

PATTERNS OF PRAYERS FOR THE SEVERALL MEMBERS OF A FAMILY,

gathered out of the fore-named Treatises of Domesticall Duties.

A Prayer for such as intend Marriage.

O Heavenly Father, & Fountaine of all blessing, by whose providence I am now come to maturity of yeeres, & made able to performe the essentiall duties of marriage, and freed from such noysom and contagious diseases as might bring prejudice to a bedfellow. Seeing it hath pleased thy diuine wisdom to sanctifie marriage vnto all such for a remedy against vncleanesse, and for a meanes to keepe them vndefiled members of Christsbody, I humbly beseech thee to pardon all my sinnes past, to preserve mee from all inordinate lusts, and to provide for mee a meete yoke-fellow: meete in age, in estate and condition, but especially in piety. Keepe therefore mine heart I pray thee, from being bewitched with beauty of face, or comeliness of person: turne my minde from couetousnesse, and ouer-greedy desire of wealth; yea and from ambitious affectation of great friends, about that estate wherein thou hast set me. Let me first haue assurance of mine owne spirituall vnion with the Lord Iesus, that from him, as an head, I as one of his members, may receiue ability to doe good to that mate which thou hast provided for me; and that the said mate may haue capacity to receiue good from me, and ability to do good to me. Let it be not only a professour of the true religion; but also a lively member of Christs mysticall body. And, thou Lord, in whose hand the hearts of all are, to turne them whether it pleaseth thee, set the heart of me, and of that mutual helper which thou hast provided for me, vpon each other in a feare of thy name. Giue vs grace in so weighty a businesse to proceed according to the direction of thy word, with consent of such as haue charge ouer vs, with aduise of wise and godly friends, and by those degrees that are warranted and sanctified by thy word: as a holy contract; a religious consecration, and a due celebration thereof: that as it is thorow thy gracious dispensation an occasion of reioicing, so our reioicing may be in thee, O Lord. These be things for that estate which I now intend, I doe the rather craue, because I thou thy selfe (O

blessed Trinity in Vnity) didst by mixture counsel aduise about this estate, and didst institute the same in the excellentest place, at the purest time, to the honourablest persons, and after the most deliberate manner that euer any ordinance was instituted: whereby it came to passe, that a most meet helpe was made for man. An helpe meet for multiplication of his kinde, for propagation of an holy seed, for preservation of our vessels in holinesse and honour, and for mutuall society and succour in all estates. And to shew how honourable an estate thou wouldst haue this to be: besides the many outward priuiledges appertaining thereto, thou hast thereby set out the most holy and heavenly vnion of Christ and his Church: so as it is in many respects much honoured aboue the vnmarrid and single estate. Make me therefore, I heartily entreat thee, wise in enterprizing a matter of such moment: that by no indirect courses, or preposterous enterprizing thereof, in steed of reioicing, I finde cause of mourning: Heare me, O Lord, I beseech thee, in this my humble & earnest sute, for thy Sonne my Saviour Iesus Christ his sake, to whom with thee, and thy holy Spirit be all honour and glory now and for euer. Amen.

A Prayer for Husbands and Wives in regard of the mutuall and ioynt duties wherein they are both bound.

O Most mighty and mercifull Lord God, who by thy wise-ordering-providence hast made vs two one flesh, and ioyned vs together by the neereest and firmest bond of all, which is marriage, to knit our hearts together, we humbly beseech thee, as matrimoniall vnity may euer be kept inuolable betwixt vs: and a thought of desertion neuer enter into either of our soules. Let thy feare so possesse our hearts, as we keepe our bodies the temples of the holy Ghost, in all purity and chastity; & be so watchfull ouer the powers of our soules, & parts of our bodies, ouer our company, ouer our diet and apparell, and ouer every thing that we take in hand, as wee be no way drawn to commit the filthy & capital

sinne of Adultery : but rather yielding due beneuolence one to another, we may mutually delight one in another. For this end, as our persons are knit together by the indissoluble bond of marriage, so we linke our hearts together by the inuoluble bond of mutuall matrimoniall loue : euen such loue as may make vs keepe the vnity of the Spirit in the bond of peace : that there bee no ieaiousies, no offences, & no contentions betwixt vs. Make vs also, wee pray thee, mutually prouident one for another : wherein that we may doe one another the more good, make vs euer willing to dwell together : and when there is iust cause of absence for a time, let vs take all occasions of testifying our present mindfullnesse of one another, and longing desire one after another. And, good Father, so powre on vs the Spirit of supplication, as we alwaies without ceasing may call vpon thee the fountaine of all blessing, and in our prayers bee mutually mindfull of one another : and take all occasion of praying ioyntly together. And now being heere both together before thee, wee earnestly beseech thee to make vs, whom thou hast made one flesh, to be one spirit, ioynt members of the mysticall body of Christ : and so to sanctifie our fellowship, that we may truly reioyce one in another, and blesse thee from our hearts one for another : let our bed euer remaine a bed vndefiled, blesse vs with children, and blesse vs in them : blesse vs with a competent estate, and with all needfull gifts and graces : keepe vs from wishing any hurt one to another, and from imprecating any ill one against another. Giue vs we beseech thee, not only a minde to wish well one to another, but also ability and willingness to doe good one for another, and that in our soules, bodies, estate, and good name. In our soules, by edifying one another : that wee who on earth are so neerely vnited, may not after this life bee seperated as far as heauen is from hell. For this end giue vs wisdom to prevent sin one in another, by removing all stumbling blocks, and occasion of sin : and also to redresse sin by all the good courses that we can thinke of. Giue vs ability, we pray thee, to help forward the growth of grace in one another, by manifesting our approbation thereof : yea also by mutuall conference, good example, and holy exercises of piety both publike and priuate. Make vs further carefull ouer one anothers bodies, to nourish and cherish them in health & in sickness : not grudging at the cost that is laid out, or at the paines that is taken thereabout. Let also the christian credit and good-name of one another be mutually precious to vs. so as we speake of one another such things as tend therunto, and stop all euill reports, and disproue, as much as in vs lieth, all slanders : and if by either of vs iust cause of an euill name bee giuen, giue vs grace neckly and wisely to make it knowne one to another,

that afterwards the like may be auoided : yea that by our after-good carriage we may gaime such a good name as may cleane put out the fire of the former ill name : and let vs be affected with the vertues wherewith it pleaseth thee to endue either of vs, and with the sweet saour which thence ariseth, as we may shew thereby that we are affected with the good name of one another as of our owne. Keepe vs therefore from the vices which may make vs discredit one another : as blazing abroad one anothers infirmities, opening our eare to euery rash report, turning all things to the worst, enuying and gaine-saying good reports of one another. And as in thy wisdom thou hast made vs an helpe each to other, euen in regard of our outward estate, giue vs wisdom, O Lord, to extend our mutuall prouident care thereunto, that in our severall places we may as two hands of the same body, ioyntly endeavour to preserve and encrease the same : that as by too much coynouersesse wee seeke not to scrape all to our selues, so neither by prodigality wee waste the estate, nor by idleness neglect the same.

And as thou hast made vs ioynt parents of the same children, and ioynt governors of the same household, so (Lord) make vs in our distinct places alike careful for the good education of our children and government of our family, and of all our seruants therein : that being by thine ordinance vnder the same yoke, wee may both draw the same way, and euer one thwart the other, nor put off all the care from one to another, and refuse to adde our best helpe : much lesse hinder one another in these ioynt duties which belong to vs both. Yea, I ord, we beseech thee to make vs of one heart and minde, in affording hospitality according to our ability vnto such christians as come to our house, whether kindred or others, (so without relieuing one against another therein) and in relieuing the poore also, lest we should by vnnecessefulnesse cause many curses to rest vpon our house. These and all other bounden duties, either mutuall, one to another, or ioyntly to others in our house, or out of it, enable vs, O God of power, conscionably to performe. And let not our sins cause thy wrath to fall vpon either of vs, but pardon them all, wee most humbly beseech thee, whether they haue beene committed by either of vs against the other, or against any other person, or any other way against thy sacred Maiesty and holy Law, and that for Iesus Christ his sake, in and by whom, thorow the assistance of thy holy Spirit, we desire that thy name may be glorified by vs and others in our severall places now and for euer. Amen.

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They who have no children or seruants may leaue out this.

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A Prayer for a Wife to use.

THine O Lord of heaven and earth is power and wisdom: thou hast a supreme and absolute Soueraignty over all the children of men: thy seruants they are, and in the place where thou settest them, they ought contentedly and obediently to abide. In thy wisdom thou hast appointed a wife to be vnder her Husband, and hast in thy word giuen him dominion ouer her. Her subiection is the straiter, by reason of her great sin in tempting her Husband to disobey thee. Now (O God of mercy) I beseech thee to acquit me of the guilt of that sinne in particular, and to pardon all other my sins, and to bring my will in subiection euery way to thy holy & blessed will. For this end so worke vpon ^a my desire, as it may be subiect to mine Husband. ^b Informe therefore my iudgement of the equity of that order which thou hast set betwixt man and wife: that ^c the common mutuall power which is in many things betwixt them, and which both of them haue ouer the same children and seruants, may not make me inferre equality betwixt them: but that I, knowing an Husband to bee his wifes head, ^d may so account my Husband to be vnto me, ^e whatsoever he were before marriage: and answerably ^f beare an inward, awfull respect towards him: ^g not suffering any occasion to make me despise him: but ^h outwardly also reuerence him: manifesting this my reuerence both by my behaviour in all wise-like sobriety without wantonnesse, ⁱ mildnesse without shrewishnesse, ^k courtesie without scorn, and ^l modesty without pride, and also ^m by my reuerend speech to him before his face, and ⁿ of him behinde his back. And that this reuerence may not seeme complementall, make me willing to ^o yeeld all due obedience to him without any stoutnesse against him. And seeing it hath pleased thee to giue me an Husband of ^p sufficient vnderstanding, giue me, I beseech thee, an heart willing to be ordered by him, and to ^q expect his consent in the things I doe, ^r not presuming to doe any thing that belongeth to his authoritie simply without, or directly against his consent, whether it bee in ^s disposing the common goods of the Family, ^t yea, vnto charitable vses (^u except in case of necessity) or ^v in ordering Children, and ^w seruants, or ^x entertaining Strangers, or iourning abroad, or binding my selfe by any voluntary vow. And that I may giue further euidence of my willing subiection to mine Husband, whom thou, O Lord, hast set ouer me, worke in me a readinesse ^a to dwell where he will haue me to dwell, ^b to come when he calleth, and ^c to doe what he requirith. And ^d in case he reprove me, worke in me meeknesse and patience well to beare euery reproofe, and ^e wisdom to redresse what is justly reprov'd: and whichall make me so content

with mine Husbands estate, as I may no way grieue his spirit by ^f vbraiding him with my marriage, or by my impatient cariage, or by lothnesse to sleepe to his estate, or to helpe to repaire the decayednesse thereof. And for the ^h manner of my subiection to mine Husband, let it be such as the Churches subiection is to thee O Lord Christ, ⁱ in all humility ^k without pride, ^l in all sincerity, ^m without dissimulation: ⁿ in all cheerfulness, ^o without fullenesse: and ^p constantly ^q without intermitting or relinquishing my good course. And ^r for the extent of my subiection, Lord, let it be in all things In ^s which respect giue me grace, I pray thee, ^t so to subiect mine owne iudgement, as in matters questionable I endeavour to bring my iudgement and will to the bent of mine Husbands: and ^u in indifferent things to yeeld to him, and ^v not be too peremptory in mine owne will. But yet in all my subiection to him, let mine eye be so fixed on thee, O Lord, whose person he beareth, as I preferre thee, mine heavenly Lord, before him: and therefore ^x neither forbear to doe what thou expressly commandest, ^y nor doe what thou forbiddest, though mine Husband would haue the one forborne, or the other done. All the forenamed, and other like bounden duties, giue mee grace, O thou fountaine of all grace, the rather to performe, first ^a because mine Husband, by vertue of his place, is in thy steed, so as by subiecting my selfe to him, I am made subiect to thee: but by refusing to be subiect to him, I refuse to bee subiect to thee. Secondly, ^b because thou hast made mine Husband as an head to me, by vertue whereof mine owne body which is subiect to my head, would be a witnesse against me, if I should not be subiect to him. Thirdly, ^c because in this place and office mine Husband hath a kinde of fellowship with thee O Christ: so as hereby I shall maintaine euen thine honour also. Fourthly, ^d because thou hast made mine Husband as a Sauiour to me, so as by refusing to bee subiect, I shall shew my selfe vngratefull to him, and iniurious to my selfe. Finally, ^e because I am as well bound to bee subiect to mine Husband, as thy Church is to thee, O Christ: and hereby I shall gaine assurance to my selfe, and giue euidence to others that I am a true member of the true Church. Therefore so bow my will to thy Word, O Lord, as these and other like reasons which are grounded on thy Word, may effectually perswade mee to obserue such duties to mine Husband as in thy Word are taught me, and that for the honour of thee, and of thy Sonne Iesus Christ mine heavenly head and Husband. Amen.

A Prayer for an Husband to use.

IT hath pleased thy diuine wisdom (O inuifible and incomprehensible Lord God) to fet an especiall stampe of thine Image on sundry persons ouer others, and in particular on Husbands ouer wiues, that thereby they might be the more able to do them good. Wherefore I thy seruant, though most vnworthy of any dignitie or domination, by reason of that slavery wherinto by sin I haue brought my selfe, yet being by thine appointment ^a thine Image and glory to my Wife, in all humility I beseech thee, to pardon all the finnes wherewith in any kinde I stand guilty before thee, and in particular those, whereby I haue any way dishonoured that Image of thine which thou hast set on me: and withall to giue me grace whereby I may be enabled to carry my selfe worthy of thine Image, and that by a conseasonable performance of all those duties to my wife, which in thy word are enioyned to me. ^b The summe of them all being loue, let loue towards my wife so abound in me, as my lookes, speech, cariage and actions, whether in commanding reproofing, instructing or admonishing, whether in vsing authority or familiarity, whether wee be alone together or in company, in ciuill affaires or religious matters, at all times, in all things may be seasoned therewith. Suffer not that odious vice of hatred of my wife to feaze on my soule: neither let there be any want of loue in me to her. And that I may the more wisely ^c use this Soueraigne grace of loue, giue me wisdom to ^d maintaine that authority which thou hast giuen mee, and that especially by being an example in all goodnesse: and keepe me from ^e losing the same by any base cariage, harsh dealing, or too seruile yielding in vnlawfull things. That I may the better manage the authoritie which thou hast giuen me, let my judgement, I pray thee bee well informed in that ^f communion and fellowship which is betwixt man and wife. lest I should too much ^g insult ouer her, and let ^h mine heart be so set vpon mine owne wife, as the best and fittest for me: and thereupon delight in ⁱ her intirely: lest ^k by any disrepect of my wife or want of affection to her, my heart should bee drawne away from her, or hers from me. As a testimony of mine intire affection to my wife, bend my minde ^l withall kindnesse to accept euery good dutie that she performeth to me: nor ^m carelesly slighting, nor scornefully rejecting any. Let me rather bee ready to ⁿ answer courtiesse with courtiesse, and to ^o grant her humble desires, without making much adoe thereat, and to ^p accept what she is willing to doe: yea, to suffer her to order house and house-hold affaires, according to that wisdom and discretion, which it hath pleased thee to bestow vpon her: ^q not ouerstrictly pressing mine authority on her whom

thou hast made so willing to subiect her selfe to me. ^r In the good things which shee doth giue me an heart to encourage her, ^s lest otherwise she should be moued to repent thereof. For her further encouragement, giue me such a spirit as may make me ^t sweeten all the duties I performe to her with mildnesse, that I be no way ^u bitter to her: but that by the ^v titles wherewith I call her, by the ^w instructions wherewith I seeke to edifie her, by ^x the just and vrgent commandements which at any time I lay vpon her, by ^y yielding to her tender conscience, by ^z forbearing to force her in any thing vnbecoming her place, by ^{aa} shewing the reason of that which I require of her, yea, by ^{ab} vsing my commanding power, nor too frequently, nor too peremptorily I may manifest much mildnesse and loue. And seeing that charge which thou, O Lord, hast giuen me ouer my wife, requireth that, as there is iust occasion, I should reprocue her, make me wise in doing it, that I neither ^{ac} altogether neglect it, nor rashly vse it: but be sure that ^{ad} the matter for which I reprocue her be a truth, a knowne truth, and a weightie truth: ^{ae} nor slight report, nor meere surmise, nor light matter. O keepe me from being ^{af} too forward, or too fierce, or too open in reproofe. Let ^{ag} my very countenance towards my wife shew forth amiablenesse: and ^{ah} my gesture be so familiar as may not imply any strangenesse towards her: yea, and ^{ai} my actions be actions of kindnesse, more ready to giue fauours as pledges of loue, then ^{aj} blowes, the effects of wrath. Giue me a minde rather to ^{ak} beare with my wiues infirmities, then ^{al} by testinesse or preiudicenesse, to manifest mine owne weakenesse. And in regard of the place wherein thou hast set mee ouer my wife, worke in me ^{am} a prouident care for her, euen ^{an} in the edification of her soule, and ^{ao} succour of her bodie, both in health and sicknesse, particularly ^{ap} in the time of her child-bearing, euery way so as may bee ^{aq} answerable to my place and estate, without shew of ^{ar} nigardlinesse. In this respect open my heart and hands ^{as} to afford my wife such allowance as shee may haue (besides things needfull for her selfe) to giue, as occasion is offered, to others, whether children or seruants in the house, or poore Saints out of the house: that I shew not my selfe ^{at} too strait-handd to her. And because my life is vncertaine, so as I may be taken out of this world before her, make me wise to ^{au} prouide for her, according to my meanes, so long as shee shall liue: and for this end ^{av} to take heed that in my life time I consume not mine estate, nor make away any thing which ought to remaine to her after my decease: but by ^{aw} expresse will and testament to make knowne what is meete for her to enjoy. And while I am with her, make mee carefull, as to, ^{ax} prouide for her, so to protect her against such as may seduce her in her soule,

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hurt her in her body, or impair her credit, whether they be children, servants, or any other. It hath pleased thee, O blessed Saviour, to make thy selfe a patterne to Husbands in louing their Wiues. O fixe mine eyes on this patterne, that as thou louest thy Church, I may shew my forwardnesse in louing my Wife first; and that ^h in truth, ⁱ without dissimulation; ^k freely, ^l without bie-respects; ^m purely, ⁿ without wantonnesse; ^o intirely in the highest degree that lawfully may bee: ^p constantly, ^q without variablenesse or reuolt: yea also ^r tenderly and cheerfully, as an head loueth the body, or as man loueth himselfe. If thou, O Iesus Christ, who art infinitely greater then thy Spouse, the Church, and canst expect to reape no advantage or benefit from her, vouchsafest to loue her, and to performe all effects of loue for her good; should I thinke much to loue my Wife, who is in many respects as I my selfe am, and a great helpe, comfort, and benefit to me? or should I thinke much to performe any dutie of loue to her? ^t Instinct of nature teacheth all men to loue their bodies: But thou hast made my Wife to me as my body; we two by thy diuine institution, are one flesh. Shall not then this thine ordinance be of more force with mee, to moue mee to loue my Wife? O Lord GOD, let it bee of force, that so I may honour thine Image planted in mee, through Iesus Christ the head of that true Catholike Church, wherof I belecue my selfe to be a true member. Amen.

A Prayer for a Child to vsfe.

O Eternall Father, and Almighty Creator of all things, who hauing made Man male and female, didst so blesse them, as by vertue of thy blessing, they are a meanes vnder thee of their childrens being, and bringing forth into this world; and in this respect, are as Gods to their Children, standing in thy roome, and bearing thine image: Worke in mee, I humbly beseech thee, such a respect of my Parents, as in regard of their authority ouer mee, and affection towards me, I may both ^a loue and ^b feare them: testifying thereby, my entire affection to them, and honourable opinion of them: and further manifesting the same by all reuerence and obedience. By reuerence, in ^c refraining much speech before them, in patient hearkening to them, ^d in giuing reuerend titles to them, and humble and ready answers, ^e without pride or stoutnesse. And ^f when in absence of my Parents, I haue occasion to speake of them, giue mee wisdom, so to order my speech, as it may testifie a reuerend respect of them to all that heare me. Keepe mee therefore from discouering their infirmities, and from broaching any vntruths of them. To my reuerend speech, let my dutifull carriage towards my Parents, be answerable, by halting to meete them when they are comming to me, by

rising vp to them, by standing before them, by yeelding all due obedience to them, by giuing place to them, and ^h by asking them blessing: ⁱ A voiding all vnmanly rudenesse, disdainefull statelynesse, toyish wantonnesse, ouer-much boldnesse, and high-mindednesse. Let also that authority, which thou, O Father of Fathers, hast giuen my Parents, make me ^k obedient to them, that I shew not my selfe a childe of Belial, as one without yoke. And giue me grace to shew forth my obedience, by ^l forbearing to doe things of mine owne head; namely, ^m to make choice of my calling, ⁿ to enter into religious orders; ^o to trauell into other Countries, to binde my selfe seruant, ^p to marry, ^q to dispose my Parents goods, ^r to order mine owne appaile, or ^s to binde my selfe by vow, without my Parents consent. To shew that this my passiue obedience ariseth not from dullenesse; giue me, I pray thee, ^t a minde pliable to my Parents will, being ready to ^u obey their commandments in comming when they call, going whither they send, waiting on them, and doing what business they enioyne, (^v without any scorn or other like vice: ^w) And ^x willing also not onely to hearken to, but also obediently to obferue my Parents instruction: and ^y patiently to beare all their reproofs, and ^z corrections: ^a carefully amending that for which I shall be iustly reproofed, or corrected, ^b without disdain or obstinacy. For this end, ^c purge out of me an ouer-weening conceit of my selfe: that I may labour to bring my iudgement and will, to the bent of my Parents: yea, that I may ^d in such things as are indifferent (though I conceiue them not to bee the meetest) vpon my Parents peremptory pressing of them, after I haue in all humility rendered my reasons for the vnreasonnesse thereof, yeeld obedience, and not too obstinately stand against their expresse will. Onely worke in me such a respect of thee, O Father of fathers, that if my Parents command that which thou hast forbidden, or forbid that which thou hast commanded; I may rather obey thee, then them: and ^e not so flatter or feare them, as to sinne against thee. But in this refusall to obey them, make me wise in testifying all humble reuerence and due respect. And in regard of these necessities, whereunto my Parents, being mortall persons, may fall; worke in mee such pity, as may make mee ready to shew all ^f recompence, and not proclaime more then monstrous ingratitude by neglecting them. Giue me therefore, I pray thee, wisdom and willingness ^g to beare with their infirmities, as I neither lesse reuerently esteem their place and person, nor more negligently performe any duty to them: much lesse disrespect or despise them. For this end, giue mee grace ^h to pass by, as much as may be, their infirmities, and to take no more notice of them, then must needs; but rather to conceale & couer them, that others may not see them.

Let my piety and pity to my Parents, most shew
it selfe in such ^{as} casuall extremities, as are not
frequent, but by the hand of God laid vpon them.
And in ^{such} such cases as may make them stand in
need of succour from mee, make mee most ready
to doe my vtmost endeaour therein: as in sick-
nesse to visit them, in time of mourning to com-
fort them, in want to relieue them, in danger to
protect them, and in any other neede to helpe
them. And if it please thee to take my Parents
out of this world before mee, let the continuance
of my dutifull respect towards them, be mani-
fested by ^a a decent buriall of their corpes, nei-
ther preventing their departure by entring vpon
their estate before they are dead; nor neglecting
their dead corpes, through greedinesse after their
goods, nor disturbing their funerall by conten-
tions about that which they leaue. In per-
forming this duty, giue mee wisdom to keepe ^a a
meane, that I bee neither ouer-lauish nor ouer-
bale, And for maintaining my Parents Christi-
an credit euen after their deaths, worke in mee a
willingnesse answerable to my ability, ^a to pay
theiur iust debts, to ^a suppress euill reports
against them, and to ^a imitate the good vertues
that were in them: ^a auoyding all superstitious
customes of praying, or procuring others to pray
for their soules after they are departed: and ^a the
heathenish practice of seeking to reuenge wrongs
done to them. Now that I may the better ap-
proue my selfe to thee, O Searcher of the hearts,
in performing all the forenamed duties, giue me
vnderstanding and grace to performe them ^a in
the Lord, confectionally for the Lords sake; hearti-
ly, as to the Lord; cheerefully, because the
Lord loueth cheerefulness; reuerently, with due
respect to the image of God; constantly, with-
out wearisomnesse, and so as no sinne bee com-
mitted against thee, O God: but ^a not on by-
respects, deceitfully, grudgingly, rudely, on-
ly to please men. And as thou hast made both my
Parents a ioynt meanes of my being, so worke
in mee ^a a like respect of them both; that neither
^a childish fondnesse draw me so wholly to respect
my Mother, as I neglect duty to my Father, nor
presumptuous arrogancy make mee despise my
Mother. I acknowledge, O Lord, that my Pa-
rents are to me ^a in thy stead, and beare thine i-
mage, so as in obeying them, I obey thee: in re-
belling against them, I rebell against thee. I ac-
knowledge also, that it is most right to obey thee:
A law, which is the rule of right, the place of Pa-
rents, and the desert of Parents, require as much:
not to obey them, is against thy law, O Lord, a-
gainst common equity and light of nature, a-
gainst the place and desert of my Parents. Thy
Word testifieth, that for children to obey their
Parents, is ^a well pleasing to thee: thou dost ac-
cept, thou wilt reward such. Thou therefore hast
^a expressly charged them so to doe: so as it is no
arbitrary matter, left to our choice to doe it, or

not to doe it: an inuolable Law requireth it, no
creature can giue dispensation against it. ^a This
duty is the ground and foundation of all duties
due to man. ^a Thou hast made an expresse and
ample promise to such as are conscionable in the
performance thereof. On all these grounds I doe
the more earnestly intreate thee, O heauenly
Father, to forgive me, as all other my sinnes, so
in particular, my neglect of duty to my Parents,
and to giue me thy Spirit in such measure, as may
enable mee for the time to come better to per-
forme the same: and that for Iesus Christ his
sake, thy Sonne, and my Saviour; to whom with
thee, O Father, and the holy Ghost, bee all ho-
nour and glory, now and for euer, Amen.

A Prayer for Parents to use.

FROM my heart I acknowledge thee, O eter-
nall and Almighty Lord God, in whom wee
liue, moue, and haue our being, to bee the onely
true Father of all: wee are all thine off-spring.
Yet it pleaseth thee so farre to communicate thy
glorious image to children of men, as to make
them Parents, by bringing forth children into
the world. An high honour this is, whereof it
hath pleased thee to make me partaker by giuing
me children. In this respect I acknowledge my
selfe much bound to doe my vtmost endeaour
for their good. In this duty, as in many other,
I here humbly confesse before thee, that I haue
exceedingly failed: and I earnestly intreate
thee, O God of mercy, for Iesus Christ his sake,
to be mercifull vnto me, and to pardon both all
other my sinnes, and those also in particular,
which haue bene committed against this hono-
rable place wherein thou hast set me. And with-
all, I beseech thee to enable mee to walke more
worthy of this honour, by procuring good to
those that by thee are committed to my charge.
Plant therefore in my heart, ^a an intire loue of
my children, and that so ordered, as I may nei-
ther ^a want naturall affeccion, nor yet too much
dote vpon them. And because all ability of do-
ing good to them, and all blessing vpon the
meanes, vsed for their good, commeth from
thee; giue me, I pray thee, ^a the spirit of Prayer,
at all times, on all occasions, to begge euery good
thing of thee for them: wherein I beseech thee,
graciously to heare me, and keepe mee, as from
^a a carelesse neglect of this duty, so much more
from all rash and wicked imprecations, which
oft cause much mischefe to fall both vpon Pa-
rents & Children. ^a It hath pleased thee, O good
God, to extend thy gracious promises euen to
the Children, and generation of the righteous:
let therefore my faith I ercin, the more prouoke
me to walke vprightly and righteously before
thee: and ^a not think I ly vniust or vndue get-
ting or keeping the goods of this world; where-
by a curse is oft treasured vpon to doe good for my
children.

f. 63.

f. 64.

Treat. 6.

f. 65.

f. 66.

f. 67.

f. 68.

f. 69.

f. 70.

§ 8.

children. But worke in mee a provident care for their temporall and spirituall good in euery degree of their age.

If a mans wife bee breeding, hee may pray thus,
§ 9.

Concerning the child with which my wife goeth, Lord, make her careful follower her selfe, that by no violent passion of minde, or motion of body, shee bee made to miscarry: for preventing whereof, make mee willing to afford her, according to my ability, all things needefull and usefull for her, or for her child, whether in bearing it, bringing it forth, or nursing it.

§ 10.

§ 11, 12,
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§ 17, 18,

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§ 20.

§ 23.

§ 24.

§ 25.

§ 26.

§ 27.

§ 28, 29,

§ 30.

§ 31.

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§ 35.

§ 36.

§ 38.

§ 39.

§ 40.

§ 41.

§ 42.

Abreeding you and is happy

And now, Lord, seeing I have through thy blessing conceived, make me wise in well-ordering myself, that I doe nothing that may any way prove preiudiciall to my Child, either while I beare it in my wombe, or afterwards: but that rather I provide all things requisite for it at the time of birth, and afterwards: and withall, I beseech thee to make mee both able and willing to nurse my children my selfe.

And work in mee such respect of my childrens true good, that as in their infancy, I am careful to provide all things requisite for their bodies, so I may be conscionable also in procuring them to be rightly baptized in due season, and in giuing them fit names. And as they grow in years, so make me more and more carefull for the health of their body, to afford them fit food, apparell, recreation, and physicke, as need requireth: and so to order all these, as I manifest neither too-much niggardinesse and neglect, nor too-much laishness and dotage. And for their better welfare, giue mee wisdom to well to educate them, not suffering them to haue too much liberty, but teaching them good manners, lest they prouet ouer-bold and rude: and training them vp to some good calling: wherein make me wise to chooe a calling lawfull in it selfe, and fit for my childes ability, yea the best and most usefull calling: lest by neglect thereof, I cause my child to runne into many mischiefs. Above all, make me conscionable in training vp my children vnto true piety: grounding euery principle that is taught them, on thy word; exercising them to read the Scriptures, catechizing them daily, making spirituall vses of the speciall euidences of thy providence, opening to them the mysteries of the rites of the Church, making knowne thy great works to them, putting them to religious Schoolemasters, and being my selfe a patterne of piety vnto them: lest otherwise I shew too little regard to the saluation of their soules. That good nurture may get the deeper rooting in the hearts of my children, make mee wise in taking the first opportunity, euen while they are tender and pliable, and not putting it off till they grow too head-strong. Yea, after I haue begun giue mee patience to hold on therein, and not to let goe the reins, after they haue bene for some time well held in: but rather to a-

gaine, and againe, so long as there is need, without wearisomnesse, to wheate instruction vpon them: adding reproofe yea, and correction thereto, as iust occasion is offered, and that wisely, so as I neither make my child to despise me through too-much lenity, nor to hate me through too-much severity. After I haue fitted my children through thy blessing, vnto some calling, make me further carefull to provide a fit calling for them, wherein they may exercise their gifts to thy glory, and their own and others good. For this end, worke in mee a due respect of their ability, & of the manner of their entrance therinto, that it may stand with a good conscience: that I neither shew my selfe vnaturall, in putting them to shift for themselves, nor vnconscionable, in putting them to that which they are not able well to manage, or in vsing indirect means for their entrance. And in regard of the charge which thou hast laid on me, to provide fit marriages for my children; giue mee wisdom to procure meet matches for them, and such as they may welllike: that I may not seeme either wholly to neglect their need in this case, or onely to seeke aduantage to my selfe thereby, and not my childrens good. As an outward helpe for procuring good callings and marriages, make mee provident in laying vp beforehand, some competent portion: neither prodigally spending all I haue, nor so couetously hoording vp all, as to bee vniwilling, while I liue, to part with any for my childrens good. And when it shall please thee to visit mee with sicknesse, the fore-runner of death, put such reasonable and profitable words into my mouth, as may proue good directions to my children after my death: and giue mee such faith in thy promises, as may make mee with comfort and confidence, commend them to thy providence. And if I leave my children that be not of ripe yeares and discretion, direct mee to some wife and faithfull friend to whom I may commend them: that I may not seeme negligent for the time to come. And for my childrens greater good, giue me both will and wisdom to make my last Will, that by neglect thereof, contention and vnecessary suites may not arise. While I liue, make me so provident in ordering mine estate, as I may haue something to leaue vnto my children, and not ouer-lauishly spend all my selfe, or leaue an entangled, or peeced, or vnsettled estate. Whereas it hath pleased thee, O Lord, to giue me many children, worke in mee an impartiall respect to euery one of them: yet so, as I take notice of them, which are better then others, to encourage them in the more: and according to the warrant of thy Word, and of some of the time, and place where I liue, to leaue my maine inheritance to my eldest sonne, (vnto such there be iust cause to disinherit him) and in that respect to be so much the more pro-

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§ 72.

uident for mine other children, that I may some other way, then by parting mine inheritance, provide for them.

And concerning the children of my bed-fellow, of whom I am not the naturall Parent, but by vertue of our marriage in the place of one, worke in me
1 A Parent-like affection to them, and leave for them, endeavouring to doe what good I can for them, *even as if they were mine owne: but* *m* so doe no wrong at all to them.

As I desire that thou, O good God, shouldst shew thy selfe a gracious Father to me. so my desire is to shew my selfe a good Parent to my children. For the better accomplishing of this my desire, giue me thy Spirit, O heavenly Father, for thy Sonne my Sauour Iesus Christ his sake. Amen.

A Prayer for a Seruant to vse.

THe place of that authority, vnder which I am, and of that subiection wherein by thy providence, O most wise God, I am set, I acknowledge to be agreeable to thy Word: worke in me therefore, I humbly beseech thee, such an awfull dread of my Master, as may make me desirous to please, and fearefull to offend him: and keepe me from *c* despising, or lightly esteeming him. Let mee rather manifest all due respect to him in speech and carriage: *d* In speech, by refraining it in his presence without good cause and iust occasion; by reuerend titles when I doe speake to him; by a present answer when he speaketh to me; by truth in my speech, and by speaking of him, good and no euill. *e* In carriage, by dutifull obedience, and other reuerend behaviour; yea, and by sobriety in my apparell: *f* auoiding all rudenesse, malpertnesse, and pride. As a further euidence of my high esteeme of my Master, make mee *g* obedient to him, and that by *h* not daring to doe things of mine owne head, as to goe hither or thither, to doe this or that; to marry, to dispose his goods, or to goe away from him without his consent: but rather by *i* a ready yeelding to his commandements, and by *k* an obseruant marking of his instructions, especially *l* when they tend to piety: and in that respect, *m* neither to be loth to dwell with a religious Master, nor to mutter against his instructions, nor to be more negligent in his businesse. And in case he be prouoked either to reprove or correct me; make me *n* patient in bearing all reprooves and corrections, and wise *o* in amending whatsoever it be for which I am iustly reprov'd or corrected, and that *p* without answering or turning againe, or running away, or seeking reuenge. Seeing my Master hath power to punish me, giue me a minde *q* so to dread his power, as I no way prouoke his wrath: but rather *r* in all singleness of heart (not in hypocrisy with eye-seruice) *s* for conscience sake (not on by-respects) *t* willingly,

(not discontentedly) *u* with all the quicknesse and diligence that I can (not lazily and negligently) doe seruice vnto him. And let my good will to my Master be manifested by *v* all faithfulness in well discharging the trust that is or shall be committed to me: and that *w* about his goods, in a carefull preserving of them, that *x* they bee not lost, spoiled, or any way impaired vnder my hands: and in increasing them to the utmost of my power, *y* without all manner of fraud. About the businesse that my Master committeth to my charge, make me faithfull in endeavouring what I can, that *z* all may prosper vnder my hand, and that nothing, through my default, miscarry. About my Masters *a* secrets, yea, and infirmities, make me faithfull in concealing them. Make me also forward, *b* euen for my Masters greater benefit, to be *c* helpfull to my fellow-seruants in what I may; by good example, good counsell and encouragement. *d* About my Masters children, giue me wisdom to shew all good respect to them, as beholding my Masters image in them, and to doe all the good I can to them any way: not to be churlish to them, or carelesse of them; nor to purloine any thing from them, nor to corrupt them by euill communication or conuersation, nor to allure them to any vnlawfull, or euill thing; nor to enuie their affections either to commit folly, or to marry with me. Yea, let my faithfulness be such to my Master, as *f* not to be moued by his bed-fellow to doe any wrong to him, nor to offer to doe any wrong to her: But rather to afford them the best helpe I can, *g* euen in their weakenesse, or in any time of need; and not in any such case vngratefully to leave them. In all things concerning my Master, giue me grace *h* so to doe for him, as I would haue others doe for me; or as I would doe for my selfe. For this end, *i* so bring my iudgement to the bent of my Masters in indifferent things, as I may think that meete which he doth, & not be ouercon-cited in my selfe, in preferring mine owne iudgement before his. And *k* in case I cannot in iudgement thinke that best which he doth, yet on his resolute command, make me to yeeld to that which he will haue done, *l* so it bee not against thee, O Lord, and against thy reuealed will. Herein giue me grace to preferre thee, the Lord of Spirits, before my Master after the flesh; whether in forbearing any sinne against thy Word, or in doing any duty expressly inioyned in thy Word. If at any time I shall be free to choose a Master, giue me wisdom *m* to choose a good, religious one, and with him to bee willing to abide, that so I may obey him in thee, O Lord. *n* My Master is to me in thy steed, and beareth thy image; so as in obeying him, I obey thee; in rebelling against him, I rebel against thee: *o* in being a seruant to man, I am thy free-man: *p* It is thine expresse will that I should obey my Master; so as it is a necessary duty; no creature can dispence with it:

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If it be well performed & thou wilt abundantly reward it, with temporall and eternall blessings. Make me therefore, I pray thee, conscionable in performing all the fore-named duties, and forgive me all my negligences therein, and all other my transgressions against thy blessed Law, for Iesus Christ his sake, my only Lord and Saviour.

Amen.

A servant that hath only a Mistress may use this prayer, if he put mistress for master, and she, her, hers, for hee, him, his. This prayer may also be used for master and mistress both by adding this clause, and my mistress, where mention is made of master, and by turning the singular number into the plural.

A Prayer for a Master to use.

AS all other children of Adam, by making themselves slaves of sinne and Satan, so I also have justly deserved to be, as cursed Cham, a servant of servants. Yet notwithstanding it hath pleased thee O eternall & Almighty Lord of heaven & earth, to vouchsafe unto me a poore sinner, this honour, to be a master over servants. That I may in mine inward disposition and spirituall condition beare thine Image as well as in mine outward function, forgive me, I most humbly beseech thee, all my sinnes, and beate downe all my corruptions which doe any way rise vp against thy blessed will; And give me wisdom to make choise of good servants, such as have bene well educated, and doe give good evidence of thy feare to possesse their hearts: such as may be in some measure fit for the worke whereunto they shall be set: and such as are of poore and meane estate, to whom charity may be shewed in entertaining them: and not so to dote on money, as to refuse all that are not able to bring a great portion with them. As for such servants as now I have, or hereafter shall have, give me grace well to vnto them, and for that end wisely to maintaine that authoritie which thou hast given me, and that by making my selfe a good patterne to them, by keeping them in awe, and by vnto mine authority to as I loose it not by basenesse, remissnesse, over-much familiaritie, or by letting loose the raines to my servants: ^a no nor by too great rigour and austerity in looke, speech, or action. Let my authority be exercised in commanding things agreeable to thy word, and not in making mine owne will a rule or a law. Such things as thou, O Lord, requirest servants to doe, make me carefull in holding my servants thereunto: ^b not suffering them to doe what they list. But ^c in things indifferent give me wisdom duly to weigh what my servants can, or may conveniently doe: ^d imposing nothing upon them above their strength, or vnto becoming their sex, or not answerable to their place, or against their natural inclination, or against their conscience.

Great is that power which thou, O Lord, hast given to a master over his servants, and that given to correct them: but yet ^e halt thou not given him power over his servants life: ^f Keepe me therefore from using such cruelty as may any way cause death, or impair strength: and from putting any of my servants upon any such desperate attempt as may endanger the same. Where rebuke may cause amendment ^g let me not be forward to strike. If need require with strokes to correct my servants, give me wisdom well to observe their condition, their disposition, the fault committed, and accordingly to order correction. As for my servants marriage, make me so carefull of their good therein, as I neither over-violently against their consent force them thereto, nor over-long hold them therefrom: much lesse if they be married, seeke to dissuall that marriage, or to keepe them one from another. And if there be iust occasion of passing them over from my selfe to another, ^h let that other be such an one as may doe them good, and not euill. But while they are with me, give me a minde ⁱ to doe to them that which is iust and equall. As a matter of iustice, let ^j my care over them extend to their soules, for the edification thereof, by instructing them daily in the principles of religion, by causing them to goe to the publick ministry of thy Word, by taking an account of their proficiency, and by daily prayer, ^k not thinking it enough to allow things needfull for their body: wherein notwithstanding make mee carefull to provide for them ^l wholesome, and sufficient food in due season (neither ^m pinching their bellies with want, nor pampering them too delicately) and ⁿ fit and decent apparell. Give me wisdom also so to ^o moderate their labour, as no task above their ability be imposed upon them, but that ^p all things meet for the worke whereunto they are put be allowed them, and ^q sufficient, and seasonable rest and intermission, and that for sleepe, for workes of piety (especially on the Lords day) and for ^r recreation. In case any of my servants ^s fall sicke, make me conscionable in providing what may be requisite for the spirituall comfort of their soules, for the ease of their bodies, and for recovery of health: or, if they die, for their decent buriall: ^t that I shew not my selfe inhumane by putting them, when they are not able to helpe themselves, out of my house, or letting them lie in my house succourlesse, or setting the charge of all that is spent on them in their weaknesse upon their owne score, or adding by vnto braiding speeches more griefe to them, or suffering them to die as beasts without any spirituall instructions, or neglecting their dead corps. ^u In regard of my servants temporall estate, let my care thereof be extended not only to the time of their abode with me, but to the time that may be after they are gone from me, that they may be able to liue of themselves, and to doe good to others.

For

h s. 28.
i s. 36.
k s. 37.
l s. 38.

For that end ^h let me keepe them alwayes well occupied and free from idlenesse : ⁱ exercising them to some particular calling, or ^k setting them to some speciall worke, lest ^l by my carelesse in appointing to euery one their owne taske they be made idle and negligent. Let me also, ^m by keeping my eye on them as much as I can, yea, by ⁿ exhortation, admonition, perswasion, promises, and other like faire meanes, or, if they preuaile not, then by rebukes, threats, and corrections stirre them vp to doe their dutie. As for such as grow impudent and obstinate, and will not by faire nor foule meanes be reclaimed, giue me courage to cast them out of my house, lest they proue an ill example to others. ^o To seruants that are hired for wages, let my iustice be manifested by allowing sufficient wages, by giuing it in due season, and by paying it to the full, ^p that I cause not their cry to ascend into thine eares, by reason of any vniust or hard viage of them. ^q After sufficient seruice done by them, make me willing to suffer them to prouide for themselves, that they may not alwaies bee kept

m s. 39.
n s. 40.

o s. 41.

p s. 42.

q s. 43.

vnder hard seruitude. ^r If any of them proue good, kinde, and faithfull seruants, giue mee a minde to haue them in high account, to take notice of all their goodnesse, to protect them against vniust accusations, to recompence their goodnesse, and ^s not to passe it over as not regarded, nor to exaggerate their failings, nor to send them away emptie. ^t I am a seruant vnder thee, the great Lord and Master of all, and to thee I must giue an account of gouerning my seruants : ^u In relation to thee, I and my seruants are fellow-seruants : ^v Thou art in heauen, whence thou beholdest all wrongs done by masters to seruants, and canst abundantly recompence all the good, and severely reuenge all the euill which Masters doe to their seruants : ^w With thee is no respect of persons : On these and other like grounds keepe me from abusing that authority which vnder thee I haue ouer my seruants, and make mee conscionable in performing such duties as in my place thou requirest of mee, through I E S V S C H R I S T my only Lord and sauour. Amen.

r s. 44.

s s. 45.

t s. 46.

u s. 47.

v s. 48.

w s. 49.

FINIS.

