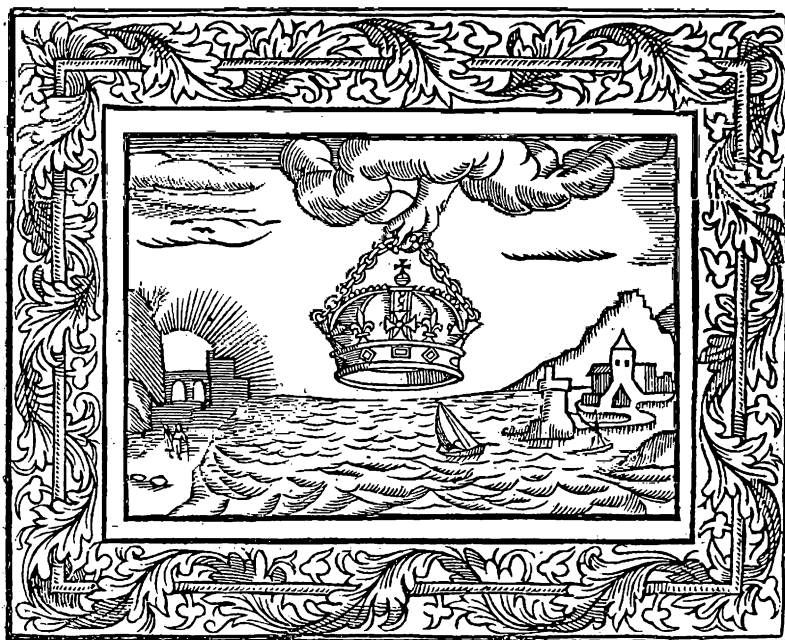


To my dread Sovereigne **IAMES**, King of great **BRITAINNE**. &c.



* Tibi serviet
ultima Thule,
Virgil:
THVLEM
procul Axe re-
motam.
Claudian.
Scherland.
et nautis nostris
hodie Thilenfel.

Διοτρετες
βασιλιαι.
Homer.

Basil: Doron.
lib. 1. pag. 2.

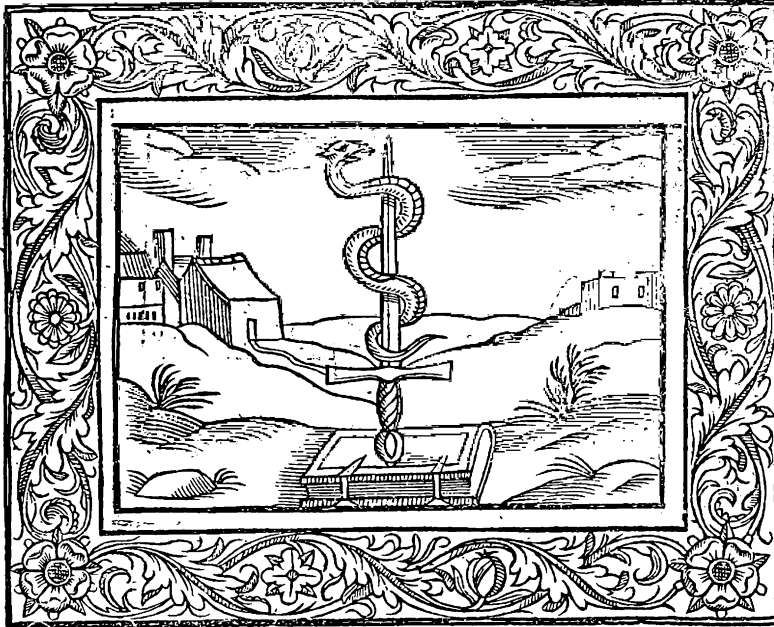
A SECRET arme out stretched from the skie,
In double chaine a Diadem doth hold:
Whose circler boundes, the greater **BRITANNIE**,
From conquered **FRAVNCE**, to * **THVLE** sung of old:
Great **IAMES**, whose name beyond the **INDE** is told:
To **GOD** obliged so by two-fold band,
As borne a man, and Monarch of this land.

Thus since on heauen, thou wholly dost depend:
And from * about thy Crowne, and being hast:
With malice vile, in vaine doth man intend,
Tvnloose the knot that **GOD** hath link't so fast:
Who shoot's at * heauen, the arrow downe at last
Lightes on his head: and vengeance fall on them,
That make their marke, the Sovereigne Diadem.

Nubibus en duplici vincum Djadema catena,
Quod procul a nostro sustinet orbe manus:

Non alia te lege Deus (**IACOB**E) ligavit,
Quem regere imperio, fecit, et esse virum.

Initium



A POYSONOV.S. Serpent.wreathed.vp around
 In scalie boughtes, a sharpe two edged Sword,
 Supported by a booke vpon the ground,
 Is worldly wisdome grounded on G O D S word,
 The which vnlesse our proiects doth sustaine,
 Our plot is nought, and best devises vaine.

What ever then thou hap to take in hand,
 In formost place, the feare of G O D preferre,
 * Else, like the Foole thou buildest on the sand,
 By this (the *Lesbian* * stone) thou canst not erre,
 Which who so doth, his * first foundation lay,
 Contriues a worke that never shall decay.

Squammiger in gyros gladio se colligit anguis,
 Naturam signant quæ POLITIA tuam;
 Effera Iustitia est, Prudentia vana SOLONIS,
 Hæc nisi sustentent Biblia sacra DEI.

Timor igitur DEI solus est, qui custodit hominum inter se societatem, per quem vita ipsa sustinetur, manitur, gubernatur. &c.

* Firmamentum est Dominus timoribus eum. Psalm: 24.

* Aristot: in Ethicis.

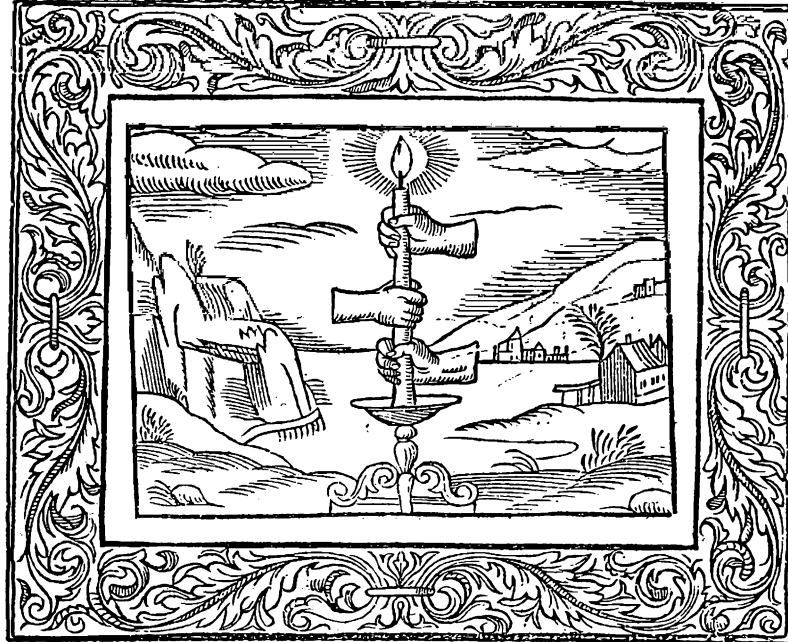
* Consiliorum gubernaculum lex divina sit. Ciprian in Epistolis.

Basili: Doron. lib: 1. pag: 3.

Lactantius de Ira divina. Cap 21.

C I.

Cui



Two handes together heere with griping hold ,
 And all their force, doe striue to take away
 This burning Lampe , and Candlestick of Gold ,
 Whose light shall burne in spite of Hell for ay :
 And brighter then the beames of PHOEBVS shine ,
 For tis the Truth so holy and divine .

Which foule Ambition hath so often vext ,
 And swelling pride of Prælates put in doubt ,
 With Couetuousnes that greedie Monster next ,
 That long I feare me since it had bene out ,
 Did not thy hand (deare Saviour) from aboue
 Defend it so , that it might never moue .

Quoties homini-
 bus præesse desi-
 dero, toties Deo
 meo præire con-
 tendo. Augusti:
 super Psal. m:

Fasli: Doron .
 lib: 2: pag: 38.

Perdita Avarities , et dira Superbia , Pestis
 Christiadam infelix , Ambitioque simul:

Certatim vt tentent extinguerè lampada verbî,
 Ni tua succurrat (CHRISTE miserè) manus.

Gregor: Moral:
 26.

Summus locus bene regitur cum is qui præest; vitiis potius quam fratri-
 bus dominatur .

Origen: super E-
 pist: ad Roman:

Omnis adeundi honoris ecclesiastici abscinderetur ambitio, si se iudican-
 dos , potius quam iudicatuos hi qui præesse volunt populis cogitarent .

Nusquam



The silly Hind among the thickets greene,
 While nought mistrusting did at safetiè goe,
 His mortall wound receiu'd with arrow keene
 Sent singing from a Sheepeheard's secret bowe;
 And deadly peirc'd, can in no place abide,
 But runnes about with arrow in her side.

So oft we see the man whome Conscience bad
 Doth inwardly with deadly torture wound,
 From* place to place to range with Furie mad,
 And seeke his ease by shifting of his ground
 The meane neglecting which might heale the sinne,
 * That howerly ranckles more and more within.

Dictæus volucris quam fixit arundine pastor
 Cerva fugit, nullis convalitura locis;
 Conscia mens sceleris quem torquet, ubique pererrat,
 Vulnere neglecto quod miser intus alit.

Tranquillitate conscientia nil beatius excogitari potest.
 Conscientia affectuum corrector et animi pedagogus.

C 2 .

* Mala conscientia in solitudine
 anxia, et sollicita est. Seneca
 Epist: 14.

* Perfecto demum
 scelere magnitudo
 eius intelligitur. Tacitus 14.

Basil: Doron.
 lib: 1. pag: 15.

Augustin: 21. de
 civitate DEI.

Philautia Origen.