the Psalmes, and then in place of the ordinarie Psalmes, Reade two or three of the Psalmes appointed for this time, which were not read in the forenoone,


¶ For the first Lesson, reade one of the Chapters appointed before for Morning prayer.

¶ After the first Lesson for Magnificat, reade the Psalm which was read at Morning prayer in place of, *¶ Come let vs sing vnto the Lord.* It beginneth: *¶ Come let vs humble our selues, &c.*

¶ For the second Lesson, reade one of these Chapters, *1. Cor. 10.* beginning at the first verse, and ending with the fifteenth vers. Or, *1. Cor. 13.* or *2. Cor. 9.* or *1. Thess. 4.*


¶ Then reade the ordinarie Psalm after the second Lesson, *Viz. God be mercifull vnto vs, &c.*

¶ Then proceede with the Beleeve, and so follow the order of the Communion booke, vntill you come to the place where the first Collect should be read. In stead whereof, reade any of the Prayers now set forth, which were not read before at Morning prayer. Which prayer ended, reade the second ordinarie Collect at Euening prayer: Also the Prayer for the King at the end of the Letanie, *Viz. ¶ Lord our heauenly Father, high and mightie, &c.* And lastly the ordinarie Collect at Euening prayer, *Viz. Lighten our darknesse, &c.*

 A



**A Psalme, whereof one
verse is to be said of the Minister,
and another by the people
or Clerke.**

- Psal. 95.** 1  Come, let vs humble our selues, and fall
downe before the Lord, with reuerence
and feare.
- Osee 6. 2.** 2 For he is the Lord our God: and we
are the people of his pasture, and the
sheepe of his hands,
- 3 Come therfore, let vs turne againe vnto
our Lord, for he hath smitten vs, and he
shall heale vs.
- Actes 3.** 4 Let vs repent, and turne from our wickednesse: and our finnes
shalbe forgiuen vs.
- Iona 3.** 5 Let vs turne, and the Lorde will turne from his heauie wrath, and
will pardon vs, and we shall not perish.
- Psal. 51.** 6 For we knowledge our faults: and our sins be euer before vs.
- Lament. 3.** 7 Wee haue sore prouoked thine anger, O Lord, thy wrath is waxed
hote, and thy heauie displeasure is sore kindled against vs.
- 8 But there is mercie with thee, that thou mayest be feared: and
thou art full of compassion.
- Eesai. 64.** 9 Thou hast in thine indignation stricken vs with grieuous sicknesse,
and by and by we haue fallen as leaues beaten downe with a vehe-
ment winde.
- Judith 8.** 10 Indeede we acknowledge, that all punishments are lesse then
our deseruings: but yet of thy mercy Lorde correct vs to a-
mendment, and plague vs not to our destruction.
- Iob 11.** 11 For thy hand is not shortned, that thou canst not helpe: neither is
thy goodnesse abated, that thou wilt not heare.
- Sap. 11.** 12 Thou hast promised, O Lorde, that afore wee crie thou wilt
heare vs: whilest we yet speake thou wilt haue mercy vpon vs.
- Esa. 65.** For

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O deli
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So we the
thy hand
from your
Glory

A Psalme.

- For none that trust in thee shalbe confounded: neither any that call
vpon thee shalbe despised. 13
- For thou art the onely Lorde, who woundest; and doest heale
again, who killest, and reuiuest, bringest euen to hell, and
bringest backe againe. 14
Tob.3.
Iob.5.
Olc.6.
- Our fathers hoped in thee, they trusted in thee, and thou diddest deli-
uer them. 15
Psal.22.
- They called vpon thee, and were helped: they put their trust in
thee, and were not confounded. 16
- O Lorde, rebuke not vs in thine indignation: neither chasten vs in
thy heauie displeasure. 17
Psal.6.
- O remember not the finnes and offences of our youth: but ac-
cording to thy mercie thinke thou vpon vs, O Lorde, for thy
goodnesse. 18
Psal.25.
- Haue mercy vpon vs, O Lorde, for wee are weake: O Lord heale
vs, for our bones are vexed. 19
- And now in the vexation of our spirits, and the anguish of our
soules, we remember thee, and we cry vnto thee: heare Lord,
and haue mercie. 20
Baruc.3.
Iona.2.
- For thine owne sake, and for thy holy Name sake, incline thine eare,
and heare, O mercifull Lord. 21
Dan.9.
- For we doe not powre out our prayers before thy face, trusting
in our owne righteousnesse: but in thy great and manifolde
mercies. 22
- Wash vs thoroughly from our wickednesse: and cleanse vs from our
finnes. 23
- Turne thy face from our finnes, and put out all our misdeedes. 24
- Make vs cleane hearts, O God: and renew a right spirit within vs. 25
- Helpe vs, O God of our saluation, for the glory of thy Name:
O deliuer vs, and be mercifull vnto our finnes for thy Names
sake. 26
- So we that be thy people, and sheepe of thy Pasture. shall giue thee
thanks for euer, and will alwayes bee shewing forth thy prayse,
from generation to generation. 27
Psal.79.
- Glory be to the Father, &c.

B

Godly

A forme of Prayer.

Godly Prayers Specified to be vsed at the Seruice in the Morning.



Almightie, most iust and mercifull God, we heare acknowledge our selues most unworthy to lift vp our eyes vnto heauen: for our conscience doth accuse vs, and our sinnes doe reprocue vs. Wee know also that thou, Lord, being a iust iudge, must needs punish the sinnes of them which transgresse thy Law. And when wee consider and examine all our

whole life, wee find nothing in our selues, that deserueth any other thing but eternall damnation. But because thou, O Lord, of thy vnspeakeable mercie, hast commaunded vs in all our necessities to call onely vpon thee, and hast also promised, that thou wilt heare our Prayers, not for any our desert (which is none) but for the merits of thy Sonne our onely Sauour Iesus Christ, whom thou hast ordeined to be our onely Mediatour and Intercessour. Wee lay away all confidence in man, and doe flee to the throne of thy onely mercy, by the intercession of thy onely Sonne our Sauour Iesu Christ. And first of all, we doe most lament and bewayle, from the bottome of our hearts, our vnkindnesse and vthankefulnesse towards thee our Lord, considering that besides those thy benefits which we enioy as thy creatures, common with all mankind, thou hast bestowed many and singular speciall benefits vpon vs, which we are not able in heart to conceiue, much lesse in wordes worthily to expresse. Thou hast called vs to the knowledge of thy Gospel. Thou hast released vs from the hard seruitude of Sathan. Thou hast deliuered vs from all horrible and execrable Idolatry, wherein we were vtterly drowned, and hast brought vs into the most cleare and comfortable light of thy blessed word, by the which we are taught how to serue and honour thee, and howe to liue orderly with our neighbours in trueth and verity. But wee most vnmindfull in times of prosperitie, of these thy great benefits, haue neglected thy Commandements, haue abused the knowledge of thy Gospel, and haue followed our carnall libertie

for this time of Visitation.

libertie, and serued our owne lusts, and thzough our sinnefull life, haue not worshipped and honoured thee as wee ought to haue done. And now, O Lord, being euen compelled with thy correction, we do most humbly confesse that we haue sinned, and haue most grieuouly offended thee by many and sundry wayes. And if thou, O Lord, wouldest now being prouoked with our disobedience, so deale with vs as thou mightest, and as we haue deserued, there remaineth nothing els to be looked for, but vniuersall and continuall plagues in this world, and hereafter eternall death and damnation, both of our bodies and of our soules. For if we should excuse our selues, our owne consciences would accuse vs before thee, and our owne disobedience and wickednesse would beare witness against vs. Yea, euen thy plagues and punishments which thou doest now lay vpon vs in sundry places, do teach vs to acknowledge our sinnes. For seeing, O Lord, that thou art iust, yea euen Justice it selfe, thou punishest no people without desert. Yea, euen at this present O Lord, we see thy hand terribly stretched out to plague vs, and punish vs. But although thou shouldest punish vs more grieuouly then thou hast done, & for one plague send an hundred, if thou shouldest powze vpon vs all those thy testimonies of thy most iust wrath, which in times passed thou powrest on thy own cholen people of Israel: yet shouldst thou doe vs no wrong, neither could we deny but we had iustly deserued the same. But yet, O mercifull Lord, thou art our God, and we nothing but dust and ashes: Thou art our Creatour, and we the worke of thy hands: Thou art our Pastor, wee are thy flocke: Thou art our Redeemer, and wee thy people redeemed: Thou art our heauenly Father, wee are thy children. Wherefore punish vs not, O Lord, in thine anger, but chasten vs in thy mercie. Regard not the horzour of our sinnes, but our vnfained repentance. Perfitte that worke which thou hast begun in vs, that the whole world may know, that thou art our God & Mercifull deliuerer. Thy people of Israel oftentimes offended thee, & thou most iustly afflictedst them: but as oft as they returned to thee, thou diddest receiue them to mercie. And though their sinnes were neuer so great, yet thou alwayes turnedst away thy wrath from them, and the punishment prepared for them, and that for thy Couenant sake, which thou madest with thy seruants, Abraham, Isaac, and Jacob. Thou hast made the same

A forme of Prayer.

Couenant with vs (O heauenly Father) or rather a Couenant of moze excellencie and efficacie, and that namely through the mediati- on of thy deare Sonne Iesus Christ our Sauiour, with whose most precious Blood, it pleased thee that this Couenant should bee, as it were, written, sealed, and confirmed. Wherefore, O heauenly Fa- ther, wee now casting away all confidence in our selues or any other creature, doe flee to this most holy Couenant & Testament, where- in our Lord and Sauiour Iesus Christ, once offered himselfe a Sa- crifice for vs on the Crosse, and hath reconciled vs to thee for euer. Looke therefore, O mercifull God, not vpon the sinnes which wee continually commit: but vpon our Mediatour and Peace-maker Iesus Christ, that by his intercession thy wrath may bee pacified, and wee againe by thy Fatherly Countenance relieved and com- forted. Receiue vs also into thy heauenly defence, and gouerne vs by thy holy Spirit, to frame in vs a newnesse of life, therein to laud & magnifie thy blessed Name for euer, & to liue euery one of vs according to the seueral state of life wherunto thou Lord hast or- deined vs in godly feare and trembling before thee. And although we are vnto thy (O heauenly Father) by meanes of our former foule life, to craue any thing of thee: yet because thou hast com- manded vs to pray for all men, we most humbly here vpon our knees beseech thee, saue and defend thy holy Church, be mercifull, O Lord to all common weales, Countreys, Princes, and Magistrates, and especially to this our Realme, and to our most gracious King and gouernour King James, Queene Anne, Prince Henrie, and the rest of that Royall Progenie, increase the number of godly Mini- sters, indue them with thy grace to be found faithful and prudent in their office, defend the Kings Maiesties Councell, and all that be in authoritie vnder him, or that serue in any place by his commaunde- ment for this Realme. We commend also to thy fatherly mercie, all those that be in pouerty, exile, imprisonment, sicknes, or any other kind of aduersity, and namely those whom thy hand now hath tou- ched with any contagious and dangerous sicknesse, which we be- seech thee, O Lord, of thy mercie (when thy blessed will is) to re- moue from vs, and in the meane time, grant vs grace and true re- pentance, stedfast faith, and constant patience, that whether we liue or die, we may alwayes continue thine, and euer praise thy holy Name,

for this time of Visitation.

Name, and by thy great mercie bee partakers of grace in this life, and eternall glozy in the life to come. Grant vs these and all other our humble petitions (O mercifull Father) for thy deare Sonnes sake Iesus Chyrist our Lord. Amen.

O Eternall and euerliuing God, most mercifull Father, which of thy great long suffering and patience, hast hitherto suffered and borne with vs most miserable offenders, who haue so long strayed out of the way, and broken all thy lawes and commandements, and haue, neither by thy manifold benefits bestowed vpon vs unworthy and vnthankfull sinners, nor by the voyce of thy seruants and preachers, by continual threatenings out of thy holy word, hitherto bene moued, either as thy children, of loue to returne vnto thee our most gracious Father, either for feare of thy iudgements, as humble and lowly seruants to turne from our wickednesse. And therefore, most righteous Iudge, thy patience being (as it were) overcome at the last, with our obstinate vrepentance, thou hast most iustly executed those thy terrible threats now partly vpon vs, by plaguing vs so (with most dreadfull and deadly sicknes) whereby great multitudes of vs are dayly afflicted and consumed. We beseech thee, O mercifull Father, that in thy wrath thou wilt remember thy old great mercies, and to correct vs in thy iudgements, and not in thy iust anger, lest we be all consumed and brought to nought. Looke not so much vpon vs and our desertings, O most righteous Iudge, to take iust vengeance on our sinnes: but rather remember thy infinite mercies, O most mercifull Father. promised to vs by thy dearely beloued Sonne our Saviour Iesus Chyrist, for whose sake, and in whose name, we doe earnestly and humbly craue mercy and forgiveness of our sinnes, and deliuerance from this horrible sicknesse, being the iust punishment and plague for the same. And as thy holy word doth testify, that thy people of all ages, being iustly plagued for their sinnes, and yet in their distresse vnfainedly turning vnto thee, and suing for thy mercy, obtained the same: So likewise we most worthily now afflicted with grieuous and dreadfull plagues for our iniquities, pray thee, O mercifull Father, to graunt vs thy heauenly grace, that we may like-

A forme of Prayer

wise both truely and vnfainedly repent, and obtaine thy mercy, and deliuerance from the same, which we beseech thee, O Father of all mercies, and God of all consolation, to grant vs, for the same Iesus Chyistes sake, our onely Sauiour, Mediatour and aduocate, Amen.

These Prayers following may be vsed
at the choice of the Minister, in place
of the other two already
prescribed.

IT had bene the best for vs, O most righteous Judge, and our most mercifull Father, that in our wealthes and quietnesse, and in the middelt of thy manifold benefites, continually bestowed vpon vs most vnwoorthy sinners, we had of loue hearkened to thy voice, and turned vnto thee our most louing and gracious Father: for in so doing, wee had done the partes of good and obedient louing children. It had also bene well, if at thy dreadfull threates out of thy holy word continually pronounced vnto vs by thy seruants our Preachers, we had of feare, as corrigible seruants, turned from our wickednesse. But alas we haue shewed hitherto our selues towards thee, neither as louing childrē (O most mercifull Father) neither as tollerable seruants, O Lorde most mightie. Wherefore now we feele thy heauy wrath, O most righteous Judge, iustly punishing vs with grieuous and deadly sicknesse and plagues, we doe now confesse and acknowledge, and to our most iust punishment doe finde in deepe, that to bee most true, which we haue so often heard threasured to vs out of the holy Scriptures, the word of thy eternall verity: that thou art the same vchangeable God, of the same iustice that thou wilt, and of the same power that thou canst punish the like wickednesse and obstinacie of vs impenitent sinners in these dayes, as thou hast done in all ages heretofore. But the same thy holy Scriptures, the worde of thy truth doe also testifie, that thy strength is not shortened, but that thou canst, neither thy goodnesse abated, but that thou wilt helpe those that in their distresse doe flie vnto thy mercies, and that thou art the

for this time of Visitation.

the same God of all, rich in mercie towarde all that call vpon thy name, and that thou doest not intend to destroy vs vtterly, but fatherly to correct vs, who hast pittie vpon vs, euen when thou doest scourge vs, as by thy sayd holy word, thy gracious promises, and the examples of thy Saints in thy holy Scriptures expressed for our comfort, thou hast assured vs. Grant vs, O most mercifull Father, that we fall not into the vttermost of all mischiefes, to become worse vnder thy scourge, but that this thy rod may by thy heauenly grace, speedily worke in vs the fruit and effect of true repentance, vnfained turning and conuerting vnto thee, and perfect amendment of our whole liues, that as we through our impenitencie, doe nowe most worthily feele thy iustice punishing vs: so by this thy correction, we may also feele the sweete comfort of thy mercies, graciously pardoning our sinnes, and pitifully releasing these greuous punishments and dreadfull plagues. This we craue at thy hands (O most mercifull Father) for thy deare Sonne our Sauiour Iesus Chrestes sake. Amen.

Another.

O Lord, we haue sinned, we haue sinned, and multiplied our abominations in thy sight, the wanton prouocation of lust in our meates, the vncleane pollution of whoredome like that of Israel is on our Tables, and in our Tents: and wee haue magnified our selues in the multitude and mightinesse of our Nation as did Dauid, and thy wrath is incensed, and the plague is great amongst vs: iust art thou (O God) in thy iudgements, and it is thy mercy that wee are not vtterly consumed. And yet (O Lord) such is the hardnesse of our hearts, and so great is our security in the custome of sinne, as that we are not truly touched in our soules and consciences, either with that feeling apprehension of thine indignation against vs, or with that fearefull expectation of further calamities, as might direct and cast vs downe before thee with that consternation and confession as becommeth such miserable and wretched sinners as we are. Notwithstanding (O father of pity and of much mercie) deale not with vs according to our sinnes, neither reward vs according to our iniquities, but sanctifie vnto vs this thy visitation: wound our flesh with thy feare: possesse our soules with an awfull dread of thy power, thou which hast the hearts of all men in thy hands to present and
prepare

A forme of Prayer.

prepare as it shall please thee. Conuert vs, and we shall be conuerted: turne vs, and wee shall be turned vnto thee, take our wickednesse from vs, and thou shalt finde none. But being pleased to be reconciled againe vnto vs in the name and mediation of our onely Aduocate and Saviour Iesus Christ, burying those great and grieuous sinnes of our Nation in the graue of that thy Sonne: heale vs againe, O Lord, thou that hast wounded vs; let the voice of ioy and health be in our dwellings: So that we giue thanks vnto thee in the great Congregation, and record thy mercies for euer and euer.

Another.

Thou hast smitten vs (O Lord) thou hast plagued vs, and scattered the noysome pestilence in our chiefe Cities, and in our habitations round about, and we cry vnto thee (O Lord) but the soze runneth and ceaseth not. Yet is not thine eare heauie that thou canst not heare: neither is thine arme shortned, that thou canst not helpe: but our sinnes haue made a separation betweene thee and vs. Teach vs therefore (O Lord) truly to repent vs of all our wickednesse, that thou also maiest repent thee of the euill intended against vs. And as the stench and bymstone-sent of our sinnes hath ascended vp into thy nosethrils to prouoke thy wrath and procure this plague against vs: So let our humble supplications testified with our teares and sighes powred forth befoze thee, sanctified through faith in the intercession of our Saviour, and thy Sonne Iesus Christ, come vp into thy sight (as did sometime Aaron with his golden Censer standing betweene the liuing and the dead) to turne away thy wrathfull indignation from vs. Oh, let vs liue, and we will praise thee, and thy iudgements shall teach vs, and informe vs in thy feare, that we may frame the rest of our life in all holy obedience according to thy will: and in the end of our dayes may be receiued through thy mercie and compassion into thy eternall glory without end. Amen.

Another.

O Lord our God most gracious and mercifull, we most miserable wretches humbly beseech thee in mercie and compassion to beholde our grieuous afflictions; for thine indignation lyeth hard vpon vs, thine arrows sticke fast in vs, and the venom thereof
doeth

for this time of Visitation.


doeth drinke by our spirits, and thy terrours doe fight against vs. We confesse (O Lord) that these thy iudgements are iust: for wee haue multiplyed our transgressions like the sand of the sea, and the cry of them hath bene so great, that it hath pierced the Heauens, and called for vengeance against vs. But yet wee beseech thee, O Lord, forget not thou to be gracious, and that not by thy louing kindnesse in displeasure: turne thee againe at the last, and be gracious vnto thy seruants. Helpe vs, O God of our saluation, for the glory of thy Name: O deliuer vs, & be mercifull vnto our sinnes for thy names sake: take thy plague away from vs, for wee are euen consumed by the means of thy haue hand: cause thine Angel to sheath his sword againe, and preserve thou those which are appointed to die. O satisfie vs with thy mercie, and that soone; so shall wee reioyce and bee glad all the dayes of our life. Comfort vs againe now after the time that thou hast plagued vs: So shall we that be thy people and sheepe of thy pasture, giue thee thanks for euer; and wee will alwayes be shewing forth thy praise from generation to generation. Graunt vs (O Lord) wee beseech thee, these graces, for Iesus Christ his sake thy onely Sonne and our onely Sauour. Amen.

Another.

Almighty God and heauenly Father, whose iustice and iudgement is most seuerer and fearefull against those that wittingly and willingly transgresse thy holy commandments, and stubbornly continue in their sinnes and wickednesse: whose mercie againe is infinite, and most ready to pardon and succour all such as in true repentance turne from their sinnes vnto righteousness, and come vnto thee in the faith and mediation of Iesus Christ: Wee thy humble seruants and miserable sinners, now visited and sore afflicted with this grieuous plague and pestilence, most worthily sent amongst vs for our iniquities and transgressions, in true acknowledgement of our manifold wickednesse, and thy iust iudgement vpon vs for the same, in vnfeyned repentance and hearty sorrow for our sinnes, with a full purpose and promise by thy gracious assistance of a better life hereafter, doe now come vnto thy Throne of grace, in the name and mediation of thy deare Sonne (in whome thou art well pleased our Lord and Sauour Iesus Christ) in assured faith of atonement purchased

A forme of Prayer, &c.

chased for vs, by his blood, and full confidence of thy generall pardon proclaimed vnto vs in the Gospel: most humbly beseeching thee for his sake, to pardon and forgive vs all our sinnes past, in thought, word, and deed, any wayes committed against thy diuine Maestie, and holy Lawes: to giue vnto vs euery day more earnest and vnfained repentance for the same: to plant in our hearts by the grace of thy holy Spirit, a settled feare of thy Name, and full resolution to lead the rest of our life in the carefull obedience of thy holy will in our callings, and faithfull hope of a better life to come: and so to remooue from vs speedily this heauie plague and grieuous affliction (which now reigneth and rageth amongst vs) least wee be vtterly consumed. Graunt vs good Lorde (of thy grace and mercie) all meanes needfull herunto: seasonable weather & good ayre, wholesome meats and medicines, and whatsoeuer else thou knowest profitable for vs: together, with a due care and conscience in our selues, to vse the same accordingly: that neither we tempt thy Maestie by presumption, in contemning of the contagion; or neglecting the meanes of auoiding, remoouing, and repressing the same: neither despaire of thy goodnesse, or murmure against thy prouidence (if we be not so soone eased and deliuered as we desire:) but that wee may (submitting our selues in all things to thy good will and pleasure) seeke thy mercifull fauour for our release and succour by true faith and repentance: vse the meanes for ease which thou giuest vs, with care and diligence: helpe the afflicted, and preserue the whole with compassionate pitie and charitie: and finally depend vpon thy prouidence, and wait for thy gracious deliuerance, with constant hope and patience. Heare vs, and helpe vs, O Lord God of mercie, and Father of compassion, in the name and for the sake of thy deare Sonne our most gracious Mediatour and Redeemer, and most glorious Lord and Sauiour Iesus Christ. Amen.

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¶ A short Preface to be vsed
before the Exhortation follow-
ing, by the Minister who is
not a Preacher.



When the Apostles wrote their seuerall Epistles to diuers Churches, they were to be read (by the Ministers especially) in the Publike Congregations. As it may appeare, in that S. Paul hauing written at large of many poynts of Religion to the Thessalonians, concludeth in this sort: *I charge you in the Lord, that this Epistle be read vnto all the brethren, the Saints.* And in the end of his Epistle to the Colossians: *When this Epistle, saith he, is read of you: cause that it be read in the Church of the Laodiceans also: and that yee also reade the Epistle written from Laodicea.*

The name of Homilies by a misunderstanding conceit, is not acceptable with many: and yet they are nothing else in effect, but Epistles or Declarations grounded vpon the word of God, to teach Christian men and women their dueties to his Diuine Maiestie, howe to beleue, and what to practise: carefully & soundly written vnto vs by Apostolicall men, with the approbation of the Church. There is here set downe, agreeable to the time, a godly Exhortation or Epistle, (as it may well be termed) written vnto you all here present, by such as are in authoritie, and do loue you with an vnfaigned loue in Christ Iesu, who intreat you by the mercies of God, That you wil be content and willing to heare, what for

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your good, vpon mature deliberation they do write vnto you: not as of themselues, but in the blessed Name of the most glorious Trinitie: to whom they cease not to commend you all in their dayly prayers.

An Exhortation fit for the time.



In the due consideration of the mortallitie and plague, wherewith God at this time hath grievously visited vs, two principall things are to be looked into: First what may be the cause of this infectious disease: then what cure, or remedie may be provided to remoue, stay, or mitigate the spreading and the increase thereof. The Philosopher and Physitian doe alledge such naturall causes as these: the infection of the ayre, the corruption of the blood, and humors in the body of man: the contagion which the sound partie may receiue from persons, or places already infected: and all these are true in their kind. But ouer & aboue these causes alledged, the graue and weighty authority of the word of God must informe vs of an other cause, a cause not naturall, but supernaturall: namely, the wrath of God provoked and incensed by the finnes of any Nation or people, hath often brought in the pestilence, as the sworde and scourge of God to destroy them, or chasten them for their finnes. The people of Israel murmured against God in the wilderness, and not regarding his louing care and prouidence ouer them (who led them miraculously with water out of the Rocke, and with Manna from Heauen) waxed warron in their desires, and required flesh also for their lust which though they obtained, yet notwithstanding while the meate was in their mouthes, the plague of God fell vpon them and slew the wealthiest of them, and smote downe the choler men that were in Israel, as you may read. Againe the multitude of the people of Israel taking part with those factious and seditious conspirators,

Corah,

An Exhortation.

Corah Dathan and Abiram, murmured against Moses and Aaron, and grudged against that their authoritie of magistracie and priesthood wherein God himselfe had established them: wherefore a plague came vpon them, and there dyed 14700. Againe the same people of Israel committed whoredome with the daughters of Moab, which called them also to the sacrifice of their gods; wherefore the wrath of the Lord was kindled against Israel, and there dyed in that plague 24000. Againe in the dayes of King David the wrath of the Lord was kindled against Israel, and Sathan moued Dauid to number Israel and Iuda: and the Lord sent a pestilence, and there died of the people from Dan to Berseba 70000. The Apostle Saint Paul also, signifieth in his Epistle to the Corinthians, that for their prophanation and abusing the holy Sacrament of the Lords supper, many of them were sicke and weake, and many died. Lastly, of all sinne the same Apostle saith, that for such things cometh the wrath of God vpon the children of disobedience. So that from these examples wee see, that sinne moueth the Lord to wrath, and the wrath of the Lord sendeth the plague, mortallitie, diseases, and death amongst men.

Which being so euident a trueth, confirmed by so many examples out of the holy Scriptures, it must be confessed & acknowledged that the same cause hath procured the same punishment with vs: and that in these daies, these euil daies of ours, our transgressions in number more & in degree more hainous then those of Israel, haue filled full the measure of iniquitie, & caused God to fill the cup of his wrath, and giuen vs this deadly wine to drinke. The people of Israel required meat for their lust & the people of England nourish their lust for their meat, giuing ouer themselves to surfeting & drunkennesse, and as those that make their belly their God, and their glozy their shame, are become a by-word vnto neighbor Nations for gluttony, and belly-cheare. The people of Israel murmured and rebelled against Moses, and Aaron their leaders: and there haue bene also amongst vs in England not onely such as haue despised gouernment & spoken euil of those that are in authoritie: but such also as S. Paul prophesied of, that there should come in the latter dayes Treators, heady, high minded, murmurers, malecontents, fault-finders, as S. Iude calleth them: such as haue attempted reformation, and alte-

Numb. 25.

2. Sam. 24.
1. Chron. 21. 6

1. Cor. 11.

Eph. 5.

Numb. 11.
Psal. 78.

Numb. 16.

Iude 8.

2. Tim. 3. 4.

Nomb. 11.
Psal. 78. 30.

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ration; with no lesse disturbance to the Church of God amongst vs: no lesse danger and perill to the state, and common wealth; and therefore with as much offence assuredly in the sight of God, as
Numb 25. was the contradiction of Corah and his complices. The people of Israel committed whozedom with the daughters of Moab: and there are many of the daughters of England like those daughters of Moab, and too many like vnto that Zimri a pynce in Israel, whose fornications are notorious in the sight of the world, and who with a strumpets fozehead, and a face of byasse, care not to conceale their abominations, and there wanteth greatly the zeale of Phinches to punish them; and therefore no maruelle, if God himselfe stand forth to plague the land for them. Adde vnto these that happely with
2.Sam 24. Dauid, we haue lifted vp our hearts in the multitude of our people, and magnified our selues, that we are a mightie and populous Nation, ascribing vnto our selues, and our owne strength the honour, and victorie ouer our enemies, which God with his owne right arme hath gotten vnto himselfe for his glozy. Adde moreouer, that swearing, outragious oathes, and cursed speakings are to bee heard out of the mouthes of all estates, yea euen of very childe in our streetes, whereby the name of God is very grieuouly prophaned. Adde also that our trades and traffique is become the practise of deceite, and theft, while we make our gaine by lying, forswearing, false measure, false weights, and false lights which are an abomination vnto the Lord. And therefore no maruell if that flying
Zach. 4.5. booke of the curse of God against the swearer, and the thiefe, haue entred into our houses, and taken hold of the stone, and timber thereof. Besides all these, the Lords Sabbath is not kept holy, but polluted: the word of God and the ministry thereof is not reuerenced, but despised: his holy Sacraments are either neglected, or abused: generally the name of God is euill spoken of among the aduersaries of the truth through vs, and our dissolute and licentious conuersation: and therefore the cause is apparant why the plague is broken in amongst vs: God hauing threathned vs in his word as the people Israel, that because we wil not obey the voice of the Lord our God to do al his commandments, and his ordinances which he commands vs, he will smite vs with a consumption, and with a feuer, and with a burning ague, and shall cause the pestilence
to

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to cleave vnto vs vntill hee haue consumed vs from the land. And thus much of the cause of the pestilence.

Now let vs examine & see what hope of helpe, what cure or remedie, remaineth vnto vs in this visitation. The remedie is to be sorted out answerable to the cause of the disease: so y if Gods anger against sinne hath caused this mortalitie amongst vs (as heretofore hath bin shewed amongst other people) if wee shall remooue our sinnes out of the sight of God, his wrath shal cease, and with his wrath our punishment. For the applying of this soueraigne balme vnto our present soze, there is by publike Order prescribed, that Fasting and Prayer, the true signes and tokens of our vnfeined repentance, and conuersion vnto God, should bee exercised in all Congregations: especially in and about London, that all degrees and Estates of people might thereby be admonished to humble themselues vnder the mightie hand of God, to acknowledge their sinnes, and by their humiliation and detestation of their former wicked life, to testifie vnto the world, that they desire nothing more then to bee reconciled againe to their good and gracious God, that hee may cause his indignation to cease, and turne away this his fearefull chastisement from amongst vs. And as fasting and prayer are meanes spirituall, appointed in the word of God, and alwayes practised in the Church of God at such times as hee afflicteth his people with any contagious diseases or plagues for sinne: So are there also other naturall and ordinary meanes not to be neglected, but to be receiued and vsed against the naturall causes of this infection. For though it be true that all things are guided by Gods prouidence: and that he doeth what he will doe in heauen and in earth: yet hee effecteth and bringeth his will to passe by order and by meanes that himselfe hath determined. The eyes of all things looke vp vnto the Lorde, and trusting in him he giueth them their meate in due season: but yet the Lord will haue all men to labour, and eate the labors of their hands, for the maintenance of their life. It is the Lord that bringeth backe againe from the gates of death, and restoreth men that were sicke to their former health: and yet hath he ordained the Physition, and created many medicinable and comfortable things to procure and preserue the health of man, & hath commaunded vs to vse them.

Men

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Men must plant and water: though it be God onely that giueth the increase. If the husbandmen should giue ouer their tillage and pretend that they meant to depend vpon Gods prouidence, looking either to bee fedde from Heauen, or that the earth should of her owne accord bring forth vnto them grayne and coyne, and all necessarie fruits for their reliefe: were it not in respect of themselves extreame madnes, and towards God a most wicked temptation? It cannot bee denied, but that this greuous sickenes which now reigneth amongst vs, both is, and shall be gouerned by Gods prouidence, doe men what they list: But yet such as truly feare God, and are truly instructed out of his word, will submit themselves vnto his heauenly prouidence in such sort as hee hath appointed them. When good king Ezechiah was sicke of this disease of the plague as diuines doe deliuer, he prayed and wept, and vsed those meanes meete to pacifie the anger of God. And when God had determined that he should not die of that sickenesse: though hee could no doubt haue healed him without meanes by his word only, yet he directeth his Prophet to signifie vnto him the medicinable meanes of his helpe, namely, that he should apply a plaster of figges to his soze to ripen and heale it. So that we see, first prayer to God, and then the vse of other necessary and profitable meanes must not be neglected.

Now if any man should object or say: this visitation commeth of God, and I know not whether I may pray against it, hee bewrayeth greatly his ignorance in the Scriptures of God. For in euery visitation of this, or any other plague there mentioned, you shall finde that the holy men of God still laboured by prayer and supplication vnto God to remoue the same from themselves and their people.

Nomb. 16. Moyses is said to haue stood in y^e gap to turne away y^e wrath of God, and Aaron, ran with his golden censer to stand betweene the liuing and the dead, & Phinees the priest stood by and prayed, and the plague ceased. David seeing the Angel ready to destroy Jerusalem, built an Altar, offered sacrifice, and brake forth into that his most ardent, and earnest supplication for the people.

Againe, because in this great mortality of ours, we find by experience, that not so much any general corruption of the aire, nor any distemperature in the blood, or humors of mens bodies haue bene the causes of the spreading & continuing of this infection, as the contagion

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gion that the disease it selfe hath bred, and which one man receiveth from another, the sound from those that are sicke: Therefore also men are to learne that one chiefe and ordinary meane of their preservation in this dangerous time is, the auoyding of the contagion that commeth by mingling disorderly the sound, & the sicke together. And if there be any that being yet sound doe thinke they are not bound in conscience to shun and auoyd the persons & places that are infected, except it be in case of necessity: or if those that are diseased, or do keepe in houses where the disease is knowen to be, shall thinke much that they are shut vp, and restrained from comming abroad or frequenting the common and publique assemblies of those that are cleare, hauing in the meane time such things as are necessary for their sustentation: They must be content to heare out of the word of God their errour therein and ignorance. The disease of the leprosie was infectious as is the pestilence, and whicli euer any were smitten with that disease, it was not surely without the will or prouidence of God: and yet we may safely learne euen of God himselfe without any prejudice to his good prouidence, how we ought in that and other kinde of infectious maladies to demeane our selues for the auoyding of the damage thereof. The Leper (saith the Lord in the 13. Chapter of Leuiticus,) in whom the plague is, shall haue his clothes rent, and his head bare, and shall put a couering vpon his lips, and shall cry: I am vncleane, I am vncleane. And as long as this disease shall be e vpon him, he shall dwell alone, without the campe shall his habitation be. The renting of his clothes here mentioned was a signe of his mourning and lamentation for that affliction: hee dwelt alone for feare of infecting others. And if at any time hee went abroad to take the ayre, his lips were couered, that his breath might not infect such as came neere him. And besides he was to giue warning, that all men might the more carefully auoyde him by crying out vnto them: I am vncleane, I am vncleane.

Furthermore it was ordered by the Lorde, that the cloathes that were infected should be burnt, the houses purged, and in some cases of more danger of infection pulled downe and vterly defaced. In which respect, there was a generall commandement giuen to the people, That they should take heede of the plague of the Leprosie. All these and diuers other rules and cautions prescribed by G D D
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himselfe, were chiefly grounded vpon this, That the disease of the leprosie was infectious. Whereby we are to learne, that forasmuch as the disease of the plague is farre more infectious, contagious, and dangerous, then that was of the leprosie; wee should be so much the more carefull to auoid it: and such as are infected, more charitably minded and religiously humbled vnder the hand of God, then disobeying all authority, to thrust themselues into the cōpany of others, whereby the mortalitie dayly so increaseth. And if any man should thinke, that the disease of the plague were not contagious and infectious, so grosse a conceit is rather to be pittied, then confuted, being contrary to the common & lamentable experience of these times, and contrary to the iudgement of all learned and wise men in all ages. If therefore wee desire that Almighty God should withdrawe his heauie hand from vs, and deliuer vs from this affliction, it is not sufficient for vs by fasting and prayer, to humble our selues vnto his diuine Maiestie, except we toyne therewith our best endeauours and diligence, by vsing such other meanes as God hath appointed for the staying of it. Otherwise, if wee despise all good meanes: if we neither regard to keepe our selues in a good estate of our bodily health by the counsell of the learned Physician: if wee make a mocke of all preseruatiues of Art: if wee neglect all euill and infectious sauours, and refuse the benefit of the purer ayre: if wee run desperately and disorderly into all places and amongst all persons, and pretend our faith and trust in Gods prouidence, saying: If he will saue me, he wil saue me: and if I die, I die. This is not faith in God, but a grosse, ignorant, and foole-hardy presidence and presumption, little different from that subtile temptation of Sathan to our Saviour Christ, to throw himselfe headlong from the toppes of the pinnacle, in hope that God would send his Angels to hold him vp, which were a wanton & dangerous tempting of God: or else with Saint Peter, to leade himselfe into temptation, and by desiring to walke on the water, to bring his life into a needlesse and vnecessary hazard and perill without any warrant of an ordinarie calling, or any comfort of a good conscience therein.

Moreouer, if men at any time will prepare themselues to death, then should they especially when they are in the greatest danger, as they are who are already infected, or doe without vrgent cause resort vnto

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unto them. Now in preparing our selues to leaue this world, what one thing almost is more necessary then a charitable heart towards all men, which they cannot haue by any possible meanes, who either knowing themselves to be infected do keepe company with such as are cleare; or that being whole, do enter without any necessitie into places infected, and afterwards resort into all companies, as if they were sure that neither they themselves nor their clothes were tainted. When king Azariah became a leper, because he knew the danger of his disease, and found by the Law of God the restraint of those that were so diseased, though a King, yet was hee content to dwell in an house apart all the dayes of his life, and loth an his sonne governed in his stead. This his obedience must needs condemne their disordered licentiousnesse, who though the meanest among the people, yet being infected thinke scozne to keepe their houses though but for a short time; and breake abroad they will whatsoever come of it, no authoritie, orders, lawes, or proclamations can restrain them: and others there are as wilfull to associate and mingle themselves with them. Wherein howe cruell the one sort are against themselves in hazarding their owne liues and theirs that depend on them; how vncharitable the other sort are towards their brethren by deriuing their infection into them, and how iniurious both sorts are to the state and commonwealth wherein they liue, by prolonging and spreading the danger, which otherwisse by their better gouernment might be sooner suppressed, all wise men of sound iudgement are very sozie either to see, or heare it.

Wherefore, considering all that hath bene spoken tendeth to this end, To shew that our sinnes haue caused this fearefull Visitation to breake forth against vs; and that the remedy left vnto vs for our hope of helpe herein, is our speedy repentance, with prayer and fasting, together also with the good vse of ordinarie meanes, and the wary and carefull cariage of our selues out of the danger of contagion: let vs bee truely wise, and demeane our selues in this time of our triall, as those that make good vse of Gods corrections: let vs neither murmur nor grudge against the will of God, nor take impatiently what our sinnes haue deserued, and God in his fatherly care hath inflicted vpon vs for our amendment: let vs not nowe adde sinne vnto sinne, but forasmuch as the desperate securitie of

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those, that seeme neither to feare, nor to flie from this infection, is but a tempting and prouoking of the iudgement of God: seeing it may be an hindrance vnto the fruit of the prayers and fasting of the Church, which be they neuer so strict and zealous, shall hardly procure a releafe of this burden of God, if wilfull and intemperate spirits will not be kept in order: seeing such their vnruly licentiousnes extendeth it selfe to the breach of all charity, and bringing vpon their owne heads no lesse then the guilt of wilfull murder both of themselves, their children, their families, and neighbours, which hateful crueltie against their owne kind, Turkes and infidels would abhorre: seeing it procureth also a publicke, and manifest detrimēt to the State, and places where they dwel by hindering their trafficke, and impoucrishing their neighbours in their trades and occupations: let men at the last be warned, and if there be any feare of God, any obedience to his word; any conscience of the magistrates authoritie, any fruits of our faith and Christian profession, whose badge and cognizance is mutuall loue and charitie, to further and procure the common good of all: let vs not go forward to tempt G O D, to continue so cruell to our selues, and so harmefull to others: let vs be more humble in the day of our affliction, submitting our selues to those good and wholesome orders, and decrees already published for preuenting the further infection of this our calamitie, and making account of all good meanes, and medicinable helpe made knowne vnto vs for our better preservation: least wee may seeme to mocke God by prayer and fasting, to begge a mitigation of this his irefull chastisement, and yet we frame our actions contrary and opposite to the successe we pray for.

And among all other things yet spoken of, let this one aduise bee added without offence vnto any: That though it be a Christian and laudable custom to accompany the bodies of the dead vnto the graue, and commend them in decent manner vnto their rest: yet seeing the ende of such assemblies as are then gathered together is, by the vse of Prayer and the word preached rather to giue comfort vnto the liuing, then any benefit vnto the dead; let men be aduised, perswaded, and content, that their dead should be buried with no more company then is needful for the interring and laying them by in the earth, because the gathering together of friends and neighbours in so com-

An Exhortation.

mon a contagion, cannot be without present danger, and hazard of their health and liues: and it is verely thought that infection by this meanes of meeting hath ensued vnto many. And heere if time and place serued, y Magistrates might be admonished of their ouersight, in that they haue taken no moze care in the beginning for the stay of the ouerflowing of this euill. But now the contagion being growen so generall, there is no probable meanes, especially in the Citie of London, how they can by any circumspection doe that good which might at the first entrance haue beene effected. So that now the chiefe remedie to be expected from man is, that euery one would be a Magistrate vnto himselfe, and his whole familie, and endeour by all good care both to preserue themselves being yet sound: or being diseased, not to scatter their infectiō vpon others. If men acquainted with the custome of other countreys, should compare the great seueritie there vsed in such times as these are, with the remisse indulgence which our Magistrates haue vsed, they shall find great difference of care & gouernment; which is not here remembred to vze any sharper directions, then may well agree with the nature of our people.

The conclusion of all is this, that though there cannot be too much care taken for the preseruing of those that are yet sound, and for the secluding and separating of those that are sicke: yet must this warning be therewith giuen, That the infected households may not be so shut vp, as that they be also shut out from all succour, and reliefe of necessary maintenance, very many of those families which haue beene, and are yet visited, being of the poorer sort. To whose affliction, if you shall adde affliction, and suffer them to want meanes of ordinary sustentation, alas, what shall become of them, seeing necessitie knoweth no law, and want and hunger breake stone walles? In which case of neede they must, and will breake forth for the succour of their liues, though with neuer so much danger to themselves, or others. Therefore it shall well become those that are rich, and able to shew their fellow feeling of their brethens necessitie: it shall well become the misery of the time for men to be fruitfull in good workes, whereby their Christian duettie may be testified vnto God and men. And it shall well agree also with the exercise of Fasting and Prayer now in hand that in euery assembly gathered together to that end, there be a collection made of the beneuolence of the people, to bee faithfully

Order for the Fast.

and truly distributed by those that are put in trust, vnto the poore shut vp, and visited with this affliction. So shall your Prayers, Fasting and Almesdeedes, as the incense, and odours of the faithfull, qualifie the stench and corruption of our sinnes, and as sacrifices wherewith God is wel pleased, being made acceptable in that sweete smelling sauour of our sauiour Christ his intercession, shall mitigate the wrath of God, and turne away this his indignation from vs, restoring vs againe to his wonted fauour, and our former health and safetie: Which grace God the Father of all mercy and consolation graunt vnto vs euen for his dearely beloued Sonne Christ Iesus his sake, our onely Lord and Sautour. Amen.

¶ Order for the Fast.

THe godly vse of Fasting, in time of common calamitie, as Warre, Famine, Pestilence, and also when any weightie matter was in hand, for the Church and Common-wealth, is euident in holy Scriptures. Wherefore it is necessaric in so contagious time of sicknesse (our sinnes procuring iustly the wrath of God) that following the godly examples of King *Iosaphat*, and the King of *Ninive* with others, Fasting with prayer bee commanded to the people by their Preachers.

- 1 **L** Et this Fast bee helde euery weeke vpon the Wednesday.
- 2 All Persons (children, olde, weake, and sicke folks, and necessaric Haruest labourers, or the like excepted) are required to eate vpon that day, but one competent and moderate Meale, and that towards night after Euening prayer: obseruing sobrietie of diet without superfluitie of ryotous fare, respecting necessitie and not voluptuousnesse,

Order for the Fast.

- 3 The quantitie being but sufficient, it is not fit that any delicacie should be regarded. Let no publike order be contemned herein, nor dissimulation with God committed, pretending godly abstinence, but doing nothing lesse.
- 4 The welthier sort are earnestly to bee mooued to bestow the price of the meale forborne, vpon the poore, considering the miserie and distresse of a number of hungrie soules, either almost staruing for lacke of foode, or being sicke with eating vnseasonable meates.
- 5 The people are to be warned to forbear this day their bodily working, and common buying and selling (necessarie occasions and labourers excepted) and to be exercised all the time in holy prayer, godly Meditations, and reuerend hearing of the Scriptures, either read or preached. And especially they are to take heede that they spend it not in playes, pastimes, idlennesse, haunting of Tauernes, lasciuious wantonnesse, surfeiting and drunkennesse: for which sinnes (the proper sinnes of our Nation) the heauie displeasure and wrath of God is fallen vpon vs.
- 6 Admonition is here lastly to be giuen, that on the said Fasting day there be but one Sermon at Morning prayer, and the same not aboue an hower long, and but one at Euening prayer of the same length, to auoyde the inconuenience that may grow by the abuse of Fasting: Some esteeming it a meritorious worke: others a good worke, and of it selfe acceptable to God without due regard of the end: others presuming factiously to enter into publike Fasts without the consent of Authority, and others keeping the people together with ouermuch wearines and tediousnesse a whole day together: which in this time of contagion is very dangerous, in so thicke and close assemblies of the multitudes. God giue vs grace to repent, and in his mercie turne away his punishment from vs. *Amen.*

F I N I S.

The quantity being but little, it is not to be
counted as a great thing. And so the order is continued
hence, not disputation with God concerning
God's abundance, but doing nothing else.

The weightier laws are especially to be
regarded, upon the point, whether
more and difficult of a number of things, or
most fasting for lack of food, or being sick with
reasonable measure.

The people are to be warned to observe this day their bodily
working, and common buying and selling (necessaries
only and labours excepted) and to be excused all the time in
daily prayer, Godly Meditations, and renewed hearing of the
Scriptures, either read or preached. And especially they are
to be exhorted that they spend it in prayer, fasting, and
hearing of the Law, and in such other works, as
shall be thought fit for which times (the proper times of our
life) the divine discipline and wrath of God is fallen upon us.

Admonitions are also to be given, that on the said fasting
day they be not as in former times, when they were
not about an hour long, and but one or two prayers of
the same length, so unprofitable in consequence that may grow
by the course of the day: Some esteeming it a trifling
work: others a good work, and either the one or the other
without due regard to the ends: others pretending industry to
earn more publick Fines without the consent of Authority, and
others keeping the people together with overmuch weariness
and contention the whole day together: which in this time of
congregation is very dangerous, in so thick and close assemblies
of the multitude. God give us grace to repent, and in his
mercies to receive his punishment from us.

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LITURGICAL (continued):—**MISSALE HALBERSTATTENSE** (continued):—

the Canon of the Mass; this leaf is, however, supplied in admirable facsimile, and is beautifully coloured by hand in exact imitation of the original colouring in the copy preserved in the British Museum, which copy is, however, imperfect in other respects and in poor condition, whereas the present copy is throughout in the most perfect preservation, nearly every leaf being as clean as when first taken from the press, with the old markers complete. The binding also, which is original, is in splendid order with the brass clasps and blind tooling on the sides.

The book is a fine example of typography, and, though no place of printing is given, it was most probably from the rare press of Lucas Brandis of Lubeck.

Bound up at the end of the volume is a piece, consisting of 6 ll., entitled, "Promptuarium in officia Missarum tam de tempore quam de sanctis, secundum ritum ecclesie Verdensis. Lüneborck, apud Joannem Heyst, bibliopolam." [1510.] It is printed in two columns of 6t lines, the last leaf being a blank. Of this very rare "Promptuarium" for the use of Verden in Hanover, the existence of only one copy is mentioned by Mr. Weale in his "Bibliographia Liturgica," namely, the one which is preserved at Lueneburg, in the Stadtbibliothek.

2838 **MISSALE AD USUM ECCLESIE SARISBURIENSIS**. 1555. [Colophon.] *Missale ad usum Sarisburiensis explicit, optimis formulis (utres ipsa indicat) diligentissime revisum ac correctum, cum multis annotatiunculis, ac litteris alphabeticis Evangeliorum aique Epistolarum originem indicantibus. Londini impressum. Per Johannem Kyngston et Henricum Sutton typographos. [1555.] 4to, BLACK LETTER, beautifully clean copy, a portion of one leaf repaired in facsimile, otherwise quite perfect, brown mor. ex., g. e., by Lortic, 36l.*

This rare and beautiful edition of the Sarum Missal is printed in red and black, and contains two woodcuts, one upon the title-page, the other on folio clvii. verso. It is also worthy of note that the name of Thomas, Archbishop of Canterbury, is again restored to the Calendar after having been expunged for fifteen years or more.

2839 **OFFICE DE LA VIERGE MARIE**, pour tous les temps de l'année. Suivant le Saint Concile de Trente. Mis en François, par M. René Benoist. A Paris, 1637. 8vo, printed in red and black, plates, old citron mor. ex., the sides and back richly gilt tooled, g. e., 8l. 8s.

2840 **OFFICIO DELLA B. V. MARIA** per tutti i tempi dell' Anno. In Roma, 1756. 8vo, engr. front., fourteen plates and numerous vignettes, in the original red mor., rich gold tooling on the sides and back, g. e., 2l. 2s.

2841 **OFFICIUM B. MARIE VIRGINIS**, nuper reformatum et Pii V. Pont. Max. jussu editum. Antverpiæ ex Officina Christophori Plantini, 1573. Sm. 4to, numerous fine woodcuts, fine copy, red mor. ex., g. e., 7l. 10s.

Printed in black and red with a woodcut border round each page. It is enriched with numerous full-page woodcuts, which bear the monogram A. v. L., signifying Assuerus von Londerseel, concerning the value and rarity of whose work see Nagler, Monogr. Lexicon, vol. i., No. 1549. Nagler mentions some of the engravings in this work, but says that the book itself was unknown to him.

2842 **PONTIFICALE ROMANUM**. [Colophon:] *Pontificalis secundum ritum sancte Romane ecclesie: quampluribus nuper additionibus aucti: ac longe accuratius quæ ungue alias emendati et excusi finis. Venetiis apud heredes Luceantonii Junte Florentini anno 1543 mense Maio. Folio, upwards of 150 beautiful woodcuts, fine clean copy, dark brown pigskin, richly blind tooled, g. e., 21l.*

A beautiful volume, printed in a large Gothic type, red and black, in double columns, with musical notation. The numerous woodcuts are of Italian execution, and very fine; the title is within an ornamental woodcut border, with portraits of the twelve Apostles at the top. This is repeated at the beginning of each part. On the verso of the sixth leaf is a magnificent woodcut of the Crucifixion, occupying the whole page; the Virgin Mary and St. John stand on either side of the Cross, and three angels catch the blood flowing from the hands and side of the crucified Saviour in chalices. The volume is beautifully clean and sound throughout.

2843 **PRAYERS**.—Certain Prayers collected out of a forme of godly Meditations, set foorth by his Maiesties Authorie: and most necessary to be used at this time in the present Visitation of Gods heavie hand for our manifold sinnes. Together with the order of a fast to be kept every Wednesday during the said Visitation. Imprinted at London by Robert Barker, 1603. Sm. 4to, BLACK LETTER, black mor. ex., g. e., by Zachnsdorf, 5l. 5s.

This form of prayer was issued during the height of the plague which was raging in London at the time James I. succeeded to the English crown, and which prevented his public entry into the Metropolis from taking place until the next year. Over thirty thousand persons were carried off by this pestilence.

Quod mirum omnibus

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[Quod fact omnibus]

LITURGICAL (continued):—

2832 **HEURES.**—A LA LOUENGE DE DIEU et de la tressainte et glorieuse vierge Marie et a ledification de tous bōs catholiques ont este commenees ces presentes heures a lusaige de Romme tout au long sans riens requerir Avec ung commun antiennes suffrages et oraisons de plusieurs saintz et saintes selon ledit usaige et plusieurs autres comme on verra en la table. *Imprimees a Paris par Gillet Hardouyn libraire demourant au bout du pōt nostre Dame devāt saint Denis de la chartre a lenseigne de la Rose.* [S. d. vers 1509.] 4to, GOTHIC LETTER, PRINTED UPON VELLUM, 18 large full-page woodcuts and the same number of smaller ones, all of them beautifully coloured by a contemporary artist in imitation of the illuminated MSS. of the same period, in perfect preservation, the vellum being clean and fresh and the colouring as brilliant as when first executed, crimson velvet, with old embossed silver corner pieces and clasp, 28l.

2833 **HEURES DE NOSTRE DAME A LUSAIGE DE ROMME** tout au long sans riens requerir. Avecques plusieurs suffraiges et oraisons. Nouvellement imprimees. [A Paris, chez Guillaume Godard, vers 1515.] Sm. folio, GOTHIC LETTER, printed upon paper, fine woodcut borders to every page, and fourteen large woodcuts occupying an entire page, besides 27 smaller woodcuts illustrating the Life of the Antichrist and the Sybils, a remarkably fine copy of this handsome edition in perfect preservation, rich brown mor., the sides beautifully blind tooled, g. e., by Chambolle-Duru, 48l.

Dr. Dibdin, in his Bibliographical Decameron, vol. i. p. 87, speaks very highly of Godard as a printer. "Let me request your particular attention to the singularity of some of the decorations from the press of Godard. His border embellishments are novel and magnificent. That man had a brave spirit who could thus venture upon such profusion of ornament; and he is among the very earliest to whom we are indebted for what may be called a *Sister Death-dance*: I mean, the Dance of Machabre."

The last 4 leaves of this edition are occupied by the Life of the Antichrist and the Prophecies of the Twelve Sybils, printed in double columns in verse, interspersed with woodcuts. At the head of the first leaf is the following title:—"Cy commence la vie de Antechrist bien utile et contempletive a veoir et a lyre. Avec la prophēcie et dictz des douze Sibilles. Nouvellement imprimee a Paris: pour Guillaume godard."

2834 **HEURES.**—CES PRESENTES HEURES a lusaige de Romme toutes au long sans riens reqrir, ont este imprimees a Paris, pour Germain Hardouyn libraire, demourant audict lieu, entre les deux portes du Palays, lenseigne sainte Marguerite. [1520.] 16mo, PRINTED ON VELLUM, 20 pretty woodcuts illuminated in gold and colours, besides a large number of painted initial letters, one leaf injured, old red velvet, 8l. 8s.

2835 **MASKELL (W.)**, A DISSERTATION upon the Ancient Service Books of the Church of England. 1846. 8vo, hf. roxburgh, uncut, 15s.

2836 **MISSALE MAGDEBURGENSE.** *Lubeca per Bartholomeum Gothan et Lucam Brandis.* 1480. Folio, a fine and perfect copy of an exceedingly rare volume, in the original binding of oak boards, covered with stamped calf, rebounded with morocco, with the old clasps, 45l.

The FIRST EDITION of this rare and most important Missal, of which only six perfect copies are recorded by Mr. Weale. The present copy is in excellent preservation and quite perfect; 2 or 3 leaves have had portions of the margin torn out; these, however, have been skillfully repaired.

The entire volume, which consists of 298 ll., is printed without pagination or signatures. It commences with a Calendar of 6 ll. and 2 ll. of Register. The text commences with a richly illuminated capital letter A, and the colophon, which occurs upon the verso of fol. 282, and consists of 19 lines, is printed entirely in red.

Although mentioned by both Panzer and Hain, it is quite clear that neither of them had seen a copy of the book, as they give no collation.

2837 **MISSALE CELEBERRIMI HALBERSTATTENSIS** episcopatus contemplatione venerabilis cleri. [Colophon] *Anno salutis nostre post millesimum quingentesimum undecimo [1511]. . . . Impressoria arte elaboratum.* Folio, a magnificently printed volume in red and black type with musical notation, beautifully preserved in the original binding of oak boards covered with stamped leather, with clasps, 28l.

Of this grand Missal there are only two or three copies known to be absolutely perfect. The present copy fails only in 1 leaf, and that is the large woodcut of the Crucifixion before

