February 18. n° die'.
Nata in festo
oim Sanctorn.
Anno Domini 1548.
moritur 29° die
Octobris An° Domini.
1566./ Etatis 18.n° /

Sum Annæ Denton
& amicorum.

Anno diij
Anno äEta..
Anno ...

Iohann es Willison natus Ledburiae in
ipso festo die Annutiationis beate Mariæ
Anno domini. 1544. moritur 21° Iunii
1553. Ætatis decimo & di:/

Md that ther were 267 linekes in
Anne Denton 's cheyne .5th . of Apryle 1564
1564 To preserve Quynces

Take to every pownde of Quynces a pownde of Suger, and to every pownde of Suger a quarte of ronnenge water, to every quarte of Ronnynge water halfe a pinte of Rose water. Let your water & your Suger boyle together: when the skymme riseth claryfie it with the whites of egges when your Quynces are pared and cored, put them into your syr0pe, and let them boyle wyth a very softe fyre till your Quynces be reede, and your Sirope so thicke, that a drope will stande vpon your nayle: put them many tymes in, and take them out agayne: for that wyll make them the soner reede To your Sirope put whole Sinamonde, and a few Cloves

To make short cakes

Take Wheton floure of the fynest you can gett and putt it in an erthen pott And stoppe it close and sett yt in an ouen and there lett yt stand and drye: and When yt is drye yt will be full of cloddes and therefore you must serseyt thoroughethe A serse the floure will haue as longe dryeng in the ouen as a pastye of venyson bakyng bakyng

leaf 3 verso || leaf 4 recto

A pon......................... conserue the styde
Take Betoni Rue Seladine Saxyfrage Leiussici Pulegium Annyce Synamone Euphrasia in Englysh eyebryght of eche a handful Grain Paradisi Ginger fennel persly Isope Organy Olyes of the mountayne of eche a dragme Galyngele an vnce of Sugre an vnce Make all this into pounder and take of it everye daye wyth your meate for the sighte is thereby preserued and if your sight be pery shed or halfe gone it wyl heale it and recouer it perfytly againe This pounder is sound and thus ordeyned

A Remedies agaynst the stone in the bladder. vol. 3 fol.23.

Take foure vnces of Turpentyne and burne it vpon some pla te of Iron red whote vntyl it maye be made into pounder of the whyche pounder tak two dragmes water of Saxifrage foure vnces mynglyng all together make there of a drynke where you shall geue the Patient twice a weke at the breake of the day contynuyng so two monethes to gether If he haue not yet the stone he shall wythout doubt be preserued from it but if he haue it he shall also be healed of it

Another for the same
Take syxe Dragmes of Turpentyne ten tymes washed in water, and make therof lytle balles called Boly, wyth the iuce of Saxifrage, and a lytle Sugre and geue it to pacient as is aforesaid Agaynst

A good ointment for all aches
Take a quart of meate oyle a handeffll of sowthernewood a handfull of wormewood a handfull of baye leaves stampe them and put them in to the oyle the galle of an oxe and as muche aqua vite as is of the galle frye tham altogether and strayne them and anoynt the patyent there with

for bone ache a good medecyne in any place
Take danwoort rybwoorte avarce and arsesworte of eche a lyke weight shred them and put them in a little mayebutter and so let them lye together 2 or 3 dayes then frye them sokinglye and strayne them through a cleane clothe and it will be a faire oytment and specyallye good for that purpose

for ache of the thyes and senowes *that* be styffe of goeng
Take brookelyme horehonde and herbe John braye them sokyn with shepes talowe swynees grece and horse donge than frye them together and make a playster and laye it hot to the pacyent

To destroye deade fleshe in a wound
Take longwoort stampe it and myngle it with *r.* meale honye and laye it ther to for one *that* hathe grete payne in the head or the eyes so tha. he can not holde vp his head

Take greene rewe and drye it vpon a newe tyle against the fyre, beate it in to small pouder with with a sponefull of commyn then take and roste an egge blewe harde cutte it in sunder in the mydd dst and take out the yolke cleane and fyll the place with*the* said pouder them let the pacyent
bynde it fast to the noddell of hys head as hot as
he may suffer it and he shall amende //

for diseases in the body and first for fluxe of blood

Take yarowe and waybrode and stampe them
together and then take the iuyce of them and fyne
flowre of whëate and temper them togither and
make a cake and bake it in the ymberes and let
the pacyent a eate therof as hote as hë he
may suffer it

To drawe out a thorne or naile out of a man

Take agronomye rue and marygoldes stampe
them wyth salte and make a playster therof and
laye it to the sore be it closed or open

for the breakyng out of the handes

Take wylde tarisyte with the rootes and flowres
of Daysyes and let them be layed togyther in
olde runnyng water and let the pacient
Washe Wyth them /

for the colyke

Take saxyfragge percely seedes grumell seedes 6
alysamider seeds and chery stones make them in powder
and vse them in your drynke

A water for the canker in the mowthe

Take halfe a pynte of whyte wyne a quarter of

25. Septembrie. 1586.
Vpon Sundaye the xxvth of Septembre was the Scot-
tishe Queene brought from Chartley in Stafford sheire to
the Castle of flothrinhay in the Countie of Northampton ,
vnder the guyte & gouvernaunce of Sir Amyas Paulet knight
one of hir Maiesties Privie Counsell
The xiiith daye of Octobre following the Lorde Commissionars
appointed for hearing of hir cause cam about 8. of the
clocke in the mornyng: before whome in the Chapple of the
said Castle Dr filetcher Deane of Peterborowe, & one of
hir Maiesties Chapleins preached: taking for his Theame
the 10. verse of the 85. psalme

Justice, & Peace haue kyssed each other.

The feare of God (that is his service, and worshippe,
true faythe, & true religion) is the fountayne of lyef,
and the onely waye of salvacion/
The glorie, and felicitie of all states, & Commonwelthes standeth
upon 4 principl pillers. viz: Mercie, & truthe, Justice, & Peace.
Be mercifull. Matthew 6. putt awaye lyeng, & speake
Eph. 4. every man truth to his neighboure. Kpee equitie, and
Psal. 33. Doe the thing that is right, for that shall bring a man
peace at the east
Justice is a principl piller of the states & Throanes of
government, th'execution wherof justtie don, doth bring
forthe, & establishe peace in the world.
Justice going before, & peace ensuyng after: Justice the free,
and peace the most pretioue fruit of Justice, both so vntill
together, that they cannot be separated/
Justice hath many impedimentes & lett the course of yt, & many
canckers to consume yt. And God doth remove three speciall
ones in the 16. of Deut. The first is in these wordes
1. Wrest not the Lawe The lawe is a mute magistrate, and
the Ruler is a speaking Lawe. Justice ought to speake with one
voyce to all, to the highe, & to the lowe, to the riche, & to the poore.

2. The second Canker of Justice ys Accepting of person.
The person, he vnderstandeth that, where by men commonly
measure thestimacion one of an other, as honor, and dignytie
ritchtes, & povertie. Lettres, and ringes, tokens, Lordshippe,
and frndshippe what judgement, and Justice doe they pervert
in the worlde?
3. The thirde canker of Justice is taking of rewardes.
Wilt thou heare what true judgement is: as I heere, so I
judge, not as I love, not as I hate, not as I feare/
2. There is a judgement of hatred: such was the judgement of
the fewes. We haue a Lawe, & by that Lawe be ought to die.
2. There is a judgment of feare, as ys we suffer him, the Rhomains will come, & take away our place, & our lyuyng, our people,
& our authoritie.
3. There is a judgement of favor, & love, and this affection
doth often tyme proceede from good men, to no small detriment
of the state, & commonwelthe./
Absolon had plotted his traiterous practise for the kingdome
with strength, pollicie, & divinitie. Abiather, for divinitie,
Achitophel for pollicie, and Amaza for execution of the
warre./
What an excellent thing peace as, this ought to suffice, that it is, called the peace of God, & God himself, the God of peace, and God him self peace.

Commissioners on the right side

_**Lord** Chauncelor.
_Lord_ Thesaurer.
_Earl_ Oxenforde,
_Earl Shrewsberry.
_Earl_ Kent.
_Earl_ Darby.
_Earl_ Worcester.
_Earl_ Rutlande.
_Earl_ Cumberlände.
_Earl_ Warwicke.
_Earl_ Lyncolne.
_Earl_ Pembroke.

Vicont Mountacute.
_Sir_ Walter Myldmay,
_Sir_ Raph Sadler.
_Sir_ Francis Walsingham.
_Sir_ Chr. Hatton,
_Sir_ James C[h] Croftc.
_Sir_ Amyas Paulet.

_Lord_ Lumley,
_Lord_ Stourton.
_Lord_ Sandes.
_Lord_ Wentworth.
_Lord_ Mordan.
_Lord_ St John Bletsoe.
_Lord_ Compton.
_Lord_ Cheney.

The _Lord_ cheif _Justice_ of the kynges bench.
_Lord_ cheif _Justice_ of the common pleas
_Justice_ Perryam
_Lord_ cheif _Baron_.
Dr Dale.
Dr fforde.

The left side of Lordes:

Lord of Aburgeny
_Lord_ Zouche
Lord Stafford.
Lord Morley.
Lord Graye.

The Queenes Attorney.
& Sollicitor. The Qs Sergeant,
The Clarke of the Crowne We
& two Notaries. Barker &
Wheeler.

At her appearing
A chayre with a Quisshyn, and a foote carpett for the
Queene of Scottes was sett.
She was a veary tall woman, & bigge, being lame, &
supported by th’one arme with Meluin hir gentleman, and
by thother with her phisicion. She was in a gowne of
blacke velvett satten printed, covered over with a white vaile
of Laune. One of her women carried vp her trayne, &
three other attended her. one of her servantes brought
a Chayre covered with crymson velvett, and one other a
Quisshin of the same.
The Queenes Sergeant Gaudie
Sergeant Puckeringe
Sandes Clerke of the Crowne/
Lord Thesaunr. The Quenes Majestie putts no man to deatthe for theire
conscience, but they might inioye the libertie of theire con-
science, yf they wold lyve as dutifull subiectes
Iaques Naw
Gilbert Curl

Lord Thesaunr. Madam said my Lord Treasurer the succession
of this Crowne, whosoever hath it, cannot give it
to a straunger, yt must goe by the lawes of the
Realme. your - ys enemyes in Scotland threatened to kill
you, and hir Majestie saide she wold revenge yt, and
soe your lief was saved

Some speeches vttered vpon the summonyng
and hir appearing before the LLords Commissioners
The sermon ended, Sir Walter Myldmay , & Sir Amyas Paulett
governor of the howse to the Queene of Scottes were
sent from the Counsell chamber to the Scottishe Queene
to summon hir, and to knowe, whether she wold appeare.
There was ^also delyvered vnsto hir a Lettre from hir Majestie,
to that effect. After which summons she refused to
appeare. and so staied all that daye being often
tymes required therevnto by some of the Commissioners
sent in vnsto hir. vpon thursdaye there went into
hir in her lodging the Lord Chauncelor, Lord Treasurer,
therles of Oxenford , Shrewesburie , Kent , Worcestre,
vicounte Montacute, LLords Zouche, Grey, Lumley, &ct. who remayned with hir the space of almost two howres. In the mornynge vpon frydaye she resolved to appeare. and so about ix a clocke cam forth into to the presence chamber prepared, and hanged with a clothe of state. In the vpper part, & downe alonke both sides were formes covered with greene for the Lordes, Earles on the right syde, and Barons on the lefte. Somewhat belowe the middlest of the chambre was a Barre sett, and whi within the Barre a forme for the Knightes of the privie Counsell, And before the forme a chayre with a Quisshin, & a foote carpett for the Queene of Scottes, directly against the state belowe in the myddle of the chamber was a table, whereat satt the Queenes. Attorney, & Sollictor, the Queenes Sergeantes, the Clerkes of the Crowne, & the two Notaries. Directlye above that table in the midde of the chamber were 2. formes, wheren satt on the right syde the Lords chief Justice of the Kings benche, on the lefte syde the Lord chief Justice of the common pleas, the Lord chief Baron, Justice Perryam Dr. Dale, & Dr. fforde. Belowe the Barre suche gentlemen as cam to se the action.

The Lord Chauncelor delveryed to the Queene of Scottes the cauuse of the meeting, of the sundrie practises made by hir against hir maiestie. The Queene answered to this effect by waye of protestacion: that she was a free prince, & borne a Queene, not subiect to any but to God, to whome she must geve accounte, and therefore hir appeering shuld not be preiudicall to other kings, & princes, nor Alyes, nor her sonne, and there vpon desired an Acte to be made, & desired hir owne people to beare wytnes of yt. The Lord Chauncelor againe protested against that protestacion, that it should in no wyse be preiudicall to the Queen Maiestie nor to the Crowne of England, and that they all, on the behalf of hir Maiestie required to be enacted.

Then Mr Powle clarke of the Crowne offere reade the Commission grounded vpon the Statute of 27º Sergeant Gawdie declared first the statute, and then inferred, that the Queen of Scottes there p... had offended against bothe the braunchies therof viz That she had been preevie to the conspiracie of killed the Queen Maiestie and also had practised it, & compassed yt himself, and so ripped vp the whole complott from Ballardes commyng in to the Realme &ct/
Sergeaunt Puckering pursued the rest of Babingtons lettres to hir, and hir answer againe.
Sandes the Clarke of the Crowne read Babingtons confession. & Babingtons lettres to hir, and hirs to Babington.

Prooves of hir privitie to the conspiracie of Babington by her secre-
Ad. Romanos Capitulum primum

Qui prædestinatus est filius Dei in virtute. Id est, qui declaratus est, siue ostensus, siue decretus, esse filius dei, et habere naturam divinam; Nam ab æterno decreto sint, vt ipsi e filius dei in determinato quodam tempore assumere naturam humanam qua se deum, et hominem em ex operibus suis demonstraret.

In Virtute, id est, in potentia propri a tot signis mirabilibus patescam

Differentia miraculorum a Christo factorum, & a cæteris tum iustis, tum iniustis.

Ille enim in virtute propria & in iustanti operabatur. Hi autem in alterius virtute, atque potentia vel Dei; vel Daemonis, atque in tem= pore faciebant.

Predestinati sunt, qui aliquando non fuerunt.

Paulus loquitur hoc loco die filio dei secundum dum naturam divinam pre= nationem quae certam atque determinatam electionem explicat, qua unum alio repulso, deus ad beatitudinem vocat. neque de filio dei secundum dum naturam humanam

Secundum spiritum sanctificationis ex resurrectione mortuorum

Iesu Christi Enumerat opera, quæ propri a virtute et potentia fecit quibus perspicue suam divinam naturam demonstravit.

Propria virtute, atque autoritate Spiritum sanctum per quem mun damur nobis coicavit. Itaque ex Spiritum sanctum illum dato (Ioannes 20\textsuperscript{mo}) tum ex resurrectione aliorum mortuorum, et maxime ex sua, per quamcoenumopera resuatem et expectamus con fitemur ipsius divinitatem demonstramus.

Per quem accepimus gratiam & Apostolatum. Hanc gratiam et hoc donum ut eum dem verum deum et verum hominem em mergentes prædocamur.

Ad obediendum fidei / non ut Luxiu, aut otio vacaremus sed vt fidei illius omnis es nationes predicationibus nost ri edoctæ aliquando obtemperarent

Grati a vobis & pax. Non eam gratiam intelligit, quæ nos gratos deo efficit, et sanctos, quam in baptismo consequimur (quia istan iam adepti erat propter hoc, quia supé appellavit eos sanctos dilectos deo) Sed cam gratiam, que est donum dei, quo mediante cognoscimus veritatem. Non quod ipsa veritate canebant iij inter se dissibevant/
Virtus enim Dei est in salutem omni credenti
Rationem addit, cur non erubescaet profiteri Evangelium, simul et
desinit illud, Ac si diceret: Ideo non me pudet profiteri Evangelium
quoniam non modo est ex divina virtute, sed illud idem dei virtus
est, atque potentia omni credenti in salutem. virtus autem dei
qua est, nisi Christus, qui quidem filius, sapientia, lux, et virtus
dei appellatu, qua per modum intelligenti ea pre produntur?
vel ideo dei virtus est, quia in illo videmus dei
virtutem contineri, nam in Ioannes 6. legitmus, quod de illo
dictum sit, verba vitae aeternae homines.
Idem est Evangelium et Christus, qui est dei virtus, et dei
sapientia. Nam sicut verbum dei humana carnet vestimentum
Christus est, ita etiam illud idem verbum humano conceptu
expressum, voce pronuntiatum, Christus est.
In salutem. quia siue per Christum, siue per Evangelium salutem
consequimur. Salus enim vitae gratia est, et veritas,
quam [v]traque ex Evangelio, et sermone Christi adipiscimur.

Iustitia enim Dei revelatur, in eo. declarat quonam modo Evangelium
sit virtus dei in salutem. & c&/ quia in illo detecta est, et
manifestata iustitia dei: Iustitia inquam, cum voluit
deus sibi iuste satisficeri pro debito, quo humana natura
illii tenebatur, Propter enim peccatum primit hominis parentis,
in quo omnes homines peccaverunt, tota natura humana deo
obligatur, ex qua obligatione non poterat iuste libera
ri, nisi esset aliquis, qui iuste pro illa satisfaceret.

Hoc enim requirit ordo iustitiae, vt, si quis quempiam offendit, non possit liberari ab offensa, nisi iustitiae primum satisfecerit: Cum autem nulla creatura, quae omnis finita est, propter hoc, quod deum, qui est infinitus, offendisset, iuste illi satisfaceret. Posset, voluit dei mittere filium suum humanae carnet vestimentum, vt in ea mori posset, et sic morte sua pro delictis nostris iuste satisfaceret: Et hac iustitia dei, quia voluit filium suum morte sua sibi iuste satisfaceret, Evangelio, idest hac bona inuntitione, quod de Christo facio, revelatur.

In eo namque declaratur passio, et mors Christi, qua ipsa deo pro peccatis nostris satisfecit: atque etiam illud idem demonstratur, veritas et gratia Christi, per quam iustificamus: Et vnde fuit iustitia dei, et nostra iustitiam: catio declarata, nisi ex fide, in fide?, idest Ex fide priori, qua preces nostrorum Christum nasciturum, et moriturum: in fide, qua nos cum dem credimus natum, ac mortuam esse.

Revelatur autem ira Dei. Ira Dei idest pena et vindicta qua
incredules et infideles affligit. Plurima de caelo cum Angelis
malis, cum impius hominibus, supplicia missa legimus fuisse.
De caelo, idest a deo de caelo qui in caelo est, revelatur cadem
ira super impios, et iniustos per varia suppliciorum genera/
Inuisilibia enim ipsius & c. Ostendit ea, quae de Deo naturaliter illis cognita
fuerunt, & ea dicit fuisse tria: Inuisilibia primo, deinde sempiternum
cuis Virtutem, postremo illius diuinitatem: Adjicit modum, per quem
haec tria cognita fuerunt. Vlmo tempus adivigt, ex quo haec omnia
cognosci cæperunt./

Per Inuisilibia ipsius, invisibles dei cognitiones intellexit, quæ scilicet
sunt ea illæ, quas philosophi cognoverunt, scilicet, quod sit actus sine
potentia, quod sit primus, quod sit infinitus, quod sit immu=
tabilis: quæ ideo plurali numero sunt explicata, quia
deus, quamvis sit simplicissimus, non potest tamen nisi pluri=
bus persectionibus a nobis cognosci.
Per sempiternum virtutem, intellexit potentiam illius, quam
philosophi ex motu caeli sempiterno, sempiternam esse
indicaverunt, ex eo, quod posses sempiternos producere
effectus/
Per diuinitatatem, intellexit essentiam, et naturam dei,
quæ quandoque perfecte a nobis cognosci non possit, cog=
noscitur tamen, quod sit substantia, non accidens, sim=
plex sine villa concretione.
Modum vero, per quem haec fuerunt cognita, explicavit, cum
dixit: Per ea, quæ facta sunt, fuere intellecta. Quia
per creaturas ab eo productas omnia haec fuerunt nobis
manifestata
Tempus ipsius cognitionis fuit a creatura mundij. id est ab ipsa
mundi creatione/ Legimus enim in Genesis 4to primos homines
deo sacrificasse, et Seth nomen domini primo invoca=
visse, /

Euanuerunt in cogitationibus suis. volentes enim in suis cogitationibus Idolo
latræ finem ponere magis, quoque in deo, finem, quem optab..
non sunt consecuti./

Insipiens cor. Appelavit intellectum privatum sapientia: quasi dice..
Intellectus corum propter malos affectus suarum inanium cogitabi.
num privatus est luce sapientiae, quam se iactabant habere/

Dicentes enim se esse sapientes. existimantes, quod vera sapientia
in sola dei cognitiones tantum, et non in ipsuis cultu con=
sisteret. Sed fallebantu: quia vtra sapientia est
non modo est deum cognoscere, sed illi gloriam, et
gratiam referre.
& stulti facti sunt. idest amentes, vt ne quidem lumine
naturæ ad cognitionem ipsius dei vterentur.

Capitulum . tertium .
Quia ex operibus legis non iustificabitur omnis caro coram illo
Quædam opera legis esse, quæ sunt promiscua etiam legi
naturæ quæ et moralia; et naturalia appellantur. Hec
autem opera si quis fecisset ante adventum Christi per gratiam
deinde ipsius meritoria futura erat. Quædam vero opera
legis sunt, que cærimonialia, et indicialia appellamus
vt circumcisionis, immolationes et sacrificia, quae quidem opera
carnis sunt dicta, quia in corpore et carne siebant, quae quam
quoque legi, et hominisibus satisfecerent, tamen deo non satisface=
bant quia non est opera spiritus aut animae, sed carnis
et corporis: et ob hec dixit, quod ex operibus legis vel
carnis non justificabatur omnis homo.

Omnis Caro. Interlegit omnes homines in carne viventes
Nunc autem sine lege iustitia Dei manifestata est.

Id est in hoc tempore; et in iste statu gratiae postquam venit
plenitudo temporis sine lege, id est sine operibus legis,
justitia dei manifestata est; id est, iusta satisfactio illa,
qua deus voluit filium suum morte sua pro nobis satisfa=
cere: Ille enim moriendo pene mortis suae iuste satisfe=
cit pro peccatis nostris, ex qua quidem iustitia dei omnis nostra
sanctificatio, qua iustificati sumus, virtute het. dixit autem
Iustitia Dei, ad differentiam iustitie hominum que in lege con=
tinebatu", quae solum iustificabat homines in oculis eorum: quoniam qui
feciisset legem, vivebat in illa, sed non iustificabant coram deo.

Sicut iustitia dei, quae quamvis ex operibus legis esse non posset,
tamen a lege longis ante seculis fuit predicta et testificata.

Iustitiam autem Dei per fidem Iesu Christi in omnes &ceteris.
Iustitiam hanc dei que a lege et prophetis longis ante ecur=
lis manifestata fuerat, nos fideles hoc tempore, in ista statu
gratiae postque venit plenitudo temporis per fidem, et creduli=
tatem, quam de christum Iesu domino nostro homin es consecuti sumus:
credentes non modo quod ipse a deo missus sit, sed etiam; quo d
morte sua pro nostris peccatis satisfacerit. Ha inquam fides est
que iustitiam illum dei credit factam fuisse propter absolutionem
peccatorum nostrorum quia credentes in Christum, credunt etiam deo
patre voluisse filium suum, qui est Christus, pati, vt iuste pro pec
catis nostris satisfaceret, et inde iustificationem de suis peccatis omnes
consequenteru". Quae quidem iustitia omnibus credentibus
in Christum profutura est, æqualiter singulis quibuscumque salutem
allatura./

Iustificati gratis per gratiam ipsius.

Cum ostendisset iustitiae, quam fecit deus per mortem filij
sui, nos consecutes esse per fidem, quam in Christum habemus,
et ipsam eandem iustitiam profuturam esse omnibus credentis.
in illud: nunc manifestat, quonam modo hanc iustificationem
sumus consecuti/ mera fuit gratia qua redempti sumus.

Per redemptionem, quae est in Christo Iesu, idest passione et
morte Iesu Christi factam.

Quem proposuit Deus. Idest pre ceteris omnibus alijs elegit, vt
esses putius propitiator et placator ipsius.

Ad ostensionem iustitiae suae propter remissi"<m>onem praecedentium
delictorum in sustentatione Dej ad ostensionem iustitiae eius
in hoc tempore./

Cum deus posuerit Christum propiciatorem in sanguine
ipsius inde causam declarat, dicens, quod ideo voluit,
vt redimeremur sanguine; et morte Christi, vt ostenderet ipse
iustitiam suam: quia si remisset nobis peccata sine Christi morte,
ostendisset solum misericordiam, et non iustitiam suam, quia nemo sa-
tis fecisset pro peccatis nostris. Ad ostendam igitur iustitiam
suam, deus fecit Christum mori pro nobis, et in hoc iustus appa-
ruit respectu Christi. Quia vero nullis meritis nostris et operibus
sed gratis, et per gratiam dei fructum ipsius iustitiae consecuti
sumus, propter hoc in nobis suam misericordiam demonstravit: et
haec quidem iustitia dei, quae in morte Christum eluit, facta
fuit propter eam obolitionem peccatorum statum gratiae precedentium,
illorum hominum scilicet qui in lege nature, et in lege scripta
vixerunt: quia nullum aliud opus, nulla alia opera iustitia
poterat tum in lege nature, tum etiam scripta nos a pec-
catis mundare.

In sustentatione Dei est in remissionem eorum peccatorum, quae
deus tolerare poterat. Non enim monnia peccata precedentia
per mortem Christi deleta fuerunt sed ea tantum, quae deus
sua bonitate poterat sustinere, et tolerare, vt ea aliquando
sanguine filij sui possent expiari. Hoc ideo dixit, quia
damnatorum scelera et peccata non sustinentur, a deo, neque
toleratur, propter hoc, quia statim damnati in pænam
æternæ damnationis incurrant, quia iam indicati sunt.

Et non modo deus posuit Christum propitiatorum ad

ostendenda iustitiam suam pro remissione peccatorum praeteri-
torum, verum etiam posuit eundem propitiatorum ad ostendendum
iustitiam suam in hoc tempore, ideo in statu gratiae pro remissi
one peccatorum, que possunt fieri in hoc eodem statu
eorum inquam peccatorum, que similiter ab eodem possunt
sustineri et tolerari.

Vt sit ipse iustus, & iustificans eum, qui est ex fide Iesu Christi,
Ideo deus voluit ostendere iustitiam suam in sanguine
filij sui, vt non modo ille videretur servando iustitiam
suam, dum voluit Christum mori pro nostris peccatis, verum
etiam, vt ex ista iusticia sua servata, iustificaret
eos, qui crederent in Christum/ deus enim præstitit
nobis, si crediderimus in eundem Christum, vt fructum
institit, et satisfactionis consequeremur. Quare
iustificatione nostra non est ex lege, sed ex iustitia
Dei, quæ nobis communicata fuit per fidem Iesu Christi in
sanguine illius, sine qua impossibile est aliquem
posse iustitiam
Duplex Lex factorum.

fidei.
Lex factorum vetus est & scripta: vere
factorum, quia in sæculorum exterioribus
ac observationibus ipsa consistebat.
Lex fidei Christi, in spiritu & veritate consistit
non in cultu exteriorj
Arbitramur hominem iustificari per fidem sine operi=
bus Legis. ideo pro Certo credimus indicamus nos, qui
credimus in Christum, quo perch solam fidem Christi, sine operibus legis
scriptæ (videlicet sine circumciisione, ceremonijs, et căeteris in lege
illa tantum observari mandatis) quisque possit iustitiam, idest
iustus fieri, quod est omnibus virtutibus excellere; spirituque incohes
viuere, et eius vitae imitari. Quae ideo legis opera dicebantur
quia illi tantum populo et non omnibus gentibus erat ad obsere
vandum instituta. Nec intelligit debet hic Apostolus
per legis opera, opera moralia, quantuncumque illa etiam in
eadem lege continentur: quia hoc non dicuntur propri opera le=
gis, sed magis opera naturae: quandoquidem a naturali lege
excenturum, ad eorum observationem, et ante edicam legem.
scriptam ea homines observare tenerentur. Quare quamvis
iustificatio: legit possit esse sine operibus legis scriptae, non ta
men esse pot possit sine operibus moralibus et sine ijs, quae in lege
gratiae fieri precipeiuntur.

leaf 12 verso || leaf 13 recto

2. on the second daye at the first commyng she renewed
hir protestacion saying, I am a sacred, & an anoyneted
Queene, & ought not to be judged by the Lawe. I
am a free prince, and owe no more to any prince, then
they owe to mee. I comma hether for the iustification
of myne hono, and that which is laied to my chardge
against my Sister. Hir Oration was very
longe heere & of many things. She said the Queen
was so delte with when the matter of Wyat
was laide to hir charge & yet was not guilte of it
I like not to take this Course though I desire to haue
the Catholiques deliuerede out of theire persecution
I had rather plaie the part of Hester then of Judith
to praiye for my people, then to take any such Course
to deliuer my people, god for bidde that I should deseru
to be deniede of Jesus Christe befor his Father. I desire that
another assembly may be called, wher I maie haue my
Counselie. I appeale to god firste, whoe is the Just judge
to the Princes my Alies &cetera To the Judges & Lawyers she
saide. I pray God blese me from you, you had sore handes
ouer them ▲ that may be vnder you, And to Mr Phillipps . Thou
neuer readeste anie good to me. And so the Lords brake vpp
their sittinge vppon Saturday at one of the clocke &
adiorned the Comission to the Starre Chamber the 23
daie of October/ Finis./
She wept and blubbred out saying (wa is mee, that that house
hath suffered so muche for my sake. She sayd
if euer I made any such deuyse against the Queen my sister,
I pray God, I neuer see the face of god.
In her letter to Mendoza , she had advertised him thus. lett not this be
knowne, fr if it shuld, it wold be in fryance the loss of my dowry in England
Scotland the breache with my sonne, in England my totall & ytter destruction

Capitulum 4.
Quid dicemus inuenisse Abraham patrem nostrumsecundum
carnem. Quid enim invenit ille apud deum secundum
carnem, id est, ex circumcisione, atque alius operibus carnis
qua illum tanta reverentia religione; ac cultu legi=
mus observavisse?
Si enim Abraham ex operibus &cetera Quantumcumque fecisset
ea opera scilicet carnis, qua illi deus preceperat esse faci=
enda, veluti circumcisionem &ceterus non propter hoc in
conspectu dei justificatus erat, quia opera illa sua,
quamque bona, non subigebat tamen carnem spiritui in
Christum Iesu, ita ut iustus appareat in conspectu dei.
Sed justificatus erat coram hominibus, cum ea opera fe=
cisset, qua dei praeccepto conveniebant
I haue often offered, ye I might be at libertie, I wold
doe all dutie & labore to quenche the troubles that are made
but I cold not be heard. I was made to beleevethat
I shuld be sett at libertie, and I promised hostages for my
securtye, myne owne sonne, and my cosyn Guyse his sonne
Lord Treasurer. It is true, the Queen was content, and so weare
the Cownsell: you offered hostages as you sayc: and it is as true
that the Lords of Scotland wold not consent that the king
shuld come/ The Queene. But I tould you that if I
might be at libertie, I wold effect it. Madame said my Lord Trea
sourer, the Queene shall sett you at libertie &c, you shall seeke her
dystruction, for All theis practizes of your enlargement were nothing els
but a plott agains the Queen ffor even then When yt was a doing,
your man Morgan hired Parry to kill the Queen
my Lord, quo[d] she you are
my enemy Noe I am
enemy to the Queen enemies
Her lettre then was redd to Mendoza the Spanish embassador in ffraunce
wherein she promis3d to give the king of Spain the kingdomes of England
and Scotland, yf the king her sonne wold not be reclaymed from that
heresye, wherein she saieth he was misled.
Her lettres also to dr Allen wherein she deales within about the
invasion, & hes lettres to hir. were readd. The night before
likewise her lettres to the Lord Pa[d]gett, Charles Paget, Sir francis Ingle
feilde where in every one she saith, that she hath geven direction
to the Catholickes on this side for a dispache. Here she being
pressed with truthes of the conspiracie, because her owne men
had sworne it, she said, that she thought they made no conscience
of an othe geven them

leaf 13 verso || leaf 14 recto

The forme of speeches and exhortaciones meditated by
the deane of Peterburghhe by the direccion of the llords
Commissioners to haue bine vterede to the Queen of Scottes
at the place and tyme of hir execution, with in the Castle
of ffothringhay the 8 of februar 1586 which being by hime
become was by her interrupted & refused to be hearde
(Madame) the Queenes moste excellest Maiestie (whome
god longe preserue to raigne & rule ouer vs) havige (notwithstandinge this preparacion for the execucion of
Iustice, justly to be done vppon you for your many trespa=
sses against hir sacred person, estate & goverment) a tender
& moste christian care over your soule, (with presently departing
out of your body, muste either be seperated in the true faith
of Christe or els perish forever) dothe by me (though
vnworthie) in the ministrie of the gospell of Reconcilla-
con by Jesus Christe, offer vnto you the comfortable
promise of almightie god to all penitente and beleewing
Christians wherein, I beseeche your grace even in the bowell
of Iesus Christe to consider theis three things shortly
ffirste your estate paste & transitory glory. Seconedly your
Condicion presente of death & mortallyte, And thirdely your
Estate to come eyther in everlastinge happines or per=
petuall infelicitie And for the firste Let me speake vnto
your grace with Dauide the kinge psal. space fforgett (Madam
) your selfe & your owne people & your fathers howse forgett your
naturall birthe, your regale & princely dignity, so shall

the Kime of Kinges haue pleasure in your spirtuall
beautie. Make all things as duste and donge that you maie
befounde of god not hauinge your owne righteousness, which is defiled
& vnclene but the righteousness of god by the faith of Iesus
Christe in all & vppon all that beleewe, that you may knowe him
whom to knowe is life everlasting, and virtu of his resurre=
cction to rayse you vpp at the laste day to life everlasting and
the fellowshipe of his passiones that if you suffer with him
you may be glorified by him and the conformitie of his death
that by the pertaking & communion thereof you may die to synne,
and lyve ageyne to righteousness. And in that your former
Course (Madame) wherein you haue runne consider
I beseech you that in many things we synne all and that
our synnes doe seperate vs from god. Therefore iudge your
selfe (Madame) that you be not iudged of the lorde. Repente
you truly of your manyfould synnes & trespasses, Iustifie
the justice nowe to be executed, & iustifie hir Maiesties faithfulnes
& favoure towards you all tymes, Haue a lyvelie faith
in Christe our lorde & Sauioyre soe shall you be rightely
prepared vnto deathye of your offences (Madame) vnto god, be
as many as the sande vppon the shore of the sea and as read
& bloudie as the scarlett, yet the hysope of the Lorde, the
grace, & mercie of God the ffather, throughe the passy-
ons, and obedience of Iesus Christe the sonne, by the
sanctification of God the holy Ghoste, shall purge
them, and make them as white, as the snowe, and shall
cast them into the bottome of the sea, & remembre them
no more. The especiall meanes of attaying to this grace

leaf 14 verso || leaf 15 recto

of the forgnyvenesse of sinnes, is neyther of man, nor by
man, but by the faythe only of Jesus Christe crucified.
By faythe in whome we, being justified, have peace
with God, and speciall securitie.
Secondly consider (I beseeche your grace) your present condition of death & of mortality, your going from hense to be no more seen, your departure in to the land, where althinges are forgotten, your entree in to an howse of claye, where worms shalbe your sisters, and rottennes your mother (as Job speaketh) where thee tree falleth, there it must lye, whether yt be torawe the southe of lief, and blessednes, or towarde the northe of death and dolefullnes. Now is the tyme of your rysing to God, or your fall in to vitter darkenes, where shalbe weeping, wayling and gnashing of teethe. Hereafter there is no tyme of reconciliation, nor place of satesfaction, heere lyfe is gotten, or heere it is loste. And there fore this daye (madame) yea this hower, yf yow will heare Gods voice, Harden not your hart; the hande of death ys over your heade, and the axe is putt to the rooфе of the your tree. The throne of the greate Judge in heaven is sett, and the bookes of all your lies are laied open and the perpetuall sentence, and judgement is at hande. But yf you shall flye to the throne of grace with boldnesse in Christes onely meritorious obedience, and apply yt to the sowle with the hand of true faythe, your Christe shalbe your life, and your death shalbe your advantagge, and nothing els but an entree into everlasting glorie, and this your mortall lief shall in a momente riceyve immortalitie

(Madame) even now doth God almighty open vnto you a dore in to a kindgdome, in comparison wherof all earthlie principallities are as darkenes, and as the shadow of death: Shutt not vp this passage by the hardening of your harte, and grieve not the holye Spirite of God, whiche may seale you vp to a daye of readeemption.

Thirdly, & last of all, I praye your grace to wayghe with your self your tyme, and estate to come either to Ryse in the daye of the Lorde and the resurrection of lief, and heare that most joyfull, and blessed venite; Come yee blessed of my ffather & ct or to the resurrection of condempnacion to heare with grief, and sorrowe vnspeakeable, Item Goe yower waye you cursd in to everlasting fyer, eyther to stand at Godes right hand as a sheepe of his heavenlye pasture, or as a goate at his lefte hand prepared vnto vengeance, eyther to be gathered as wheate, in to his barne, or to be cast out as chaffe into a furnace of vndeathable fyer. Blessed are the deade, but which die in the Lorde: In the Lorde shall you die if in true faiithe you desire to be dissolved, & to the with
Christe with Christe shall you be ye & Amen!
In him are all the promises of God yea & Amen!
To him give all the scripture testimonie, that
through the faith in his blood we & all godes Church
shall receive remission of synnes./ Vpon hime
have all the Saints of god called & in the day of their
trouble, and byn heard, and delievered, In him have they
all trusted, and weare never confounded. All other
Cesterns (Madame) are broken, and cannot hold the
water of everlasting lief. The name of the Lorde
ys a most stronge tower, to yt shall the righteous flye,
and be saved. Therefore that you maye so glorifie God
in this yeu last passage, that you may be glorified of him
for ever, I most humblie beseeche your grace; in the
tender mercies of God to ioyne with vs all present
in prayer to the throne of his grace, that we may
reioyce, and you may be comforted, and God turne
his loving countenaunce towards you, & graunte
you his peace. Amen./

The discription of the Queene of
Scotus bothe of hir person as also
for the manner of hir apparaill as
she cam to Suffer th deathe the 8th
of ffebruarye 1586.

ffirst she was of stature hiegh, bigge made
and sum what rownde shouelred, hir face full, & fatt,
doble chynned, and hazel eyed, hir borowed hayre,
aborne aborne, having on hir heade a dressing
of lawne edged with bone lace, a pomander cheyne,
& an Agnus Dei a crucifix of goulde & in her hande a crucifix
of bone with a wooden Crosse; and a pair of coves
at hir girdell, with a medale in the ende of them. A
vaile of lawne fastened to her cawle bowed out with

wyer, and edged rownde aboute with bone lace.
A gowne of blacke satten prynted with long
sleeves to the grounde sett with Acorne buttons
of Iett trymmed with peaile, and short sleeves of purple
& cutt with a pair of sleeves of purple
velvet whole vnder them: Her kirtle of figured
sattyn blacke, hir petycote vpper bodied with redde
satten, the nether skirtes of crymson vellet, an
inner wastcoate of white fustian, her vpper closures
of the same, her hose weare worsted watched colo
red, wrought with sylver aboute the Clockes, & whit
Iarsey under them, hir shoes doble soled of
Spanishe leather, and the fleshe syde outwarde
blacke.

The manner of th'execution performed
the 8th of ffebruari 1586 in the greate hall
with in the castle of flothringhayc.

The said Scottishe Queene being attended by the
Sheriffe, and supported by two of Sir Amyas pawlet es
his gentlemen cam out of her chamber done into
an entree next the hall, at which place th'erle of
Shrewsbury & the Earle of Kent Comissioners for
for the execution, with the two governours of her person
and dyvers knightes & gentleman Iustyses of the peace
within the Countie of Northt going out of the
hall did meete hir, where they founde one of hir
shervantes named Melvyn kneeling on his knees vtte
ring these worde. Madame, it wilbe the sorowfullest
message, that ever I carried, when I shall reporte, that
my Queene, & Mistris is deade, then she answered
him weeping, you ought to rejoyce, rather then wepe,
for that the ende of all Marye Stew Stuarts trobles is now

Commend me to my sonne and tell him that I haue
doon nothing prejudicial to his estate: and kissing
him, she badd him praye for hir. Then she turned
hir face to the Lords commissioners and tolde them
she had certen requestes to make vnto them. One
was for a some of money to be payed to one Cjirle
her servaunte. Secondly that all her poore servants
might inioye that quietlie, which by hir will &
testament she gave them. Next that they might
be well intreated, & sent home saffelye and
honestly in to theire countries, and this as I crave
so doe I coniure you my lords to doe. Answere was
made by Sir Amias Pawlett your grace nced not
to make any doubte of the performance of
your requestes, for I am well suerd they shalbe
well used I have (saide the Queene of Scottes) another
request to make unto you my lords which is that you
will suffer my poore Servants to be present about
me at my death that they may reporte when they
com into theire Countries howe I died A true
woman to my religion Alas poore soules it will doe
them good to bydde me farewell I hope your mistres being a
Queen in regarde of womanhode will suffere me to haue
some of myne owne people about me at my death
And I knowe she hath not given you soe streight
a commission but you might grannte me more
then this if I weare of a meaneer then I am & then
seming to be much greved with some teares uttered

Capitulum 5\textsuperscript{num}
Propterea sicut per \textit{vnum hominem in hunc mundum} &c.
Ostendit propter \textit{quam causam egebamus reconcilia}
tione, et \textit{etiam quomodo per Christum reconcilati}
fuimus, dicens, propterea, \textit{idesticcico egebamus}
reconlationem, quia sicut \textit{per unum hominem}, \textit{Adam}, non obediente
deo, \textit{primo peccatum} intravit in \textit{mundum}, et per illud
peccatum mors deinde, \textit{tamque pena ipsius, secuta est},
quae mors in nos omnes, qui ab illo \textit{per originationem}
carnis descendimus serpere caepit: Et \textit{vt ille}
pro peccato, quod fecit, mortuus fuit, \textit{ita quoque}
os omnes, qui \textit{ex illius stirpe nati sumus propter hoc},
\textit{quod in ipsi peccante peccavimus, moriamur}.
\textit{Aliter ille, aliter nos peccavimus in illo}, Peccavit
\textit{vit ille per inobedientiam}, quia interdictae \textit{arboris}
\textit{fructum manducavit}, \textit{propter quod transgressor fuit}
factus divini \textit{mandati}, et \textit{sic proper hanc trans=
gressionem mortis pena multactus est}. Nos vero
in \textit{illo peccavimus}, quia \textit{ipsius peneae, quam ille}
\textit{inobediente contraxit}, participes \textit{facti sumus}.
\textit{nam munere illo immortalitatis}, quo \textit{donatus}
erat \textit{Adam}, nos \textit{quoqueprivati fuimus}, et \textit{vna}
cum \textit{illo inimici deo facti eximimus}. Peccavi
\textit{mus igitar} nos in illo, quia \textit{nos peccati ipsius}
pena affecti sumus (\textit{nisi non peccavisset}, \textit{neque}
ille \textit{neque nos mortui essemus}). \textit{Immortalitas}
illa fuit \textit{ipsi per gratiam}, et \textit{nonper naturam con=
cessa}, \textit{vt tam diu homo ille immortalitate}
vigeret, \textit{quam deo obediret}.
\textit{Pruatio est carentia illius rej}, \textit{quam antea}
possidebamus.

Theis wordes you knowe that I am Cossyn to
your Queene & distended from the bloude of Henry
the Seauenth, and have byne a married Queen in ffira
unce & an anoyned Queen of Scottlande whereupon
after some consolacion they grannted that shemight
have some of her Servaunts accordinge to hir
requeste & therefore they desired hir to make choice
of halfe a dozen women & men. who pun tely saide
that of hir men she would have Melvin, hire
Apothicarie, & Phisicion & on^e other olde man beside
& of hir women those twoe that did lie in hir chamber.
After this, she passed (being supported as before is said) out of the entree into the greate hall, her countenawnce careles, importing rather myrthe, then mournyng; and so with sylence she went vp to the scaffold, which was prepared for her in the hall, being two foote hiege, and 12 foote broade with Rayles rounde about hanged, and covered with blacke cotton With a stoole, quishin, and blocke cove-red also with blacke cotton. Then having the stoole brought hers she satt her downe, by her on the right hande did sitt on two stooles the Earle of Shrewsbury & the earle of Kente hir Majesties Commissioners, on the lefte hande stooode Mr Thomas Androwes Sheriff, & before hir twое executioners, round aboute the rayles stooode Knightes & gentelmen and haulberdieres & with out the rayle directlie befor hir stooode Mr. D. ffletcher Dean of Peterburghe

Then sylenc beinge made the Queen Majesties Commissi on for the execucion of the saide Queene of Scottes was openly reade by Mr Beale clearke of the Counsey1 and after it thes wordes pronounced by the assembly (God saue the Queene) During the reading of which Commission the saide Queene of Scottes vsed sylence & listene unto it with smalle regarde as if it had not concerned hir at all with a cheerfull countenaunce vsinge as muches strangenes in words & deede as if she had never knowen any of the assembly or hade byne Ignorante of the English Language Then Mr Deane of Peterburghe (bendinge his bodie with greate reverenc) began to vutter his exhortacion beginning thus /. (Madame) The Queenes most excellent Majestie &cetera as is before written and iterating these wordes three, or fower tymes, she saied, Mr Deane, Mr Deane, trouble mee not, I am settled, and persuaded in the Catholique Romaine faythe, and mynde to spend my bloude in defence of it. Then Mr Deane said, Madame, laie aside those vnclene dreggs of superstition, which you have about you, and settle your faith only in Jesus Christe, by him to be saved. Then she answered ageyne, and agayne, I am settled and re-solved in the Catholique Romaine faythe, and am purposed therein to die. Then the Earles perceyving her so obstinate, tould hir, that synce she wold not heare the exhortacion begonne by Mr Deane: we will praye for your grace, that if it stand with Godes will, you may have your hart lightned even at the last howre with the true knoweledge of God, and so die therein. Then she answered if you praie for mee my Lordes, I will thanke you, but to ioyne with you
in prayer I will not; your prayers will doe mee no
good, for that you, and I am not of one religion.
The Lordes with the Assemblie (saving the Queene
of Scottes & her servants) saying after Mr Deane prayer

**leaf 18 verso || leaf 19 recto**

During the time of which praiser the Queen of Scottes
sittinge vpon hir the stoole, having aboute hir nekke
an Agnus dei, in hir hand a crucifixe, at hir girdle
a payer of beades with a medale at the end of them
and a lattyn primer in her hande, began with teares
& with lowde & faste voyce to pray in lattyn & in
the mideste of hir prayers she slide of hir stoole
& kneelinge saide diuers Lattyn prayers & after
the end of Mr Deanes prayer she kneelinge praised
in Englishe to this effecte for Christes afflicted
Church, & for an end of theire troubles, for hir sonne,
that he may prosper & feare god, & for the Queen that
she may prosper & serue god aighte. she confessed
that she hoped to be saued by the bloud of Christ at
the foot of whose Crucifixe she wold shedd hir bloude.
She prayed that God wold avert his wrath from
this Iland, and God wold gyve her greif, and
forgivenes for hir synnes. Theis with other prayers
she made in englishe, sayeing she forgave hir enemies
with all her harte, that had longe soughte hir bloude,
and desired God to convert them to the truthe:
and in th'ende of her prayer, she desired all the
companye of heaven to make intercession for
hir: and so kissing the Crucifixe, & crossing
hir self, saide theis words Euen as thy armes, O
Iesus are spreade heere vpon the Crosse, so receyue
mee vnto thy mercey, & forgiue mee all my sinnes.
Hir prayer ended, the two executioners kneeling on
theire knees desyred hir grace to forgiveth them: who
answered, I forgoye yow with all my harte, for now I hope you w-
you shall make an ende of all my troubles./

Then they with hir two women helping her vp beganne
to disrobe hir of hir apparell. Then she letting
fall hir Crucifixe, one of the hangmen tooke awaye
from her nekke the Agnus Dei, which she laying hande
of, gave it to one of hir women, and toulde one
of the Executioners, that he shuld be answered
money for yt. Then she suffered them with hir. ii wo-
men to disrobe hir of hir chayne of pomander,
beades, and all other hir apparell most willinglye
and with ioye rather, than sorrow helped to make
vnreadye her self, putting on a paire of sleeves,
with hir owne handes, which they had pulled of
and that with some hast, as thoughte she thought
longed
to be gone. All the tyme they were a putting of
hir apparell, she never changed her countenaunce,
but with smiling cheere she vterred theis wordes,
that she had never suche gromes to make her
vrtreadie, and she did never putt of hir clothes
before suche a companye; Then she being stripped
of all hir apparell, saving hir petycoate, & hir
kyrtle, hir two women beganne to crie, & lament:
then she turned hir to them, & imbraing them said
theis wordes in frenche Ac cry point pur moy I'a
promye pur vouz and so crossing; and kissing them
bothe, she tuold them that they had more cause to
reioys, then to weepe, for that now they should
see an ende of their Maiesties troubles. Then she with
a sinking countenaunce turning to hir men shervantes
as Meluyn, and the rest standing vpon the benche
nyeghe the scaffoulde, crossing them with hir
hande, bade them farewell, and bade them praye for hir
vnto the last houre. This done she went alone
to the

to the Blocke, and kneeled downe, then one of
hir women, having a Corpus clothe lapped vp
three corner wise, kissing yt putt it over the Queen
of Scottes, face & pynned yt fast to the caule of
hir heade/ Then the two women departed
from hir. And so kneeling vpon the Quisshin
most resolutely, and with out any token of the
feare of death, she spake alowde certen
woordes of the psalme in Latine. In te, domine,
confido, non confundar in æternum./ Then groping
for the blocke she laid downe hir heade,
putting hir chymne over the blocke, with bothe
hir handes vnder yt, which had been cutt of
had they not been forseen. Then layeng vpon
the blocke, and stretching out hir bodie, she
cried In manus tuas Domine &c. three, or fower
tymes: Then one of the Executioners kneeling
helde hir downe by the middle, and th'other
gave a strooke, missing the necke, cutt vnvo the
bone of the headd behinde; but she moved
not, and at the second tyme he cutt of hir heade
save onely one sinewe, whiche being cutt a
sunder, he lifted vp her head to the viewe
of all the standers by, and bidd God save
the Queene: And the deane saied: And so
pearishe all hir enemyes. hir heade was
graye as one of 70. yeares of age, pouled
veary shorte, hir face being so muche altered
immediatlye from the forme she had, when she
was a lyve, as fewe colde remembre her by hir
deade face.
She gaspid after hir heade was cutt of by the
space of half a quarter of an howre: And after
the bodie lying there headlesse bleeding, my
Lord of Kent standing by yt, sayde with a loude
voyce: This be the ende, and rewarde of all
that hate the Gospell, and hir Majesties gover-
ment. Then of the Executioners putting of
her nether stocke hir little wayting dogge
was gott vnder hir clothes, which colde not be
gotten forthe but by force: which afterward cam
and laye betwixe hir heade, and hir shulders,
which being imbrued with her bloude, was carried
awaye, and wasshed, as althinges els that had
any bloude of yt was eyther burnt, or cleene
wasshed. And the Executioners departed
with money for theire paynes, and not having
any one thing, that belonged vnto her, either
of hir apparell, or of any other thing, that
was hirs. And so the deade Bodie, & the heade
was carried by the Sherif, and his men into the
greate chamber, lyeing readie there for the
Chirurgions to embaulme hir./

leaf 20 verso || leaf 21 recto

The maner of the solemnitie of
the Scottishe Queene s funerall at
Peterburgh 2. Augusti: 1587./

Vppon tuisdaie being the first of August weare
the funeralls appointed to be celebrated for the
Scottishe Queene in the Cathedrall churche
of Peterburgh ; and accordingly there were
sent thither from the Courte the Queenes householde
offycers to make preparacion for the diett: Mr
Dorrell , & Mr Coxe for the funerall offices Mr
ffortescue Master of the greate wardroppe.
The harroldes cam downe three, or fower daies
before, and appointed togetheather which the Bussopp
and the deane, the place for the boddie to be
interred, whiche was devised over against
the lying of Queen Kathryn , on the ryght syde
of the Qyure, neere to the Tombe of John
laste Abbott, & first Bussoppe of that Churche
There was a ryche hearse erected above the
first steppe of the Qyure neere to the place
of the Buriall, and the whole Qyure, & Churche
weree hanged with blacke. vppon Sundaye at
night the 30th of Iulye, the boddie was brought
by torche lighte from the Castle of ffothringhay
(where yt had lyen since the tyme of execution)
by Garter King at Armes, & other Herrauldes
with some number of horse in a Char^r eott made of purpose, covered with blacke vellett, & adored with hir ensignes accordinglye, betwene one, and two of the clocke in the night: where attended the Bussshoppe of Peterburghe , & the deane of the

Cathedrall Churche, the Master of the wardroppe, Clarentius king at Armes, and dyvers of hir maiesties servantes, as other persons. There cam with the bodie syxe of the Scottishe trayne, as Meluyn, the Master of hir howsehold, and phisicton, and others. The Bodie with the closures wayed 900. waigthe which being carried, and attended orderlye by the said persons, was committed to the ground, in the vaute appointed, and immediate the vaute was covered, saving a small hole lefte open for the staves to be broken into. There was not at that tyme not any offices of the Churche service done, the Busshop being readie to have executed therein. But it was thought by all that were presente, aswell Scottishe, as others thought good and agreed that it shud be done at the daie, and tyme of sollemnitie.
Vpon Mondyaye in the afternoone cam to Peterburghe all the Lords and Ladies, and other assistauntes appointed. And at the Busshopps pallace was prepared a greate supper for them, where all at one table supped in the greate chamber, being hanged with blacke, where was a state sett on the right side therof of purple vellet.
Vpon tuisdaye morning the cheife mourners moue= nor, Lordes, Ladies, & other Assistentes being readie, aboue x. of the clocke they marched from the hall of the Bushopps pallace, as followeth. /
Lady Mordant.
Lady Talbott.
Lady Dudley.
Lady St John of Basing.
Lady St John of Bletsoe.
Lady Mary Savell.

Sir Thomas Cecil.
Sir Thomas Mannors.
Sir Edward Montacute.
Sir Georg Hastings.
Sir Richard Knightlie.
Sir Andrewe Nowell.
Sir George Sauell.
Sir James Harrington
Mr John Mannors as a Knighte.
Lady Cecil.
Lady Montacute.
Lady Mannors.
Lady Nowell.
Mrs Allington as a Ladyye
8 Scottishe gentlewomen.
i8 Scottishe gentlemen. And
diuer Esquiers of good accounte
with other gent

Garter.
2. Kings at Armes.
Clarentius.
5. Harraldes at Armes.
One hundredth pore women.

The sollemnitie being settled, the Prebendes & Quyre
which receaved them at the Churche dore songe an Antheme.
The Scottishe all saving & meltyn departed, and
wold not tarrie the Sermon, or Ceremonies.
The Busshoppe of Lyncolne preached out of
the 59. psalme. Lord lett me knowe myne ende, &
the number of my dayes, that I may be certified how
Longe I haue to Lyve. Beholde thou hast made my dayes,
as it were a span longe, & my age is nothing in respect
of thee. And vearie every man Lying is altogetheer
vanytée. For man walketh in a vayne shaddowe, and
disquieteth him selfe in vayne: He heapeth upp riches,
and cannot tell, who shall gather them./
In the prayer when he gave thanckes for suche as
weare translated out of this vale of miserie, he
vsed theis wordes. Lett vs geave God thanckes
for the happie dissolucions of the hiegehe, and mightie
Princes Marye late Queene of Scotland, and
dowager of france. Of lief, and deathe at
this tyme, I haue not more to saye, because I
was not acquainted with th'one, neyther was I present
at the other. I will not enter in to judgement further
but because it hath byn signified vnto me, that
she trusted to be saved by the merit bloud of
Christe, we must hope well of hir salvacion.
ffor as ffather Luther was wont to saie (manye an
one that lyveth a Papist, dieth a Protestant).
In the discourse of his texte, he onely delt with the
generall doctrine of the vanitie of all fleshe.

The ssermon ended the offering of the cheife
Mourenoure, & hatchementes were recey ved by
the Bushopp of Peterburyghe . And thofferinges
of the rest by the deane. whiche ended
the mourenoures departed.
The Ceremonye of Buriall was don by
the deane. Th'offycers breaking theire staves
and casting them in to the vaute vpon the
Coffyn. And so they departed to the Busshops
house, wheare was a greate feast appointed
accordingelie. The concourse of people was
so many thousands. And after dynner the
Nobles departed awaye, every one this
towards his owne home./

Ad Rhomanes capitulo nono./

Iustitiam Aristoteles 5tio Ethicorum libro duplicem esse dixit: vnam
particularer, quae a temperantia, prudentia, & fortitudine seuincta
est, & in distributione, & commutacione quadem aequali
rerum consideret: Alteram vero communem appelluit, quae omnes virs=
tutes complexa, omnes earum operationes ad honestam, & innocentem
vita traducendam ordinaret. Huius contrarium est iniquitas, omnia
vitiorum gener disorderens.
Iustitia haec communis est virtus in voluntate consistens, eadem cum Iustitia
Christianam: hoc tantum ab ea distincta, quod Christiana omnes virtutes
complexa omni reliquarum virtutum operationes ad vitam honestam traducendam,
non solum propter rationem, quae in excellentem in homine locum tenet, sed
etiam propter Christum, vt ei conformes, & similes simus, dirigit,
& gubernat. Cuius iustitiae meminit Apostulus Philippenses idest vt sitis
sinceri, & sine offensa in diem Christi repleti fructibus iustitiae, qui sunt,
per Iesum in gloriam & honorem.
Si itaque iustitia Christiana omnes virtutes complexa spiritu, ac ratione propter
Christum nos viuere docet: is erit homo erit iustus, & justificatus, qui
virtutes omnes complexus spiritu, ac ratione vitam traducet propter Christum,
vt ei similis efficiatu. Cum autem is, qui spiritu viuit in Christo, filius
Dei sit, vt Apostolus dicit; & qui filius, idem heres Dei, & cohaeres Christi sit
consentaneum utique erit, vt, qui iustus, & justificatus fuerit, idem
filius, & hæres dei, & Christi cohaeres appelletur.
Iustificamur igitur ex fide Christi, quoniam per fidem creden-
tes in illum, spiritu viuimus, carmen cum Vitii, & concupiscentijs eius
crucifigimus, virtutibus vacamus, & proper hæc omnia hæredes Dei
efficimur.
De altera iustitia particulari, quæ consistit in commutacione rerum,
Apostolus meminit huius Epistulae capitulum 3. Vbi dicit, Nunc autem sine Lege
iustitia Dei manifestata est: propter enim peccatum hominis Deus voluit filium suum
mori. Nam primus homo inobediens sua abstulit sibi ipsi vitam, & gratiam
Christus morte, atque obedientia sua redditit illi gratiam, & vitam, quam perdiderat.
Vnde quodam commutatione factum esse videtur, vt in expiationem
peccati vita Christi data fuisse videatur. Et hæc est illa iustitia
moralis, quæ est perpetua, constansque Voluntas reddendj vnicuique, quod
suum est.

Theologi vero iustitiam ipsam in alias significationes
diuiserunt: Quædam enim iustitia est observantia
legis, siue naturalis, siue legalis. Et hoc modo
dicebat propheta (Psalmi 18.) fœ qui divinam legem
custodierat. feci iudicium & iustiam: Et propter
hoc præcepta Legis Prophetæ sepe iustitiæ,
et æquitatem appellaverunt.
Nonnumquam iustitia sumitur pro pietate in deum sicuti
dictum fuit Abrahe Capitulo3. Credidit Abraham Deo, &
reputatum est illi ad iustitiam./
Aliquando vero Iustitia appellatur observatio
promissionum: Et hoc modo Apostolus Capitulo 1º dicebat,
quod Evangelium est virtus dei in salutem omni credenti
quia in eo revelatur iustitia dei ex fide in fideum.
Quod enim Promissiones nostri crediderunt deum eis servaturum
esse. non credimus illum nobis servavisse, dum pro nobis
filium suum satisfacere voluit, quem satisfacturum
esse antea promiserat: Et ideo ille, qui est verax
in servando promissa iustus appellabitur.
Aliquando vero Iustitia illa est, quia homines, siue
coram hominibus, siue coram deo iustificantur: Et
hanc iustitiam legem iustitiae Apostolus hic nuncupavit
duplex autem est hæc iustitia: vna, quæ iustificat homines
coram hominibus tantum, et non coram deo, vnde ille, qui
feecerat operis legis, iustificatus erat coram hominibus,
quia dicit Móyes , Qui fecerit Legem, Vivet in ea. Leuiticus
18. Et ideo Apostolus supra capitulo. 4º dixit, Si Abraham
ex operibus iustificatus est, habet gloriam, sed non apud
deum. Et hæc Iustitia dicitur legis
Alia vero est iustitia, quæ iustificat hominem apud
deum: hæc autem ex fide, et credulitate causatur, qua
credimus Christum pro nobis mortuum, ac suscitatum esse.
Et properea dixit Apostolus supra, quod sumus iusti=
Capitulum 5.
cati per fideum: Et hæc appellatur iustitia fidei. dicit
ergo Apostolus, quod Iudæi sectando legem iustitiae, illius scilicet, quæ ex operibus justificabat coram hominibus, et non coram deo, non pervenerunt in legem Iustitiae, et illius justificaret coram hominibus deo: quia opera Legis non justificant coram deo, sed fides.

At Gentiles, qui non sectabantur iustitiam, id est, qui prius nullo studio legem Moysi, eiusque præcepta servabant, in Christum credentes deinde apprehenderunt iustiam, et fide, et credulitatem, et sic fuerunt justificati coram deo/

leaf 24 verso || leaf 25 recto

A praier againste evell thoughtes/

O Pytiefull Lorde god alwaye shewing thy mercye vppon me a grevous sinner, yet lord notwithstanding, I humblie praie thee to heare my praier, though I have bene a sinner, I ame nowe sore therfore, and I purpose by thy grace, to have therin noe more mynd, nor pleasuer, but am glade and willinge to exciesse the truth, and to forsake all vaine glorye, and therin I humblye praie thee, to fortifie mee with thy grace, to with= stande my secret enemye in all temptacions and that thy moste holie spirrit of Sapience and understandinge maye have Continuall Dwellinge in mee vnto thy pleasure and wyll, that I maye inherite thine eternall rest. Amen.

An other praier./

Omnipotente and mercifull god the ffather eternall, which doeste not dispisse thee sinners bewayling with contrite harte for offendinge thy hyghe maiestie, we praie thee by thy grace to drawe us neare to thee, and heare our praiers, and forgeue vs our offences: conforte vs in our afflictions, and forgeve them lorde that oppresse vs,

leaf 25 verso || leaf 26 recto

And make that our gostlie enemie have noe power to devowre vs, as he desirethe, but that we maie stronglie withstande his fraudes
and snares to our conforte, that we maye die
in the verye Catholike faihte and rest with
thee etermallie our lorde Iesu christe. Amen.

devoute praiers to our Saviour
Iesus christe

Iesus have mercye on mee, and forgive me the great
offences, \textit{which} I have done in the sight of thee:
graunt me grace Iesu for the love of thee, to
dispisse all sine and wordlie vaintie?/
Iesus helpe me to overcome the temptacion of sinn
and the malice of my gostlie enemye, to spend
my tim in vertue and labor acceptable to the
Iesu strengthen me in sowle and bodie to
exalt the works of vertue to the pleasure
of thee, wherby I may come to the everlasting
ioye and felicitie: graunte me fast purpose
mercifull Iesu to amende my life, and recompence
those yeares, \textit{which} I have mispended to the
displeasure of thee, in evell thoughtes, de=
lectacions, consentinges, word, workes, and
evell customs, and also in breakinge thy
commaundementes, wherby I have deserved
damnacion.

Iesus light me with gostlie wisdom for to knowe
thy goodnes, and those things wiche are most
acceptable to the, grace to geve good examples,
to sowles profyttable, that none be hurte
by me, to help those with good counsaile \textit{which}
have offendeed thee, mak me proced from
vertu vnto vertu, vntill such tim that I
shall clerelie see thee in thy maiestie. let
me not turne to those sins, \textit{which} I have
sorrowed for, and by confession have accused
mee, the horrible sentence of endles death,
the terrible judgment of damnacion, wrath,
ire and indignacion, mercifull lord let
never fall uppon me. thy mercie and merites
my saviour ever be between them and me.
Iesus graunte me grace to flie evill Companie,
and when I come amonge them, for thy
passion I beschee thee, to preserve mee,
that none occasion of deadlie sine overcom
mee, and send me the gostlie conforte by
the true love of thee, kepe my mouth good
lorde from sclaunderus speaking, lying,
false witnes bearing, cursing, swearinge
unchearetable chiding, dissolute laughing,
and wordes of vanitie, make me blessed
lord with dreade to remenbre thee, yow presentlie
hearest mee, which of all my wordes shalt
judge mee. / .

Iesu make me perseveraunt in the blessed service
of thee, in holie exercise and vertuus occupacion,
lord keap my sowell and my bodie, make
mee sley sinfull delectacion, and pacientlie
to suffer injuries and rebukes in recompence
of my disobedient hart to thee, provid
good lorde that life to mee, which theow knowest
most to thy honor and my eternall felicitie. /
Iesu graunte mee specialie in the time of
praier, to fixe my minde on thee, and then
to remenbre my wredchednes and faith=
fullie to call for helpe to thee.
Iesu gave me grace to ordre my life and the
workes of my bodie and sowle with actuall
entent finellie to thee, and the reward of
thy infinite ioye and eternall felicitie. /
The water and bloud, which can from thy
blessed harte, washe my sowle from sinne,
and iniquitie, and purchase to me abundaunce
of thy grace faythfullie to serve thee, O
my lord, my might, my life, my sight, lede
mee, feade mee, and sped me in the pilgri=
mages of this mortalitie graunte me o lord
by the merits of thy passion, and vertue
of thy most excelent and glorious divinitie,
whatsoever thy wisdom knowest most expedient to me,

Wiche my miserable life is not worthy to
obtaine of thee at the houre of death,
when I shalbe accused before thee,
have mercye vppon mee, break my froward
harte, and make hit obedient to thee,
from sodaine and vnprovided death, lord
preserve me, by the vertue of thine incar=
nacion, nativitie, passion, and resurrection
graunte me theise supplicaciones, the which
I have mad to thee, this invotacion, by
thy owne mediacion, purchasse for me
gratious life, blessed endinge, free
from dette and deadlie sinne, I besech
thee and after my bodelie deathes, everla=
sting life, with endes blissse and felicitie
have mercye on the sowles departed,
abiding thy mercye for thy bitter pas=
sion I besech thee, and for thy
glorious name Iesu. Amen. / .
The holy trinitie one verie god have
mercie on mee. Amen./
ffor thoughtes saie this prairer
folowinge..

Iesu the sonne of God, and maker of all thinges,
helpe mee nowe and alwayes that I de=
light not in vaine & noysom thinges./.

for the herte saie thus./

O Lord Iesu Christe I commende my harte to
thy love, that It maie enter into thy harte
by love and delectacion, and I besech the good
lorde to inflame my hart with thy love ardentlie
so to kindle my hart with the blessed love, of
thee good lord, that never herafter I fele
anie earthlie louse or carnall delectacion.

An other prairer

O lord god almightie, our heavenlie fa=
ther, and most mercifull lord, thow arte
my life, my sowle, and my bodie, yea all
the good which I have and all whatsoever is
myne, all that thow hast geven vnto mee, of thee
have I recevid it, mak vpright and ordeine
thou (o lord god of heaven) all that is in my
house, in my handling, goinge, doing, and living,
after thy goodiwill, thee to love, and everye one
to his profite. for I beleve in thee, in the is all
my trust, that thou wilt not forsake mee, nor
my wife, my Children, nor anie of my house=
holde. defend vs lord from sinne, shame, and
Sicknes, and from all evill, send us thy holie
angell

That he maie defend vs in all our dedes and
livinge, that he maie lead vs forthe the
right waie, that we maie not talke, doe, or
thinke anie thing against thy holie commande=
mentes and will, but therafter to live,
worshippinge thee, and praising thee
for evermore, through christe Iesu our lord
thy beloved sonne. Amen./.
A Praier for trust in god. /  

The beginninge of fall of man, was trust in him self: the beginning of the restoring of man was distrust in him self and trust in god, O most gratious and most wise guide our Saviour Iesu christ, which doest lead them the right waie to immortall blessed= nes which truelie and unfainedlie trusting in thee, commit them self wholie to thee, graunt vs that like as we be blind and feble in dede, so we maie take and repute our selves: that we presume not of our selves, to see our selves, but so farre to see, that we have alwaie thee before our eyes, to followe thee, being our guide, to be readie at thy call most obedientlie, and to commit our selves wholie vnto thee, that thow which onlie knowest the waie, maiest lead vs the sam waie to our heavenlie desiers, to thee withe the father, and the holie goste be glorie for ever Amen. /  

leaf 28 verso || leaf 29 recto

A Praier in adversitie. /  

O Lord god without whose will and pleasure a Sparowe dothe not fall on the grounde, seinge it is thy will and permission, that I shewld be in this miserie, and adversitie, seinge also yow doest punishe me with adversitie, not to distroie me and cast me awaie, but to call me to repentance and save me; for whom thow doest love, him thou doest chasten; furthermore seing affliction and adversitie worketh the pacience, and whoso pacientlie beareth tribulacion, is made like vnto our saviour christ our head. finalie seinge that in all tribulation and adversitie, I ame in assurauence of comforte at thy gratious handes, for thou commaundest me to call yppon thee in the time of tribulation, and hast promised to heare and succour me: graunt me therfore, O almighty god and mercifull father, in all trouoble and adversitie to be quiet without impatience and murmuringe, with out dis= couraging and desperation to praise and magnifie thee, to put my whoel trust and confidence in thee, for thou
never forsakest them, that trust in thee, 
but workest all for the best to them 
that love thee, and seke the glorie of thy 
name, to thee be glorie for ever. Amen.

A praier in prosperitie

I geve thankes unto thee o god almightie, which 
not onlie hast endued me with the giftes of 
nature as reason, power and strenth, but 
alsoe hast plenteouslie given me the sub=" 
taunce of this world I knowledge o lord, 
that theise are thy giftes, and confesse 
with holie S'James, that ther is noe profit 
nor good gifte, but it commeth ffroome thee, 
O ffather of lightes, which gevest frelie and 
castest noe man in the teth; I knowledge 
with the prophet Agge, that gould and silver 
is thine, and to whom it pleaseth thee, 
thou gevest it, to the godlie, that they 
maie be thy disposers and distributers, 
therof, and to the vngodlie to heape vp 
thire damnacion withall wherfore my 
most mercifull god, I humbley beseche and 
desier thee, to frame in me with thy holie 
spirite and faithfull harte, and readie 
hand to distribute these thy giftes ac=" 
cording to thy will and plesure, that I 
treasure vp not here, where theves 
maie robe and mothes corrupte, but to 
treasure in thy heavenlie kingdom, where 
neyther these maie steal nor moth corrupt 
to mine owne confort, wheom of thy mercie 
has promised to reward thherefore to the good 
example of the humble and weake of thy 
congregacion & to the glorie of thy name to 
whom with the sone and the holie gost be all 
honor and praise world without end. Amen.

leaf 29 verso || leaf 30 recto

A fruictfull meditacion not to be said with the 
mouth lightlie: but to be cried with hart and 
mynd ofte and mightelie./

O most excellent goodnes, with drawe not thy 
mercie, O most mightie maker, dispisse not thy 
worke. O most prudent redemer, suffer not 
to perise the price of thy redemption, 
O most gentle ghostlie and heavenlie host,
and geste, puriffie, save, dresse, and
take thy howse and dwelling place,
the which thou sanctifiedst and dedicatedst to
thee in the sacrament of Baptisme, O
most blessed Iesu, O most charitable Iesu,
O most swete Iesu, O most bounteous
Iesu, O most excellent Iesu, O most
glorious Iesu, O most innocent Iesu, O
most mercifull Iesu, O most mete Iesu, O
most loving Iesu, O most deare Iesu,
have mercie on me, when shall I love the,
when shal\textsuperscript{4}be sorie and contrite for my
sinnes, when shall \textsuperscript{1}turne to thee by grace,
when shall I remembre thy benefites, thy
mecknes, thy povertie, and thy painefull and
bitter passion, thy pacience and thy obe=
dience, thy love and thy charitie?

When shall I sanctifie, worshippe, and mag=
nifie, and love hartelie thee, thy sainctes
and thy feastes, that is to saie, thynne incarnacion,
and resurrection, and Ascention, and suche other
with due reverence, and devotion? yf thou be
most dredfull master, where is my dread
Iesu chryste? yf thou be most loved father,
where is my love? yf thou be my lord and
redemer, where is my service? yf thou be
my hoste and dwell in my sowle by thy grace
and mercie, where is my chastitie, and cle\textsuperscript{4}nnes
according to suche an host? yf thou be the
light of Saicntes, the fayernes and
bewtie of Angels, where is my thancking?
Now therefore good lord Iesu christe, wounde
my harte with thy most holie woundes;
miste my mynde with thy moste precious bloude,
that whether soever I turne I maie beholde
aboue me the crucified: and whatsoever
I see, it maie appeare to me ruddie with thy
most holie bloude, that thus the beholding
I maie fixe my sight in nothing, but onlie
in thee, wiche livest and rayngneste god
world without end, Amen.//

A Goodlye Devoute
prayer. /

leaf 30 verso || leaf 31 recto

Graunte me mercifull Lord God, to define
ferventlie, to serche wysly, to know truelie, to
purfoureme perfectly althings, thta be pleasaunt
to thee, for the glorie and laude of thy holie name,
direete and order the staaee, and maner of my
lyving. And althings that thow woldest I shuld
dow, graunt I bescahe the, that i may knowe
it, will it, and have power to doe yt, and geave me grace to execute it, as I shuld doe, and as
ys expedient to my sowle. my waye forwardes
thee let it be sure, light, and well perfoyrmed,
not failing, ne quavering betwixte prosperitie
and adversyte, so that in prosperitie I may geave thee thanckes, and keape pacience in adversitie:
so that I be not exalted in any pride, neyther in
that other deppresste by or heavinesse
of myned: let me wy e of nothing, but of that that
serveth and promoteth unto thee; and suffer
me to be sore for nothinge, but that that
leadeth and not araweth from thee, let me
covet to please now man, nor feare to displese
but onlie thee; let all frawstrie thinge
be vile unto me, good lord for thy sake, and
all thinges that belongeth to thee, let
them be deytie to me and deare, and
thou good lord most deare of all other,
let me be wyere of that Joye that is without thee, and all rest and quiet that
is not in thee, let it be tedious and
painfull unto me graunt me ofte to address
and direcete my harte to thee.

And when I doe anusse to knowe and consider it,
and in beinge sore with a full purposse to amende
me, make me my swete lord Jesu .eke with out
anie fayninge glade and chrefull with out
dissolution. serve with out delecation or despauer,
sade and sobre with out comberousines or eiger
maner, quicte and readie with out lightnes
frusting in thee without presumption, to correcte
my neygbour without out dissunnlation, to edifie
him in worde and dede, with out anie election.
make me obedient with out contradiction, pacient
with out murmuration, content with out corruption.
Geve me most loving lorde god a wakinge hert
and a diligent, that noe vaine or outragio us
cogitation withrawe it from thee, geve me
a noble hearte that no unworthy affections pluke
it downwardes to earthlie thinges, geve me
a firme and stable hearte, that noe tribulation
breake or overcome it, geve me a fere herte, and
of snohe libertie, that noe violent adoption
maye chalenge it, graunte to me my swet lord
god understandinge, that I maye knowe thee,
diligentle that I maie seke thee wisdome that
I maie finde thee, cend sation that I maye
please thee, longe perseveraunce, that
trustilie I maie abid thee and s.er thee that
finallie I maye clape me to thee, graunte me
here to be afflicte wth paines and tormentes in
the waie of this life, to have use of thy benfite now
by thy grace, and to have frition of thy joyesand and rewardes in thy heavenlie contrye by e
ever lasting glorye./ Amen./

leaf 31 verso || leaf 32 recto

An Intercession and prayer vnto
our Saviour Iesu chryste./

O most mercifull Iesu my swete saviour, and
most gratious lord god, I thank the highlie
for that thou has creat and mad me of nought,
and for thy manifold benefytes and graces,
that thou hast given unto me here in this
worlde before manie other, not onlie
preserving me from all vile and lothsom
sicknes, from shame and manic misfortun^ex^s
but also geving to me most unworthy, many
great and irrecompensible gyftes. All
gyftes most swete Iesu, I wote verelye
and knowledge mecklie commeth often of thy
goodnes onlie, and nothing of my deservinge.
Wherefore most mightie lord god, my creator
my redeemer, and most mercifull saviour
Iesu christ, with that when we were lost
bought and redeemed vs againe. with thy
owne most precious bloude, gave mercie
on me most vnworthy wre^at^che wiche
hath commytted and done manie greate
sinnes and trepasses againste thy mercifull
goodnes, and have misspent thy gyftes of
grace, that thou soe lovinglie diddest
gewe to me; and I so vrgentlie behavied
my self to thee, that suerlie I ame muche
vnworthy to be called thy sonne, yet
most benigne Iesu, thou arte sO boun-
tifull of thy mercye and pytye,

That notwithsandinge mine vnkindnes towards
thee, yet during my life, I wyll put all my trust
hole trust and confidence in thy mercye, for thou
commandest, I wote, to crye and call vppon
thee, that thou therby mightest have occasion
to geve vnto vs, thy most gratious gyftes.
wherefore most glorious Iesu which forsakest
noe sinner, but gladlie recevest to thy mercye all
them, that will mecklie call for it, geve me
ever grace to dread thee, love thee, and to
serve thee with all my harte, and mynde, with all
my will and reason, with all my myght power,
and strenthe of bodie and sowle, and graunte
me good Lorde, that of all my actes and dedes
done to thy will and pleaser, I maie rendre
all the honor and praysinge vnto thee, as
vnto whom of verye duete it belongeth, and
nowe I besech thee gratious lorde of thine
infit mercye, let all my misspent life in
tymes paste, be forgotten before thee that I
have consumed and spent verye evill, and send
me good perseveraunce of vertuous livinge, that
I maye now from henceforthe ordre my life
here in this worlde, to thy pleaser, first
with contrition to make make a puer and
cleanede confession, also my sweete saviour
graunte me time and space here to doe penance
and due satisfaction, withall the circum=
staunce belonginge therevnto./

And that I maye receave thy holye bodye in forme
of bread, verie god and man, or I departe out
of this world, in cleane life, for the comforte and
salvation of my sinfull soule, and most mercifull
Jesu I praye thee, to preserve me from sodaine
death, and sende me my right mynde, at my
departinge with stedfast faith verye true
hope, and fervent charitye and most sweete
Lorde Jesu christ, geve me nowe thy mer cifull
ayed and grace to pursue and followe alwaies
thy wyll and commandementes and soe to
Eshew myne owne frayll will defier
and the devils false intisementes so that
in thy sight I maie appere to be (as I am
named) thy sone and a true christian
man. and this present life I maie come
to the syght of thy most glorious face
in heaven. Amen. /
Pater noster ave Maria. Credo in deum
patrem. Jesus Nazaretens rex Indeorum
Eitulus trinn phalis defendat nos ab omnibus malis. Amen. Sancte deus. Sancte fortis,
Sancte et mortalis misere nobis. /
We worshippe the christe with prayse, and
benediction; ffor thou redemeest the worlde
through the passion.
Lord Jesu christ goddes sonne of heaven, sett thy passion.

thy crosse, and they death betwixte thy judgement, & our
sowles, now, and in the howe of deathe, and vouchsafe to
gave to lyving men mercy, & grace, & to deade men forgvyenes
& rest, and to thy holie Churche peace, & concord, and to
us synfull persons life, & ioye with out ende. Thow that
lyveth, and raignest shal by all worldes of worldes. Amen
The wyfull passion of our Lord Deus christ leade me to
the ooyes of paradysye. Amen. Jens propitius esto misi
peccatori. Deus propitius es to misi peccatoris; Deus propicius
esto misi peccatori. Et ommes iniquitate meas dele. Sf Maria ora
pro nobis peccatoribus. nunc & in sore mortis nrae. Amen.

O glorious king whiche amongst thy sanicites art praised
and nevertheless incomparable, thou are in me Lord, and thy
name hath been called upon by me. Therefore doe not for=
sake me Lord God, and in the daye of judgement vouchsafe
to bestowe me amongst thy saincetes & elect; o blessed kinge.
Amen.

In Sickness, or tribulaces

Lord God, whiche doest punishe & scourge thy people, not
after theire deserving, but to convert them mercifullie but thee
nevertheless from knowing our frailnesse graunt us by the conso=
laci on of thy grace that to the glorye of thy name, we may
be delivered from this which worthely now doe suffer. Amen.

ffive godlienee necessarie praiers
to be said most speciallie af the hower
of deathe.
O Lord Jesu christ, whiche are the healthe of all
men lyving, & theverlasting life to them, that dye in the faieth,
I wretched sinner gyve, and submitt myself wholy to thy
most blesste will. And I being sure that the cannot
perishe, with is souitted, and thy mercie, o Lord gyve me grace
that willingly i may leave this fraile & worthee ffleshe
in hope of the resurrection, nochtin better nayse shall restoreth
to me againe. I beseech the most mer cifull Lord Jesu christ

that thow wilt by thy grace make stronge my soule
against all temptacions; And that thow wilt cover
and defende me with the buckler of thy mercie
against all asaultes of the devell. I see & knowledge
that there is in mysef no helpe of salvation, but all
my confidence, hope, & trust is in thy most mercyfull
goodnes: I gave no mearittes, nor good workes, which I
may aledge before thee: of synnes & evill works, alas
I see a greate heape; but throughe thy mercie I trust
to be in the number of them, to whom thow wilt not
inpute theire sinnes, but take, and accept me for rightous
and iust, and to be the inheriter of everlasting lyfe.
Thow mercifull Lord was borne for my sake, thow diddest
suffer both hunger, and thirst for my sake, thow diddest
praecse, adn teache for my sake, thow diddest praye, &
fast for my sake; thwo diddest all good workes, & deedes
for my sake: thow sufferest most greavous & painefull
tourmentes for my sake: and finally thow gavest thy most
precious bodeye to dye, & thy bloude to be shed uppon
the crosse for my sake.
Now most mercifull Savior let all these thinges profitt
me, which thow freelie hast gyven me, that hast geaven
thy self for me. Let thy bloude clense me & washe
awaye the spottes, & foulenes of my synnes. Lett
thy righteousnes hide, & cover my unrighteousnes, the
merites of they passion, & bloude be the satisfaction
for my sinnes, & offences./
Gyve me Lord God thy grace, that my faith & salvation
in thy bloude waver not in me, but ever be firme and
constant: that the hope of thy mercie, & lyfe everlasting
never decaye in me: and that charitie waxe not colde
in me; finallye that the weakness of my flesh not be
overcome with the feare of deathe.

Graunte me mercifull Savior, that when deathe
hast shutt up the eye of my bodie, yet that theyes
of my soule may still beholde & looke vpon thee, that
when deathe hath taken awaye the vse of my tongue
& speache, yet that my harte may cry, & saye
vnto thee. In manus tuas due commendo spiritu meu. that
ys to saye, O Lord in to thy handes I geave, and
commende my spirite. Duem Iesu accipe spiritum meum. Lord
Iesu receyve my soule vnto thee. Amen.

Another praire to our Lord God.

O heavenlie ffather God almightye, I praye &
beseache thy mercy, beningly to beholde me thy vnworthy
servaunt, that I may be giftes of they holy spirite
ferventlie desire they kingdome, that I my knowe thy
will, & work thereafter: Gyve me (O Lord) wisdome
make me constant, pacient, & strong in these keape me
o Lord from the sleightie invasions of th'olde wilie
serpent, defent me from the connsailes, & cursinge of
evell tonges. Let thy mightie arme by my shield against
all the malignitie of this wicked worlde. Remembre
not Lord my offences: in struche, & prepare me to repennt
to be sore for any sinnes: make me to love iustice, and
hate wrong, to doe good, & abstayne from all evills, to be
worthy that I may be called thy childe. To the be
glorie, & honor for ever, and ever. Amen./
A devout prayer.

O my Lord Iesu, with all my mynde, with all my might I doe laude thee, & praise thee for th'innumerable benefytes which thow hast shewed vnto me heretofore, & shewest dailie but alas (good Lord) for it semeth to me that I can not praise thee as I wold, and as my dutie requireth wherefore I mekle beseache thee to supplie, & fulfill myne insufficiencie: O swete Iesu I love thee as my God, my maker, & my redeemer, and yf so be I love they not ferventlie, as I ought to doe, i beeche thee to offer for me vnto thy father thy flagrant, & grimmyng love of thy hearte, as oft as thou saiest thus. I shall offer my stefe to my ffather for the. Amen.

leaf 34 verso || leaf 35 recto

A praire, and thankesguing to the heauenly father for all his benefytes shewed vnto vs.

O most highe, almighty, & eternall God, whose glory replenissheth heaven & earth, yf the holy & celestiall powers doe never cease in lauding thy most holy maiestie how shuld we cesse earthie, & lonolie servantes wth are redeemed nothhe preciouse bloute of they onely sonne? And for as muche as thy loving kindnes & favoure insa= tiablie worketh towarde vs, we also ought continuallie to geave thanckes to thy greate goodnes. But have mercy o mercyfull ffather, for the necessities of this lief doth suffer vs to thank thee continuallie. Wherfore, though not continuallie as I ought, I wor= ship thee my maker not trembling & feare, I give thee thankes for all thy benefytes, that when I was nothing, thow madest me, gavest a lyving soule, quickned wth thy holy spirite, fornest me after thyne owne image, that it might be able to receyve the which art the high God./ By thy pro= vidence thow hast brought me up, delyvered me from perills, & invisiblie brought me to those thinges which are expedient for me: gyven to me knowlege & true faith in thee: & planted a godly mynde in me, & instructed me in the mysteries of thy holy churche. But how dare I recyte thy benefytes by number, seing thy loving kindnes is an unsearcehable bottomles sea, & innumerable: for I cannot so sone gyve thanckes for thy benefytes shewed of olde, as neve haus even overwhelmed me. O Lord how great a benefite is this, that I may to thee give thanks? ffors what fellowship hath vnrighteousnes with righteousnes, what partaking hath darkenes with light, what agrement fylthines with puritie, follye with wisdome, mortalitie with thee which yea though thy spirite ever reade, yet is the fleshe fraile. But thow, o Lord, if thow wilt, cause make me stronge. And so, a most mercifull father, vouchsafe that I
may ever give thankes, and laude unto thee.

ffor what god gyft did I ever desire of thee, but thow
first willedst it unto me? who better knoweth what
ys good for me, than thow? And o Lord becaust I nede
mediates, accept thyne innocent sonne Jesus Christ with
his crosse, nayles, & speare persyny his most holye
& with all reverence named harte, his bloudshed, death,
& resurection for me. I have not this deserved,
but thow ffather hast of thy mercye & trueth by the
same derely beloved sonne promises, & given wor thy
mercy & favoure. Opon therefore (o my mercyfull
ffather for this thy derely beloved sonnes sake,
even this daye thy wonted hande of mercye.
And fulfill my mynde & harte with a good will.
And let thy right hande defende me. And yf my
sonnes, whiche I acknowledge are innumerable,
and therefore I repent, & am sorye) doe lett
the goodnes (o ffather) wype them awaye.
ffor this is thy glorie to forguye sinnes, & therefore
no fleshe may reioyce afre thee, for thow Lord onlie
art pure, & with out synne, have mercye uponn us
thy bond sher vanntes, and on all people. And o ffather
bring from all but the knowledge of thee, that art
onelye God, & of Jesus Christ, whom thow hast
sent, the onelye saviour, redeemer, mediatur, & advo=
cate for us. / And after this present lief, bring
us to eternall flicitie by the dere mercies of thy
sonne Jesus. ffor thine ys the power, kingdome,
& glorie forever, and ever. Amen. /

Out of Gratensis Meditations.
How consideracion helpeth fayth.

Faith ys the first begynnynge, and foundacion of all the Christian
lyfe. ffor faith maketh vs beleve, that God is our Creator,
our governour, our redeemer, our sanctifier, our glorifier:
to be short, our begynnynge, and our last ende.
Fayth ys that which teacheth us, that there is an other life
after this: and that there shalbe a generall judgement
of all our works: and that we shall receyve either
everlasting glorie for the good; or els everlasting payne
for the evil
And is is clear that the faythe, and belief men have in these thinge, brideleth theire hartes, and causeth them to stand in awe, and to lyve in the feare of God. ffor yf Faith were not emonge vs as a means to bridle, and directe us herein, what wold become of the life of man? And therefore the prophet Abac.2.4 saith: that the iust man liveth by fayth: not that fayth alone ys sufficient to gyve vs life: but because fayth (by means of representacion, & consideracion of those thinges that yt teacheth vs) provoketh vs to refrayne from synne, and to follow vertue, and goodnes. And this ys the cause why the Apostle wiloth vs to take faith as a Eshes.6. i6. shield against all the fierie darters of the enemie. ffor certainlie there is no better shield against the darters of synne, then to call those thinges to myned, that faith hath revealed vnto vs against the same. wherfore that this faith maie worke this effect in vs, it is requisite, that we doe sometymes pondre, & considre in our myndes with good intencion, & devotion such thinges as owr faieth teacheth vs. ffor yf we doe not so, it semeth that our faith shalbe to vs, as it were, a lettre closed vp, & sealed: in which altho there come notable inpurant newes of vearie great sorow or ioye: yet it moveth vs not at all, neither to the one, nor to the other, nor more then yf we had receyved no lettre at all: And the reason ys because we opened not the lettre, nor considered what thinges are conteyned in yt.

leaf 37 verso || leaf 38 recto

How consideracion helpest Hope

Hope ys an affection of our will that hath his motyve, or roote in the vnderstanding. As the Apostle doth signifie plainlie vnto vs, sayeng. Allthinges that are Rom.15.4. written, are written for our instruction: that throughge pacience, & consolation, whiche the Scriptures geue vnto us, we may have Hope, and affyance in almightye God. ffor vndoubtedlie the holie Scripture is the fountayne, from whence the uist man gathereth the water of comfort, wherewith he strengtheneth himself, to putt his hope, and trust in God./ ffor first of all he seeth in the holie scriptures the greatness of the workes, and merits of our Savior Jesus Christ, which are the principall state, and foundacion of our hope. There he seeth in a thousand ^ places also the greatness of the sxx goodnes, sweetnes, and Maiestie of almightye God liuelie expressed: and wwithall the mercifull loving providence he hath over from that be his: the gentlenes wherewith he receyveth them that belieue come to him: and the faithfull promyssste, & pledges he hath geaven to them, hereby they are vearie well assured, that he will never forseake them, that repose theire
hope, and trust in him.
Consideracion bringeth all these thinges in to our
remembranunce, & representeth them to our harte:
yt searcheth, & waigheth the greatnes of these loving
pledges, and mercies of almightie God: and with
them aminateth, and incourageth th'afflicted parson
that he be not dismaid: but rather fortifieth him
with a strong hope, and indureth him to putt his truste
in that most mercifull, & loving Lord, who never
fayled anyone man, that had recourse to him with all
his harte. By this is seen, how to consideracion is the
minister, & servvant of hope: and how yt servveth her, and
representeth vnto her all such thinges as maye strengthen
and encourage her./

How consideracion helpeth charitie.

Charitie ys the most excellent vertue of all vertues as
well Theologicall, as Cardinall./
7.Cor.13.2 Charitie ys the lief of the and sowle of them all; and Charitie
is also the accomplishement of the Lawe. ffor as
the Apostle saieth, He that loueth (that is, he that is in
perfect charitie) hath fulfilled the Lawe. This ys
the vertue, that maketh the yoke of God sweete,
and his burthen light.
According to the measure of owr charitie, not shall have
^ like measure of glorie in heaven.
Charitie is the fountayne, & originall of all of ver-
tues, by reason of the soveraintie it hath to comaunde
them, and to make them ^to God theire offices. Charitie
7.Cor.13.4 is pacient, & benigne: charitie is not enuyoufe; Is not angrie,
Charitie suffereth althinges, it beleeuith althinges, trusteth
althinges, & bearith althinges.
Our will is a blined power, & must be guided by our under-
standing: illumined, & taught, what thing yt ought to
desire, and withall how much it ought to will, & desire
the same.
And that our will may be enclined to love Almighty God,
yt is requisite that the vnderstanding doe goe before yt,
to examyn, and trie, and so consequentlie to declare
vnto the will, how amiable almyghtie God is, both in
respect of himself: (to witt, in regard of his divine perfec-
tions). as also in respect of us, (to witt, in regarde of
his wonderfull love, and mercies shewed to ward vs
mankyndie)
that is, the vnderstanding must weigh the greatnes and
excellencie of his bountie, & goodnes, of his benigitie,
of his mercie, of his bewartie, of his sweetnes, of his meeknes,
of his liberalitie, of his noblenes, and of all other his
perfections, which are innumerable. Besides this, the
vnderstanding hath to consider, how loving and mercyfull
almightie God hath been towards vs: how muche he hath loved vs.

leaf 38 verso || leaf 39 recto

how much he hath doon, and suffered for vs our sakes;
even from the mannger untill his vearie deathe uppon the crosse; how many great blessings, & benefits he hath prepared to us for the tyme to come: how many he doth putlie bestowe uppon us: from how manie great evills, and miseries he hath delivered us:
how greate pacience he hath suffered us: how lovinglie, and gentlie he hath delte with us: with all other his benefites, whiche be also innumerable./
And thus by considering & pondering vearie muche in the consideraci on of this thynge, our harte shalle by litle, and litle enkendeled, and inflamed in the love of such a mercifull, and bountifull loving Lord.
ffor yf giftes doe breake the stonie rockes: and yf a man that findeth benefites, findeth with all chaynes whereby to take, & binde mens hartes; what hart is so stope quharde, or savage that considering the passing bountifull goodnes, and greatness of all these inestimable benefites, ye not enflamed in the love of our most mercifull, and loving Lord, that hath bestowed them uppon us?/
Almighty God will move him, that moveth himself:
and helpe him, that helpeth him himself: and he that endevoeth with the grace of God to doe so muche, as he ye alle to doe soe his part, almightie God will then also doe that, that apperreyth unto him, by helping our consideraci on with the light of the holie Ghost, and with the gifte of understanding, the which more that penetrateth, & understanding all these reasons that induce, us to the love of God, the more doth that enkendele, and inflame us in the same love of him.
vehement artes of Charitie doe increase charitie:/
More that the use; of Charitie exercyse, & continuannce of loving muche almightie God, maketh a man become a great lover of God./

Albeit This heavenlie habilitie, and vertue albeit be the gytfe of God, and a thynge which he infuseth, powreth,
and worketh in our sowles, yet nevertheless he worketh this by this meane: I meane hereby, that as well the vertues infused in to our sowles by almightie God,
as the vertues acquisite (to witt, the vertues that be obtayned by our owne labor , and industrie) doe bothe of them growe, and increase with the percyst of theire owne artes, althoughe in a different maner.
A man can w.... , (or vearie hartlie) sett him seef to love, butes he doe also consider, or have before considered such thynge, as maye move him unto this love/
we cannot exercise our seeves in actuall loving of God,
with out the knowledge, and consideraci on of the causes
that may induce his and provoke us to the love of
God.
The will cannot move with out the understanding: these
two powers are so lincked togeather that ordinarilie
the one cannot goe farwarde with out the other.
All vertues & abylities and graces as well naturall, as acquisite, like as they
increase by use, & exercise, even so also are they lost
and forgotten by discontinenewaunce, and want of use,
and exercte of them.

How consideraci on helpeth deuoci on Deuocion ys a certayn heavenlie habilitie, and gifte, that
inclineth our will to desire all such thinge with greate affecction
and earnestnes, as apperteyne to the sher vice of almightie
God.
Men do synne not so much for want of understanding, as
for want of will: that is to witt; they synne not so much
for want of knowledge what ys good: as for that they are
unwilling to do the thing, they knowe to be good. And
this unwillingnes proceateth not of the nature of ver=
tue (which is most sweete, & varie agreeable to the nature of
man) but of the corruption of man /

The defect of our owne will it principall impediment we have to hinder vs from vertue and goodnesse./
devoction ys one of the thinges, that helpeth vs most for curing
of the defect aforesaid: which devocion is a heavenlie re-
freshing, and a blast, or inspiracion of the holie Ghoste
that cureth this lossthomnes of our will, and causeth vs
to have a tast, & savor in that thing that was otherwise
vnsavorie, and thereby maketh vs varie prompte,
agile, quicke, and all goodnes/
Deuocion ys a continuall spring of holie desires./
It is certen that all the corruption of our life, cometh
of the corrupcion, and stenche of our Appetite, and of
the evill desires teat proceade from the same: whiche
pestilent corruption the heavenlye ointment of
ys of greate efficconcie, and force to diminishe & consume.
Consideracion is in the promises, even so also doth it sherve, &
further all other vertues: to witt: the feare of God
the sorowe for our synnes, the contempt of our selves:
and thankes geaving vnto almighty God for his benefits.
There can be no good affecction in the will, vnles it proceade
of some consideracion of the vnderstanding, flor how can a
man have sorowe, and contricion for his synnes, but by considering
the filthenes, and multitude of them: the losse we receyve by them:
the hatred almighty God conceyveth against them: and with
all how polluted, and corrupted the sowle remayneth, by
reason of them? Againe how can a man stirre vp his harte
vnto the feare of God, but by considering his the hieghnes
of his Maistie; the greatnes of his justice, the profoundnes
of his indgementes, the multitude of his owne sinnes, with other
the like thinges? How can man humble & despise him self withall his hart, vnles he consider the great number of his owne frailties, infirmities, falles, and miseries?

The consideracon of the benefits of Almighty God fowarde mankynde

Although the benefits be innumerable of Almighty God fowarde we, yet they all maie be eadnced to fyve kyndes: of wytt, to the benifites of Creation, Conserauacon, redemption, vocation, and to secrete benifites, that every one that particularly receyued in him selue.

The beneftie of Creacon

1. First consider what thow wast, before thor were created. consider then how if is not in any yeares sithere not a 1000. not an 100 yeares, but even as if were the sterile and, that ys with a small tyme, that thor wast nothing, (at least wysst as concerning thy sorrle) and feom the beginnuing thor wast nothing, and mightest for ever have been nothing, that it, lesse then a clodde of earthe, erst then a pusse of rynde, yea lesse then astrart, and to be short even nothing. Consider then how the same nothing could not mate that ses anything, and as litle cold it deserve that an other shuld make it any thing, for that rardy that is not, can neither worke, wrdeheve. Now when thow wast in this darkness, and in this depe bothomles pitt of of the same nothing, that pleased the infinite goodnes and mercie of Almighty God, before any test of time, untjie of his meere grace, to shere rosse there his power, and odpotencie, and with his mightie hand to perke thot out of this darknesse, and out of this bothomles pitt of not being, and to bring thee to a being, and to make thee somewhat: and (as Sr Augustine Payith) not evere somewhat, not a stone, not a Biree, not a toode, not a serpent, but even a man, which is one of the most noble creaturees in the worlde. He gave thee this being, that now thow hast. he compacted, and framed this thy bodie, and beautified that in all partis, both with members, and senses, and that

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withand that with such a wonderfull providence, and arte, and
10. Job that everie one of them (yf they be well considered) ys of that self a greate wonder, and a vearie greate benifight. The noblenes now what shall I saie of the noblenes of thy of the sowle Sowle, and of the excellencie of th'ende for whiche that was created, of th'imeage, and capacytie yt hath. The ymage
therof, ys th' image of Almighty God. ffor in varie
dee e there is nothing in all th' earthe that doth more
resemble almighty God, there is nothing whereby be
mayt come to a more evident knowlege of him, then
by the Sowle/ And therefore the ancienct philos=
phers knewe no meeter name to be geaven to God, than
Mens (the Mynde) which as as much to said as a reasonable
Sowle, by reason of the greate similitude, and likenes, that
they perceyved to be betwine God, and yt. And this
ys that causeth why the substance of our sowle cannot
be perfectlie vnertoode. For being as it is varie
like vnto the substance of God (which cannot be knownen
in this life) yt feloweth that the substaunce of the soule
ys also a thing not hable to be knownen here by ys
Th'ende. Now the end for which this noble creature was created
ys answerable to this dignitie. For it is manifest that
the Sowle was created to have the fr?i.. of almighty
God, to be partaker of that blessed glorie and felicitie of
Almighty God, to dwell in his house, to eate at his
table, to enioye those thinges that Almighty God him
sees inioyeth, to be clothed with the same garment of
imortalitie, that he him self ys clothed withall, and to
Capacitie. raygend everlastinglie with him./ And herof it cometh
that the sowle hath such a wonderfull capacitie: which is so greate, that
all the creatures, and riches of the world putt together,
are no more hable to fill her capacitie, than a barlie
corne ys able to fill all the whole world
Now what recompense shall we make vnto our most
gratious, and bounittifull Lord for this so passing a great benefite?

If we thincke our selves to be so muche bounde to our carnall parentes,
for that they have been some parte in the building of this our bodie,
how muche more are we indetted vnto our hevenlie father, who by
the meanes of our parentes that formed our bodies, and without them
hath created our sowles, without whiche our bodie were we
better then a stincking donghill. what are our parentes, but
onely an instrument whereby almighty God hath made
a small porcion of this worthe? Now ys thow be so muche
bownde to the instrument of the worke, how muche more
to the principall agent, that make the worke. And yf thow be
so muche bownde to him, who was onelie a meane in framynge
one parte, how muche morre vnto alm. God that made the
whole/
Consider withall he gave thee those three noble powers
also of this Sowle, which be, Vnderstanding, Memorie, & wyll.
And consider will with thy self, that to greeve thee this
Sowle, was to geave thee althinges. ffor there is no perfection
nor habilitie of any of the inferior creatures, but that
man hath the same in him in a farre more highe, and grea-
ter perfection, and by the meanes of the vertue, and habilitie
of his sowle he is able to attain to yt./ where by it is
cleare, that by geving vnto vs this thing alone (to witt the
Sowle) he gave us therewith at once althinges togoather."

The benefite of Consenuacion

2. Consider how that all thy whole being, dependeth of the providence
of almightie God. How thow art not hable to lyve
one moment, nor to steppe so muche as one steppe, were it not
but by the meanes of him. Consider how he hath created all
thinges in this world for thee thy vse, & service in as muche as
he hath appointed even the readie Angells of heaven for
thee garde, and defence/ Consider moreover, how he hath
geeven the healthe, strengthe, life, sustenaunce, withall other
temporall helpes and above all this, consider well the
greate manifold miseres & calamities in to which thow seest other
men fall everie daie, and how thow thy sele mightst also have
fallen in to the same, had it not been that almightie god of his
greate mercie, persherved thee./ And all this hath he
doon that there shuld be nothing within thee, that shuld not
lykewyse be implored in serving of him./

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Everie moment, and mynute of our lyfe dependeth of the
providence of almightie God/
So hath appointed all creatures visible for the
shervice of man yea of his greate mercie appoin
ted the invisible creatures, to witt, the most noble
and excellent vnderstandinges, that be alwaies in his
presence, and beholde his divine face for the beh..e
of man, As St Paul saieth Hebr i.i4. They be all
offyres in this greate howse, and familie of Almightie God
vnto whome ys committed the defence, & safegard of men./
All the miseries of the world are benefightes vnto mann
(and that for everie one of them in particular thou owest
a speciaall thankfullnes, and love to Almightie God) in that
our Lord hath delyvered thee from them all./

3. Of the benefite of Redemption./

As concernyng the benefight of Redemption thow
1. maiest confider thene in two thinges. ffirst how
many, and how greate benefites almightie god hath geaven, vs
by meanes of the benefite of and relempcion.
2. And secundlie how many, and how grearte miseres he
hath suffered in his most holy bodie, and soule to
purchase these benefytes vnto vs./

4. of the benefight of vocation

ffirst what a great benefight it was if Almightie God
to make thee a Christian, to call thee to the Catholicke
faith by meanes of the holy Sacrament of Baptisme, 
and to make thee also partaker of other sacramentes, 
without vocation, or calling of almighty God, all the 
other and benifites tende to the greater damnation of a man?
Two callings But *3 here vs to be no lie, that there be two kindes of 
of God. callinges of God, one vnto faiethe by meanes of the Sacr. 
of Baptisme and an other vnto grace, after that a 
man hath lost the first innocencie, which he had by Baptism.

The first calling ys by Baptisme. Consider now, what 
a greate benefite the first calling of thee was by meanes 
of the Sacrament of holie Baptisme, where by thou wast 
clensed from Originall synne, delyvered from the power 
of the devill, made the sonne of Almightye God, and 
an inheretourrie of his kyngdome/ Thene he toke thy 
Sowle to be his Spouse, and adorned yt with suche 
ornamentes, as were convenient for suche a state, to witt, 
with the grace, vertues, and gyftes of the holic Ghoste, 
and with other iewells, and gyftes that are farre more 
pretious then those that went greaven to Rebecca, when 
she was taken to be the spowse of Isaac. Now what hast 
thow doone, whereby to deshervc so greate a Benefyte 
as this is? How many thousands not onelie of men, 
but also of nations, and whole Countries and there, 
that by the inste judgement of Almightye God doe not obteyne 
this inestimable greate benefite. What had become of 
thee, is thou haddest bene borne emonge those Infidels, 
and wanted this knowledge of the true living God, 
and worshipped Stockes, and stones for God, as the 
infidels doe? How muche art thou bounde to Almightye God, 
that emongest such an infinite number of lost and damned 
sowles, yt sleepped him that thou shuld be one of the 
number of them that shuld be saved, yea and be borne in the 
lappe of the Catholike Churche, and be nourished 
there with the mylke of the Apostles, and with the precious 
bloude of our sweete Savior Ihesus Christe/

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The second calling

Now yf after the grace of this first calling thou hast 
oughth through the yne owne defaulte, and sinfull lyfe lost the 
innoencie, which thou receyveddest in the Sacraement of Baptisme, 
in case if hath pleased our Lord, all that notwithstanding 
to call thee the second the tyme, yea and vearie ^many and often 
tymes, how much art thou then bownde vnto him for this 
so passing greate Benefite. Howe manie benefites are 
1. conteyned this one benefite? One benefite it was 
to expect, and carye for thy conversion so long tyme, to 
geve the space to doe penance, and to sufferre thee 
so longe to continewhe in that state of synne and wickednes,
and not to shorten the daies of thee life, as hath done sundrie others
that were in the same state.

and not to cutt downe the vnfrutefull and vnprofitable
tree, that occupied such a rowme in thearethe, and receyved
the influencies of heaven Altogether in vayne.
2. An other benefite yt was to suffer thee to committ
so many, and so heynous enormous sinnes, and not
to cast thee downe therefore in to the most horrible
bothomles pitt of hell fier, where perhapses many
others are now there tormented even for lesse offences, then
thyne. An other benifite it was to sende thee

3. The in this meane tyme so many good & divine inspiracions, & holic purposes, even
in the middest of thy verie sinnes, and wicked life, and
to persist in calling thee so long a tyme, wheras thou
in the meane season didest nothing els but offende him verie
grievouslie, that called thee/ An other benefite it
4. was also to bring thie greate stubbornes, and longe obstinate
resistance at the lengthe to at ende, and to call thee
with such a mightie, a great and lowde voice, that there by thow
mightest ryse from death to life, and come forthe as it were
an other Lazarus, out of the darke, and obscure grave
of thy wicked, and sinfull life, and not with thy handes
and feete bounde, but losed, and sett at, free libertie out of
the stinking prison, and thraldome of thenimie of mankinde.
beholde and open thine eies to beholde theernall light?

5. But above all this, what a benefite was that (after thow wast converted) to grant thee
then not onely pardon for thy sinnes past, but also geave thee grace
from that tyme forwardes not to returne vnto them agayne;
but to stame and vanquishe thyne enemie, & to persevere in good life?

geaving thee more over all such other ornamentes, as were
Luc.15. geaven to the prodigall sonne, when he was receyved in
to favor, and grace againe: by meanes of whiche or-
namentes and graces thow mightest lyve, as the childe
of God, and continue and laughe at the malice of the
devill, and triumphe over the world, and take a
sweete tast of the things apperteyning vnto Almightye God,
which before seemed vearye vnsaverie vnto thee, and with all
conceyve a certaine lothsomnes and misliking of the
things of the world, which before seemed verie soverie
and deightfull vnto thee.
But now besides this, what if thow consider vnto
how many others Almightye God hath denied this benefite,
he hath so freelie graunted vnto thee. And where
as thow being a sinner as well as they, & as vnworthie
as this calling, as they, yet yt hath pleased Almightye God
to suffer them to continew in their wicked state, and to
call thee vnto the state of salvacion & grace? with
what thanckes, & with what shervices art thow hable to
recompense him for this inestimable speciall favor, & grace?
What an exceeding joye will it be to thee, when by
the vertue of this vocation thou shalt see thie
still to have the fruition of Almighty God forever, and ever
in the kingdom of heaven, and shalt see other of thy
companyons, and acquaintance for want of the like grace
of God to remayne everlastinglie tormented in the
horrible raging fyer of hell? This is that morning,
and evening were dewe that Almighty God promysed by the prophet
2.23. Ioeil sayeng. And yee sonnes of Syon reioyce, and be glad in our Lord
God: for he hath geuen you a teacher of iustice, & he shall cause the
mornyng and euying dew to rayne, & powre downe vpon you
Meanyng hereby, that Almighty God giveth vs first his
preventing grace, where with we beginne to sowe the
seede of vertues: and afterwandes his grace subsequent
and finall

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and finall, which bringeth this seede to his full ripenes
and happy end.
Consider how costlie, and chargeable this benefite of
our Redemption was to our Saviour Christe, which
was so freelic geaven to thee. vnto thee yt was
geaven francklie, and of mere grace, and yt cost him
even his owne most pretious bloude, and lyfe also:
ffor yt is manifest that without the same our sinnes
cold not be pardoned, nor our woundes cured. It
is saied that of the Pellican, that she bringeth forthe
her yong ones dead, and seing them in that case, she
striketh her self vpon the brest with her beake,
vntil she cause bloudde to yssue out, and therewith
she batheth her yong ones, and so they receyve heate,
and lyfe: Now, yf thow wilte vnderstand how
great this benefite ys, make accomplte with thy
self, that when thow wast dead in synne, that most
loving and mercifull Pellican (our Sauiour Christ) moved with most
tender pittie, pittie, and compassion, stroke his sacred
breast with a speare, and wasshed the deadly wunds
of thy soyle with the precious bloude of his woundes
and so with his owne death he gave thee lyfe, and
with his owne woundes healed thy woundes. Be not
thow therefore vnthankfull vnto him for this so
greate, and costlie benefite, But be myndfull of the
daye in whiche thow camnest out of Egypt, as
Exod.13 our Lord admonissheth thee. This daie was the
day of the wase ober, this was the daye of thy
Resurrection, for so muche as vpon this daie thow
hast passed through the redd sea of the bludde
of Christ vnto the Land of promysse, and vpon
this daie thow hast rysen againe from death to lyfe.
These are the generall publike and known benefites: But
besides these, there be other more sparte and secrete benefites geaven to .ti.lier which no
man knoweth, but he onely that hath receyved them.
In this accompt are reckened many kindes of benefites, eyther of fortune, or of nature, or of grace, whiche Almightye God hath geaven to each one in particuluer: and also dyvers, and sundrie dangiers, miseries, and daungers, both of Bodie, and Sowle, from whiche he of his merce hath deliverued vs. ffor the whiche particular benefytes we are as well bounde to geve him thankes, as for the former generall benefytes: for so muche as they and more certeyn signes, and tokens of the speciall, and particular love, & providence, that our Lord beareth towrderdes v/s.

There are also other benefites yet more secrete and hidden then these, which are unknouwen even tto every the very partie him self, that hath receyved them. There are certayn privie, and secrete daungiers, and snares that wotherwayse fall vpon vs which L. is wont to prevent, and disappoincte by his divine providence, for that he vnderstandeth what greate damage, & prejudice they might doe vnto vs, in case he shuld not cutt them of, and disappoincte theire course.

What man ys hable to tell from how many temptacions Almightye God hath preserved him? and from how many occasions of sinnes he hath deliverued him? And how often tymes hath he stopped the pasages, and removed the secretfull snares of the devill, that we shuld not fall in to them. Our Lord as wont to kepe, & preserve such as be his (as it were a glasse preserverd in his case) that nothing maie hurt them. The Iob 2.20. saieth of Job. That God had enuyroned him on euery syde, that nothing might doe him hurte. / It maie be that a man hath receyved of Almightye God some secrete giftes, although he him self knoweth not of them. Also a man may, and is wont to have many secret sinnes, which he him self that committeth them, knoweth not But Almightye God onely wherefore like as for thes kindesof sinnes, we Psal. i8. aught dailie to praie with davie, & saie. Abocaitis even so ought we also everie daie to yelde thankes for thes

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for these kinde of benefites, that by this meane no synne maie remayne without penance, nor benefite without rendring of humble, and hartie thankes for the same/

Benefites posityve

Be suche as a man may sometymes vnderstand and knowe them.
privatyve benefites.

But those benefites that are called privative
which consyste not in doing benefites vnto vs, but
in delyvering vs from hidden, & secrete evills
that were commyng towardes vs, who is able to vnder-
stand?
By this we may vnderstand how farre in Arrerages
we be in our reckonynge with Almighty God, and how
muche more indetted we be, vnto him, than we are
hable to paye, considering we are not hable so
muche as to vnderstand what they are/

The consideracie on of Gods benefites

Esay
1. Vnthanckfulnes, and ingratitude for his mainfold
benefites, Almighty God maketh one of the greatest complaintes
that he hath, against men: and wherewith he will
most charde them at the daie of their accompte:
S. Ierome saieth the prophete Esiye wold not compare
men with other lyving bestes, that are more quick of
sense, as with the dogge, that for a little pece of bread
defendeth his maisters howse, but even with the oxe,
and Asse, which are more heavie, & rude: geaving vs
thereby to vnderstand, that ingratefull persons are
to be likened to everie kinds of bestes, but that they
may be muche more brutishe, then the most brutishe
bestes that are/ Thordinarie, & most just punishment
of vthankefull persons, ys to spoile them of all those
benefytes, they have receyved, because they wold not geve
thanckes to the geevers of them, as of duetie they ought
to have done./ Ingratitude (as St. Bernard saieth)

is as it were a burnyng wynde, that drieth vp the ryuer of
Gods mercie, the fountayne of his clemencie, & the flowing
streames of his grace That the consideracion of godes benefites
moveth vs to love God./
1. Nowe as vthankefulnes is the cauwe of so greate evills
even so contrarie wayse thanckfulnes ys the begynnyng
of very greate graces, and especiallie of three/ The
first is the love of God. ffor goodnes ys amiable of
ytself, and everie man is naturallie most inclined to
to love his owne propre weald/ Seing therefore
that men be naturallie such lovers of them selves, and
of their owne propre commoditie, when they see plainelie
that all that they have commeth of the graciouse goodnes
of that chiefest benefactor, forthewth they be moved to love
and wishe well to him, whome they perceyve, & acknow-
ledge to have bestowed so greate benefites vpon them.
And herof it commeth, that emonge the consideracies
that doe most helpe vs to attayne vnto the Love of
God, one of the most principall ys the consideracieconson
of the benefites of Almighty God. ffor everie one of
these benefites ys as it were a firebrande, that quickeneth
and enkendeleth more, and more the flame of this love.
and so consequentlie, to consider in any of these benefites,
ye to ioyne and many firebrandes together, wherby the flame
of this fire ys enkendeled more and more in vs./
2. This consideracion of Gods benefites helpeth also to
stirre vp a desire in a man to sherve Almighty God, when
he considereth the greate bounden dutie, that he
oweth to him, vnto whome he is so muche indetted/
3. Thes consideracion of Gods benefites ys also profitable
to stirre vp and provoke in our sowles a sorowe, and
repentance, for our synnes/ ffor when a man weigheth dee
pelie on th'one side the multitude of the benefites receyved: and on
that the other side the great number of his offfences committed against him:hye
must needes be ashamed of himself, confounded, & discerne much better
the blacke by comparing yt with the whyte? I meaneth he shall
hereby he shall muche better discerne the greatnes of his
owne wickednes, by comparing the same with the with greatnes
of Gods passing greate goodnes, who hath so long
tyme ...

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continewed in doing good vnto him, that contrariewise hath
continewed evermore for his part in heaping sinne vpon
synne against almightie God. ffor these three endes
therefore ought a man to consider the Benefites of Almighty God:
and with the consideracion of them same, to geve him most humble
thanceks for the same.
To Love him: To have a desire to serve him: & some
tymes againe to be sorrowfull, & repentant for his synnes.
yea some tymes also to offer vnto him sacrifice of praise
and thanksgiving for his so manifold benefites
Theexercyses of Meditacion are to be taken in lumpes, as a
taske, that must be fullie wrought, & finished within
a certaine tymes: but moderatlie to be taken
as a dailie foode, and sustenaunce,
the for the sowle which the more moderately, and temperatlie yt
is taken, and the bettre it is digested, the more profita
ble, and holsome it is to a man/
3. Of the benefight of Redemption.
Althoughie it shuld be muche better to adore this inestimable benefyte of our Redemption with an holie silence
than to speake of yt in such grosse, & base wyse, as we
must doe with our mortall tongue. Lett vs now come to yt.
Thow diddest lose throughe synne that first innocencie
and grace wherein thow wast created: and Almighty God
myght with good equitie, and justice have lefte thee in that
miserable state (as he left the Devyll) and none shuld
have been hable to have repreved thee him therefore. And yet he wold not so doe, but rather contrariewise chaunging his anger into mercie, yt pleased him of his infinite goodnes to bestowe greatest benefites at that tyme when he was most provokd to wrathe, and with greatest offences. And where as he might have repaired this losse of innocencie by sending some Angel, or by some other meanes, he wold not so doe, but vouchsaffed to come even him self in parson: and where as he might have come with great Maiestie and glorie, he abased him self so farre, as to come in greate humilitie, and povertie./

And this he did, to cause thee to be the more in love with him by reason of this benefite: and to make thee the more beholding vtnto him by this example: and to make thy redempti'on the more abounding by reason of the greate treasure that he had bestowed vpon yt: and to geave thee more clearlie to understant how muche goodwill he beareth vnto thee, thow shuldest bear towa'red him the like againe: and to shew plainlie vnto thee how much interest thow hast in him that thow shuldest repose thy whole truste, and affyaunce in him./ This is that benefite, which the pro-Esa. 43. phet extolleth in thes wordes. In all the tribulacions of men ex transt. he never faynted, neither was he euer weary in suffering for 70th them.
Neyther wold he send any Embassadour, or Angell to redeeme them, but vouchsaffed of his great mercie to come him self in person to redeeme them, and to carry them vpon his shulders all the daies of this worlde, notwithstanding that they did evill acknowledge this benefite, but did pro-Ephes. 4. 30 voke the holye Ghost to anger./

How muche greatlie we are bounde to our Lorde for the maner of our Redemption.

And yf thow be so muche bounde to our Lorde, for that he vouchsaffed to come him self in person to redeeme thee, how muche more aru thow bounde vnto him for the maner of thy redemp'tion, which was by suffering so greate paynes, and tormentes?
It were a great benefite, yf a king wold pardon a theefe that had deservved to be whipped: But yf the king wolde vouchsafe him self to receyve the lashes vpon his owne shulders for him, certailnie this were without comparison a farre greater benefite./ Consider how many benefites are comprehended in this benefite of thy Redemption. Lyfte vp thyne eies vnto that holye Rode, and consider all the woundes, and payne that the Lorde of Maiestie suffered there for theeye sake. ffor everie one of them is a benefite of it self, yea and a singuler greate benefite.
his bodie. Beholde that most innocent bodie of thy sweite savour, and
redeemer all of a goare bloude, with so many wounds and bruses on all partes
of him, and the bloude gussing out on everie syde.
his hedd. Behold that most sacred head falling down for vearie faintnes,
and hanging vpon his shoulders.
his face. Behold that divine face (which the Angells are desirous to be-
hold) how disfigured it is, and overflowed with streames
of bloude, in some patches freshe, & redde coloured, in other
 partes veary foule, and blacke/
his visage. Behold that most beautifull visage, of all creatures, and
that countenance that delighted theies of all such as
beholde yt: how yt hath now lost all the flower of
his former beutie.
His mouth. Behold his lippes that holie mouthe how wanne,
his lippes. and deadlie yt loketh. Beholde his lippes, how blacke
and blew the seeme: Beholde how they move, desiring
pardon, and mercie even for those are his verie tormentes.
finallie wheresoever thou beholdest him thou shalt
fynde, that there is no one parte of him free from
his payne & greife, but that he ys covered all over with lasses
forhead. and wounds, even from the toppe of his head, to the soles
eyes. of his feete. That goodlie cleare forhead, & those eies
more bewtifull that the sune, are now dymmed & darkened with the
ear's. bloude, & presence of deathe. Those eares that are
armes.worre wont to heare the songs of heaven, doe now heare
the horrible blasphemies of sinners. Those armes so well
fashioned, & so large that they embrace all the power
of the worlde are now disioynted, & stretched out vpon
his handes. the Crosse. These handes that created the heavens, and
were never inurious to any man, are now nayled, & clenched
his feete. fast with hard & sharpe nailes. Those blessed feete that
never walked in the waies of synners, are now deadlie
wounded, & pearced throughe. But above all hinge this,
beholde our saviors thee ner bedde where he lieth, and
where vpon that heavenlie Bridgrome sleapeth at none
daie vpon the crosse, how narrow, & harde it is, and how
he hath no pillowe, nor other thing whereupon to rest his
head.

O preciouse heade of my sweete saviour, what meanth this,
that I see thee thus afflicted & tormentded for my sake.
blesste bodie, conceyved by the holy Ghost, how is yt, that
his syde. I see thee thus wounded, & evill entreated for my sake? O
sweete, & loving syde, what meaneth this greate wunde and
open cleft in thee? what meaneth this so greate abundance
of bloude? Alas wretcheth that I am, what a pittiefull sight
ys this, to see thee thus furiosly pearced with a speare for my
sake? O rigorouse Crosse, be not now I beseeche the so stiffe
but mollifie a little thy hardnes, bowe downe vnto mee these
hiegh braunches, let downe to me this most precious fruyte, that i may last therof? O cruell nayles, leave I praise you those innocent handes & feete of my innocent Savior, & come, and enter in to my harte, & pearce yt throughge; for it is I that have sinned, & not he. O good Iesus, what hast thou to doe with so many cruell tormentes? what hast thou to doe with death? with sharpe nayles? And with the crosse? vndoubledlie the prophet had good reason to saie, that his efa.28.2i. workes shalbe veary strange, & farre vnlike himselfe. What is more straine, & more contrarie to life, than death? what is more disagreeable to glorie, than payne? what ys more further of from the nature of most perfect holynes, and innocencie, than th' image, & shape of a synner? This title, & shape, o Lorde, ys certainlie varie strange for Gen. 26. thee. O true Jacob, that with wearing the garments of others, and with desguysing thy self in a strange habite, hast purchased for vs the blessing of our heavenly father. ffor by taking vpon thee the image of a synner, thou hast purchased for vs victorie against synne. O goodnes unspeakable? o mercie undeserved,? o love exceeding all understanding? O charitie incomprehensible? Tell mee (o most mercifull Lorde) what sawest thou in vs? what shervice have we done vnto thee? with what workes have we bounde thee, to suffer such grievous, & cruell tormentes for our sakes? O wonderfull bountie fulnes that with out any mercie for our part, and without any necessitie of thine owne parte wouldest vouchsafe onely of thy mere grace, & mercie to purchase our redemption after this sorte. The benignity

leaf 47 verso || leaf 48 recto

Tit. 3. 4. and clemencie of our Sauyour (saieth the Apostle hath appea= red, not in respecte of the workes of justice that we haue done, but according to his greate mercie he hath saued vs. O how wonderfull desirous was our Lorde most gratioue Lorde, that we shuld understand his mercie, when Esa. 43. 22. by the prophet Esaye he spake those so notable wordes: Thou hast not called vpon me (O Iacob) & thou o Israel, hast not traualyed in my seruyce. &ce. And yet for all this, thou hast made mee to serue in thy synnes, & hast putt mee to paynes with thine iniquitie. It is I, it is I, that doe pardon thy synnes, for myne owne sake, & will neuer be W myndfull of them. Put mee in mynde, & let us enter in to judgement: & shewe if thou haue any thinge, wherewith to justifie thy selfe. Wherefore (o most mercifull, and sweete Lorde, what thing is there in mee, wherewith I maie reccompence thee for this so greate a benefite? If I shuld lyve all the ly= ves of the children of Adam, and all the daies, & yeares of the world, If I were able to susteyne all the travells and paynes of all the men that either be, hath bene, or shalbe, all this were as nothing to reccompence the very least of the grieues, and paynes that thou haast suffered for mee. Considering therefore that I can by no meanes possible dischardge this inestimable greate dett, lett
mee paie thee, o Lorde, even by thy bowells of th'infinitie charitie o my almightie God, yf it be thie blessed will, with the continuall remembrance of the same. I beseech thee, o Lorde, even by the bowells of thy infinite Charitie, that thow wylt wounde my hart with thy woundes and make my Sowle druncke with thy most pretioues bloud, in such sorte that whither so ever I shall turne my self, I may alwaies see the crucified, and wheresoever

I shall cast myne eyes, all thinges may seeme vnsto mee to shyne with thy precious bloude. Lett this be all my consolacion to be alwaies crucified with thee: and lett this be all my affliction, to thincke vpon anyother thing besides thee. Consider, o my Almightye God, the great price wherewith thou hast boughte mee, & suffer not so precious a treasure to be shed in vayne for mee. And graunte mee, o most mercifull Lord, that I be not as a childe that is borne his tyme, whome his mother bringeth forthe with exceeding great trauell, & paynes, and yet he enioyeth with commoditie, & fruit of life./

Praier

There be fyve partes of prayer
1. Preparacion. which maie be made dyvers waies ffor a man may dispose himself to praier by calling to mynde his synnes, and namely committed that daye. he may accuse himselfe of them, & desyre of our Lord pardon for them, But a man ought to stand

leaf 48 verso || leaf 49 recto

Mony laid out by me sitthence the xxiii of decembre i573.
Regine Elizabeth xvi.
Imprimis 24. december for shoing my geldines o = ii$ iii$ Item for two drinkes for the glaunders a vii$
In my begininge god be my good speede.
in grace and \textit{\textsuperscript{\texttdm}t'enquire of Gybbons Vsage of the Barton,}
and how the rent is paiied.

back endleaf 1 verso || back endleaf 2 recto

back endleaf 2 verso || back inside cover

back outside cover

spine
head
fore-edge
tail