THE WHOLE BOOKE OF PSALMES.

Collected into English meeter by Thomas Sternhold, John Hopkins, and others: conferred with the Hebrew; with apt Notes to sing them well.

Set forth and allowed to be sung in all Churches, of all the people together before and after Morning and Evening Prayer, as also before and after Sermons: and moreover in private houses, for their godly solace and comfort, laying up all godly Songs and Ballads, which tend only to the nourishing of vice, and corrupting of youth.

IAMES V.
If any be afflicted, let him pray; and if any be merry, let him sing Psalms.

LONDON
Printed for the Companie of Stationers. 1635.
Cum Privilegio.
A TREATISE MADE BY
Athanasius the great, concerning the use
and vertue of the Psalms.

1. Holy Scripture is certainly the teacher of all vertue and of true
Faith, but the Book of the Psalms doth expresse after a certaine
manner the very state and condition of the soule. For as he which
intendeth to present himselfe to a King, first will compound with him-
selfe to set in good order both his gesture and his speech, lest if he
might be reputed rude and ignorant: even so doth this godly Author
informe all such as be desirous to lead their life in vertue, & to know
the life of our Saviour, which he led in his conversation, putting it in'
mind in the reading thereof, of all their affections and passions
whereas their soule is inclined.

Moreover the Psalms informe & teach every man with divers instructions, whereby he may
not only expresse the affections and state of his soule, and to winne a good patterne and discipline
how he may please God; but also with what forme of words he may amend himselfe, and how
to give God due thankes, lest if he should speech otherwise then were convenient, he should fall
into imperie, by his vnreuerent estimacion of God, for we must all make an account to the Judge
as well of our civill deeds, as of our words.

If therefore thou wouldest at any time describe a blessed man, who he is, and what thing
maketh him to be so, thou hast the 1.31,41,113,128. psalms.
2. If thou wouldest rebuke the Jews, for their sight they had to Christ; thou hast the second
Psalme.
3. If thine owne familiars pursue thee, and if many rise against thee, say the 3.43. Psalme.
4. If thou in trouble thou hast called on God, and hast carried upon his helpes, and wouldst
give him thankes for that he heard thee with his helpes, sing the 430.116. Psalmes.
5. If that thou fearest rival men to lay snares for thee, and therefore desirest God's cares to
hear the prayer, sing the 5. Psalme.
6. If thou feelest God's dreadfull threats and feele thy selfe afraid of them, thou mayest say
the 9,31,88. Psalmes.
7. If any take counsel against thee, as Achitophel did against David, if thou be admonished
thereof, sing the 7. Psalme.
8. If thou in beholding the grace of our Saviour spread upon every side, especially for the
relieving of mankind to saluation, and wouldst speake thereof in meditation to God, sing the
8. Psalme.
9. If again, thou wilt sing in giving thankes to God, for the prosperous gathering of thy
frutes, sing the 8. Psalme.
10. If thou wouldest have thine adversary kept backe and thy soule safed, fruit not in thy
selfe but in the Soule of God, singing the 9. Psalme.
11. If thou perceivest God to be wrath with his people as though he regarded them nothing
thou hast to pacifie him to complaine thereof, the 10,60,74. psalms.
12. If any man would put thee in feare, have thou thy hope in God, and sing the 11. Psalme.
1. If thou beholdst the pride of any man, and feelst malice to abound, so that there is no godliness among men, repaire then to God, and lay the 11. psalm.
2. If thine adversary lie long in wait against thee, despise not as though God had forgotten thee, but call upon the Lord, and sing the 13, 14, 61. psalms.
3. If thou hearest any to blaspheme God in his providence, be not partaker with them in wickedness, but make haste to God, and lay the 24, 55. psalms.
4. If thou desirest to know who is a Citizen of heaven, sing the 15. psalm.
5. If thou hast need of prayer, so such as be against thee, and hast to so thy soule on every side, sing the 19, 27, 86. 118. psalms.
6. If thou hast escaped from thine enemies, and art delivered from them, who pursued thee, sing thou the 8, 86. psalms.
7. If thou doest wonder at the order of things created by God, consider the grace of the divine providence, sing the 11. 24. psalms.
8. If thou seek a man in adversity, comfort him, and pay for him with the 20. psalm.
9. If thou perceivest the selfe to be defended and led by God, and to live prosperously therein, and sing the 25. psalm.
10. If thou see enemies conspire against thee, lift up the soule to God, and lay the 24. psalm, and thou shalt ease them to labour but in vain against thee.
11. If thine enemies cluster against thee, and go about with their bloody hands to destroy thee, go not thou about by mans help to revenge it, for all mens judgments are not truly, but before God to be judged, for he alone is judge, and lay the 36, 37, 43. psalms.
12. If they pose more fiercely on thee, though they be in number like an armed host, spare them not which thus resist thee, as though thou were not appointed and elected of God, but sing the 37. psalm.
13. If they be yet so impudent that they haue against thee, so that it is not lawful for thee to have any vacation by them, regard them not but sing to God the 38. psalm.
14. If thou wilt exact and promise kings and princes to submit their powers to God, and regard his honour, sing the 29, 32. psalms.
15. If thou renuest and build thine house, both of thy soule whereunto thou receivest God to hate and of thy complement habitation, sing the 30, 43, 127. psalms.
16. If thou seest thy selue had in hate for the truths sake of thy friends and sins-selves have not of the purpose, nor fear them which be against thee, but think on them which follow and sing the 31. psalm.
17. If thou beholdest such as be baptized, and delivered from the corruption of their birth pains than the boundless grace of God, and sing the 32. psalm.
18. If thou diligently to sing among many, call together righteous men of godly life, and sing the 33. psalm.
19. If by chance thou fallst among thine enemies and yet hast to fortunately escaped them, therefore thou wilt give thanks, call together men, and sing the 34. psalm.
20. If thou seest wicked men contend amongst themselves to doe mischief, think not that their nature, doth in like manner be necessity to looke other wise against them, but consider the 36. psalm, and thou shalt see that they be to themselves their own occasion of sinning.
21. If thou seest how wicked men doe much wickedness, and yet simple folk shall suffer when thou wilt not only any man to to follow them not to be like unto them, because they shall be mostly rooted out and destroyed, speak to thy selues and them in the 37. psalm.
22. If thou hast need to take heed to thy selfe, and seest thine enemies approach thee, as to such the advocacie is most prou'd to come with assaults, and therefore wilt prepare thy selfe, sing the 39. psalm.
23. If thou seest many poor men to beg, and wilt how pitie to them, thou mayest both thy selues receive mercy, and thereby others to doe the same, laying the 41. psalm.
24. If thou hast a desire to God toward, and hast thine enemies to obey thee, be not troubled but consider what fruit of immortality rich is to thee for this desire, comfort thy soule with hope to God, and therefore renewing and asswaging the beautyness of thy life, lay the 42. psalm.

37
If thou wilt remember God's benefits which he did to our fathers, both in their outgoing from Egypt, and in the desert, and how good God was unto them, but they unthankfully fell to him, then hate the 44. 78. 89. 102. 106. 114. 117. Psalms.

If thou hast made thy refuge to God, and hast escaped such troubles as was prepared against thee if thou hadst given thanks and hadst set his kindness to thee, sing the 46. 47. Psalms.

If thou wilt know how to give thanks to God, when thou dost request him with exceeding longing, sing the 47. 48. Psalms.

If thou wilt exhort men to put their trust in the living God, who misused all things abundantly to good mens use, and blaneth the wisdom of the world which serves their God, Psalms 59 is inadmissibly sung the 49. Psalms.

If thou wouldest call upon the blind wise for their wrong confession in the brutish sacrifices, and how them what sacrifice God hath most required of them, sing the 50. Psalms.

If thou hast signed, and art converted, and yielded to obedience, beseech to have mercy thou hast modes of confession in the 51. Psalms.

If thou hast suffered false accusation before the king, and seek the dwell to triumph thereof of God aside and say the 52. Psalms.

If they which persecute the with accusations would betray thee as the Pharisees did Jesus, and as the Masts did David, becometh not thy self therewith, but sing in good hope to God the 45. 69. 57. Psalms.

If thou subvertisues which trouble thee be upholden this, and that they which seem to be thy friends, speakest against thee whereupon it in the mentation thou art some what grievest thee, thou mayest call on God, saying the 55. Psalms.

If persecution come fiercely on thee and unawares chance to enter into the cause where, thou hilst thy self, fear not for in this strait they shall have expedient ways both to comfort thee, and put thee in old remembrance with 57. 141. Psalms.

If thou wilt confound Hypocrites which make glorious their selves outwardly, speak their conversation with the 58. Psalms.

If thy pursuers command the house to be watched, when thou art escaped, give thanks to God, and grant it in the table of heart for a perpetuall remembrance and say the 59. Psalms.

If thine enemies cruelly assault thee, and would catch thy life, offer thy submission to God against them and be of good comfort: for the more they rage, the more shall God subdue them and say the 60. Psalms.

If thou hast perfection, and gettest thee into a wilderness, leave them not as though thou wert alone but having God nigh unto thee, let him early in the morning, sing the 61. Psalms.

If thine enmies would use thee in forces and never cease to lay traines for thee and pick all manner of quarrels against thee, though they be very many, give no place to them, for thy parts of priests shall be their destruction, if thou shalt the 61. 62. 70. 71. Psalms.

If thou wilt land God with a psalm, by praising the 63. 65. 66. Psalms.

If thou askest mercy of God, sing the 67. Psalms.

If thou wouldst sing to the Lord, thou shalt what to say in the 96. 98. Psalms.

If thou shalt need to confess God with thanksgiving, sing the 71. 75. 92. 108. 113. 118. 135. 138. 139. Psalms.

If thou seest wicked men to prosper in peace, be not offended thereat but say the 74. Psalms.

If thine enemies have beset the wayes whither thou goest, and thou art thereby in great anguish, but in this trouble despaire not but pray, and if the prayer be heard, give God thanks and say the 77. Psalms.

If they persecute still, and beset the house of God, kill the elect, and cast their bodies to the tythes of the way, spare not their enemies, but vile them to them which be in such agony and say the 78. Psalms.

If thou wilt informe any man with the mystery of the resurrection, sing the 81. Psalms.

If thou wilt sing to the Lord, call together Gods servants on the festal day, and sing the 81. 94. 134. Psalms.

If thy adversaries shake together on every side, and threat to destroy the house of God,
and make their conspiracies against the religion, let not the number and power trouble thee, for thou hast an anchor of the words of the 35. Psalm.

62. If thou castest an eye to God's house and to his eternal Tabernacles, and hast a desire therein, as the Apostle had, thy soul also the 84. Psalm.

63. If God's wrath be raised, and the captivity ended, thou hast cause how to give thanks to God with David, recounting his goodness to this and others, with the 67, 85, 118. psalms.

64. If thou wilt rebuke Pharisees and Hereticks, so that they have not the knowledge of God in them, then maybe have an understanding to sing to God the 86, 115. psalms.

65. If thou wilt know and see the difference that the Catholic Church hath from Scholines, and wouldst convert them, or to declare the Church concerning the outward appearance and foures thereof, thou must say the 87. psalme.

66. If thou wouldst know how Moses prayed to God, and in his meditation recounting the hylte estate of mans life, desired God to direct to his short life, that he might follow wisdom read the 90. Psalm.

67. If thou wouldst be saved thy soul and others in true religion, and teach them that hope in God, that he will never suffer a soule to be confounded, but make it hold without fear, with God's protection, sing the 9. Psalm.

68. If thou wilt sing on the Sabbath day, thou hast the 91. Psalm.

69. If thou wilt sing on the Sunday in meditation of God's holy word, desiring to be instructed therein, whereby thou maist tell in God's most holy will, and scale from all the worships and doctrines of many men, revolve that noble Psalm 19.

70. If thou wilt sing the Second day of the Sabbath, thou hast the 92. Psalm.

71. If thou wouldst sing to the Lord, thou hast what to say in the 96. 98. psalms.

72. If thou wilt sing the fourth day of the Sabbath, sing the 94. Psalm, for then when the Lord was betrayed, he began to take vengeance on death, and to triumph over it: therefore when thou readest the Gospel, wherein thou hearest the Jews to take counsel against the Lord, and that he standeth holy against the devil, then sing the 97. said Psalm.

73. If thou wilt sing on a Friday, thou hast a commendation of the Psalm 93: for then was the house of God's Church builded, and grounded strongly, though the enemies went about to hinder it: so which cause sing to God the songs of triumphant victory, with the said Psalm.

74. If there be any captivity wherein the house is laid waste, and yet builded again, sing the 96. Psalm.

75. If the land be bereed with enemies, and after came to any rest by the power of God, if thou wilt sing therefore, sing the 97. Psalm.

76. If thou considerest the prouindence of God in his governance over all, and wilt instruct any with true faith and obedience, when thou hast first performed them to confesse themselves, sing the 100. 147. psalms.

77. If thou dost acknowledge God in his indvidual power and that in judgement he is mercie, if thou wilt draw nigh unto him, then hast the worps of the Psalm 101. to the end.

78. If for the imberallity of thy nature, thou art weary with the continual miseries of griefs of this life, and wouldst comfort thy selfe, sing the 102. Psalm.

79. If thou wilt give thanks to God, as it is most convenient and due for all his gifts when thou wilt so doe, thou hast to rejoice thy selfe therunto with the 103. 104. psalms.

80. If thou wilt praise God, and also know how, for what cause, and with what words thou mayest best doe it, consider the 113, 117, 133, 145, 147, 148, 149, 150. psalms.

81. If thou hast faith to such things as God saith, and believest that which in paper thou artere, say the Psalm 150. to the end.

82. If thou feelest thy selfe so rise upward in degrees of well working, as though thou farrest with Saint Paul, I forget those things that are behind me, and set mine eyes on those things which be before me, thou hast the 120. psalm.

83. If thou best holden in that some under traying and warding thoughts, and seest thy selfe danous by them, whereas thou art sop, then say thy selfe from hereforth, and eares where thou hast found thy selfe in fault, set thee downe and mournest thou also as the Hebrews people
of the Psalms.

people did, and lay with them the 137. psalm.
34 If thou perceivest that temptations be sent to prove thee thou oughtest after such temptations to give God the thanks, and say the 139. psalm.
35 If yet thou be in bondage by thy enemies, and wouldest faine be delivered, say the 140. psalm.
36 If thou wouldest pray and make supplication, say the 141. 142. 143. psalms.
37 If thy envious enemy rise up against thee, fear thou no more than David did Goliath, but believe like David, and sing the 144. psalm.
38 If thou art elect and out of low degree specially before other, to some occasion to serve thy brethren, advance not thy selfe against them in thine owne power, but give God his glory, who did chuse thee and sing the 145. psalm.
39 If thou wilt sing of obedience, praying God with Alleluia, thou hast the 105. 106. 107. 111. 112. 113. 114. 115. 117. 135. 149. 148. 149. 150 psalms.
40 If thou wilt meditate on our Saviour Christ, thou hast of him in every psalm but most chiefly in the 25. 45. 110. psalms.
41 Such psalms as show his lawful generation of his Father, and his corporeal presence, be the 11. 69. psalms.
42 Such as doe prophesy before of his most holy crose and passion, telling how many deceitfull assaults he sustained for us, and how he suffered, be the 21. 119. psalms.
43 Such as prophesy the malicious hatred of the Jewses, and the betraying of Judas are the 21. 50. 55. 69. 72. 109 psalms.
44 Such as describe his agony in his passion, death, sepulture, be the 22. 88. psalms.
45 For his dominion and presence in the flesh, read the 116. psalm.
46 Such as shew his glorious resurrection of body, be the 44. 47. psalms.
47 Such as set out his ascension into heaven are the 93. 96. 98. 99. psalms.
48 And that he sitteth at the right hand of his Father, the 110. psalm maketh manifest.
49 Such as shew that he hath authority of his Father to judge, expressing his judiciall power, both in condemning the devil, and all wicked nations, are the 56. 72. 82.

FINIS.
VENI CREATOR

O holy Ghost evereall God, proceeding from
above: both from the Father and the Sonne, the
God of peace and love. Fill our minds and into
vs thy heavenly grace inspire: that in all truth and godliness, wee
may have true delight.

Thou art the very comforter in all woe and distress:
the heavenly Gift of God most holy, which no tongue can express:
The fountaine and the lively spring of joy celestial:
the fire to height, the love to cleare, andunction spiritual.

Thou in thy gifts art manifold, whereby Christ's Church both stand:
in faithful hearts writing thy law, the singer of God's hand.
According to thy promise made, thou givest speech of grace:
that through thy help the praise of God, may stand in every place.

O holy Ghost, into our wits send downe thy heavenly light:
kindle our hearts with fervent love, to serve God day and night.
Strength and stability all our weakness, to stable and to stable:
that neither self, the world, nor devil against us doe prevail.

But backe our enemies faire from vs, and grant us to obtaine:
peace in our hearts with God and man, without grudge or disdain.
And grant (O Lord) that thou being our leader and our guide,
we may elchew the snares of time, and from thee never hide.

To us such plentie of thy grace, good Lord grant we the pray:
that thou mayest be our comforter, at the last dreadfull day.
Of all strife and contention, O Lord dilate the hands:
and make the knots of peace and love throughout all Christian Lands.
Grant vs (O Lord) through thee to know, the Father most of might:
that of his dear beloved Sonne, we may attaine the light.
And that with perfect faith also we may acknowledge thee:
the spirit of them both alway, one God in persons three.

Laud and praise be to the Father, and to the Sonne equall,
and to the holy Spirit also, one God coeternall:
And pray we that the onely Sonne, vouchsafe his Spirit to send
to all that doe profess his name unto the world's last end.
Venite exultemus. Psal. XCV.

O Come let us now rejoice and sing unto the Lord:
and to our only Saviour, also with one accord
let us come before his face with inward reverence:
confessing all our to"mer transgressions, and that with diligence.

To thank him for his benefits alwayes distributing:
wherefore to him right joyfully in psalms now let us sing.
And that because that God alone is Lord magnificent:
and cite about all other Gods, a King omnipotent.

His people doth he not for take at any time or tide:
and in his hands are all the coasts of all the world so wide.
And with his loving countenance he looketh every where:
and both behold the tops of all the mountains farre and nere.

The sea, and all that is therein are his, soz he them made:
and eke his hand hath fashioned the earth, which both not fade.
O come therefore and worship him, and downe before him fall:
and let us weeppe before the Lord, the which hath made us all.

He is our God, our Lord and King, and we his people are:
his flocke, and sheepe of his pittance, of whom he taketh care.
This day if we will heare his voice, then benigne not your heart:
as in the bitter murkyngr, when ye were in Delarat.
Which thing was of their negligence committed in the time
of trouble in the wilderne, a great and grievous crime.
Whereas your fathers tempted me, and triade me every way:
they proued me, and saw my workes, what I could doe or say.

This forty yeres I have beene grievad with all this generation:
and evermore I said they erred, in their imagination.
Where with their hearts were soze combed, long time and many daies:
wherefore I knowe alured they have not knowne my workes.
To whom I in mine anger sware, that they should not be blest:
nor see my sight celestial, nor enter in my rest.

Gloria Patri.

All laud and praise be to the Lord, O that of might art most:
to God the Father, and the Sonne, and to the holy Ghost.
As it in the beginning was, for ever heretofore:
as is now at this present time, and shall be evermore.

The song of Saint Ambrose, called
Te Deum.
Te Deum.

and as eternall father all the earth doth worship thee: To thee all
Angels cry, the heavens, and all the powers therein: To thee Cherub
and Seraph, to cry they do not thin.

O Holy, Holy, Holy Lord, of Sabath Lord the God:
through heaven and earth thy praise is spread, and glory all abroad.
The Apostles glorious company yield praises unto thee:
The Prophets goodly fellowship praise thee continually.

The noble and victorious host of Martyrs found thy praise:
The holy Church throughout the world, doth acknowledge thee:
thy Christ, thine honourable, true, and one Sonne to be,
The holy Ghost the Comforter, of glory thou art king:
O Christ, and of the Father art the Sonne everlasting.
When sinfull mans decay in hand thou tookst to respose:
To be incloset in Virginis wombbe thou diddest not absoye.

When thou hadst overcometh death the harpe and cruellest might:
Thou beastes Kingdome didst set ope to each believing wight,
In glory of the Father thou dost sit on Gods right hand:
we trust that thou shalt come our Judge our saule to understand.

Lord help thy seruants, whom thou hast bought with thy precious bloud:
and in eternall glory let them with thy Saints to good.
O Lord doe thou thy people save, blest be thine inheritance:
Lord governe them, and Lord doe thou fo5 ever them advance.

We magnisse thee day by day, and world without an end
adozethee holy name, O Lord, houclfafe vs to defend.
From thine this day Davemercy Lord, have mercy on vs all:
and on vs as we truist in thee, Lord let thy mercy fail.

O Lord, I have repose all my confidence in thee:
put to contouning thame therefo5e, Lord let me nevar be.

The
The song of the three Children, praising God, provoking all Creatures to doe the same.

All ye works of God, bless ye the Lord, praise him, and magnifie him for ever.

1. O ye the Angels of the Lord, bless ye the Lord, praise him, and magnifie him for ever.
2. O ye the starry heavens, bless ye the Lord, praise him, and magnifie him for ever.
3. O ye the waters above the skie, bless ye the Lord, bless ye the Lord.
4. O ye the powers of the Lord, bless ye the Lord, bless ye the Lord.
5. O ye the shining Sunne and Moon, bless ye the Lord, bless ye the Lord.
6. O ye the glittering Stars of heaven, bless ye the Lord, bless ye the Lord.
7. O ye the showers and dew, bless ye the Lord, bless ye the Lord.
8. O ye the trees and grass, and all that groweth on the earth, bless ye the Lord, bless ye the Lord.
9. O ye the winds and flowing water, bless ye the Lord, bless ye the Lord.
10. O ye the fire and warming heat, bless ye the Lord, bless ye the Lord.
11. O ye Winter and Summer-tide, bless ye the Lord, bless ye the Lord.
12. O ye the dewes and boundless woods, bless ye the Lord, bless ye the Lord.
13. O ye the frost and chilling cold, bless ye the Lord, bless ye the Lord.
14. O ye congealing Ice and Snow, bless ye the Lord, bless ye the Lord.
15. O ye the nights and lightsome daisies, bless ye the Lord, bless ye the Lord.
16. O ye the darkness and the light, bless ye the Lord, bless ye the Lord.
17. O ye the lightnings and the clouds, bless ye the Lord, bless ye the Lord.
18. O ye the earth eke bless ye the Lord, praise ye the Lord, praise ye the Lord.
19. O ye mountains and ye hills, bless ye the Lord, bless ye the Lord.
20. O all ye creatures on the earth, bless ye the Lord, bless ye the Lord.
21. O ye the water-springing Wells, bless ye the Lord, bless ye the Lord.
22. O ye the seas, and ye the floods, bless ye the Lord, bless ye the Lord.
23. O ye Whales, and all that in the waters moue, bless ye the Lord, bless ye the Lord.
24. O ye all ye flying Fowles of the air, bless ye the Lord, bless ye the Lord.
25. O ye all ye beasts and cattell eke, bless ye the Lord, bless ye the Lord.
26. O ye the children of mankind, bless ye the Lord, bless ye the Lord.
27. O ye Israel eke bless ye the Lord, praise ye the Lord, praise ye the Lord.
28. O ye the priests of God the Lord, bless ye the Lord, bless ye the Lord.
29. O ye the servants of the Lord, bless ye the Lord, bless ye the Lord.
30. O ye the children of righteous men, bless ye the Lord, bless ye the Lord.
31. O ye holy and ye meeke of heart, bless ye the Lord, bless ye the Lord.
32. O ye Manna bless ye the Lord, praise ye the Lord, praise ye the Lord, praise ye the Lord.
33. O ye Azarias bless ye the Lord, praise ye the Lord, praise ye the Lord.
34. O ye Michael bless ye the Lord, praise ye the Lord, praise ye the Lord.
The Song of Zacharias, called Benedictus,

He only Lord of Israel, be praised for evermore: for through his distressation a mercy kept in store, his people now be hath redeemed, that long have been in travail, in dread abased in fainting health, upon his servants all.

In Davids soul he his servant true, according to his word: and also his anointed King, as we in Scripture find, As by his holy Prophets all, oftentimes he did declare: the which were once the world began, his ways for to prepare:

That we might be delivered, from those that make debate: our enemies, and from the hands of all that do us hate.
The mercy which he promised, our fathers to fulfill: and think upon his covenant made, according to his will,

And also to performe the oath, which he before it had sworn, to Abraham our father dear: for that were devised.

That he would give himselfe for us, and us from bondage bring out of the hands of all our foes, to secure our heavenly king.

And that without all manner fear, and we in righteousness: and also to lead our lives, in true faith brotherly.

And thou O Christ, which now art borne, and of the Lord elect: shall be the Prophet of the highest, his ways for to direct,

For thou shalt goe before his face, for to prepare his ways: and also to teach his will, and plesure all thy days.

To give them knowledge how that their salvation is near: and that remission of their sines, is through his mercy more.

Whereby the day springing on high, is come for to dillt: and shote for to illuminate, which doth in darkness sit.

To lighten those that had bowed ne to with death, and to open:

and also for to guide our feet, the way to peace and rest.

The Song of blessed Marie, called Magnificat.

My soul doth magnifie the Lord, my spirit che evermore rejoiceth.
Nunc dimittis.

Rejoiceth in the Lord my God, which is my Saviour: And why, because he did regard, and gave respect unto, so base estate of his handmaid,

and let the mighty goe.

For now behold all nations, and generations all:

from this time forth for evermore, shall me right blessed call.

Because he hath made magnificence which is the Lord of might:

whole name be ever sanctified, and praised day and night.

For with his mercy and his grace, all men he hath inflamed:

throughout all generations, to such as serve his Name.

He shewed strength with his great arm, and made the proud to flatter:

with all imaginations, that they bare, in their heart.

He hath put downe the mightie ones, from their supernall seat:

and did exalt the meke in heart, as he hath thought it met.

The hungry he replenished, with all things that were good:

and through his power he made the rich, oft-times to want their food:

And calling to remembrance, his mercy every where:

bath holpen by almightily, his servant Israel.

According to his promise made, to Abraham before:

and to his seed, succintly, to stand for evermore.

The song of Simeon, called Nunc Dimittis.

Lord, because my heart doth wish long to see, my only

Lord and Saviour, by Son before I die: the joy and health of all mankind

desired long before, now is come into the world, of mercy bringing hope

Than suffereth the servant now, in peace to depart:

according to thy holy word, which lightened my heart.

Because
Because mine eyes which thou hast made, to give my body light:
but now behold thy saving health, which is the Lord of might.
Whom thou mercifully hast set, of thine abundant grace:
in open sight and visible, before all peoples face.
The Gentiles to illuminate, and Satan overquell;
and eke to be the glory of thy people Israel.

The Symbol of Creed of Athanasius, called Quicunque vult.

Dat man sooner be be, that salvation will attaine: The Cat-

tholike beliefe he must, before all things retaine. Which faith onlethe be

holy key & undeliedly, without all doubt eternally, he shall be sure to die.

The Catholike beliefe is this, that God we worship one
in Trinty, and Trinty in unity alone.
So as we neither doe confound no mixte the persons thre; noz yet the substance whole of one, in sunder parted be.

One person of the Father is, another of the Same;
another person proper of the holy Ghost alone.
Of Father, Sonne, a holy Ghost, but one the God-head is:
like glory, coeternall eke, the Majestie like wise.

Such as the Father is, such is the Sonne in each degree;
and such also we doe beleue, the holy Ghost to be.
Uncreate is the Father, and uncreate is the Sonne:
the holy Ghost uncreate, so uncreate is each one.

Incomprehensible Father is, incomprehensible Sonne:
and comprehensible also is, the holy Ghost of none.
The Father is eternall, and the Sonne eternall to:
and in like sort eternall is, the holy Ghost also,

And yet though we beleue, that each of these eternall be:
yet there but one eternall is, and not eternals three.
As ne incomprehensible, ne yet uncreate this:
but one incomprehensible, one uncreate hold to be.

Almighty to the Father is, the Sonne Almighty to:
and in like sort Almighty is the holy Ghost also.
And albeit that every one, of these Almighty be:
yet there but one Almighty, and not Almighty three.

The
Quicunque vult.

The Father God is, God the Sonne, God holy Ghost also:
Yet are there not three Gods in all, but one God, and no more.
So likewise Lord the Father is, and Lord also the Sonne:
And Lord the holy Ghost, yet are there not three Lords but one.

For as we are compelled to grant, by Christian doctrine:
each of the persons by himselfe, both God and Lord to be.
So Catholike religion to bidding us alway
that either Gods be three, or that there Lords be three to say.

Of none the Father is, we make, we create, noz beget:
the Sonne is of the Father, not create, we make, but got.
The holy Ghost is of them both, the Father and the Sonne:
we make, we create, noz beget, but both proceed alone.

So we one Father holy, not three, one Sonne also, not three:
one holy Ghost alone, and not three holy Ghosts to be,
But in this Trinitie before, as after other is:
we greater any then the rest, no lesser he Likewise.

But every one among themelves of all the persons three:
together coeternal all, and all coequalbe.
So Trinitie in Trinitie, as it is said before:
and Trinitie in Trinitie, in all things we adore.

Therefore what man looketh that, to salvation will attain:
this Faith touching the Trinitie, of forse he must retaine.
And notfull to eternall life, it is that every night:
of the incarnating of Christ, our Lord beleue at night.

For this the right Faith is, that we beleue and ech doe know:
that Christ our Lord, the Sonne of God, is God and man also.
God of his Father's substance got, before the world began:
and of his mother's substance bone, in world a very man.

Both perfect God, and perfect man in one, one Jesus Christ:
that both of reasonable soule, and humane flesh subst.
Touching his God-head, equal with his Father; God is he,
touching his man-bod, lower then his Father in degree.

Yet is he both very God, and very man also:
Not by turninge of God-head, into the flesh of man,
but by taking man-bod to God, this being one began.

All one by convertinge of the substance into one:
but only by the nature, that is of one person,
For as the reasonable soule, and body but one man is:
do in one person God and man, is but one Christ likewise.

Who suffered for us man, to hell he was descend.
The Lamentation of a Sinner.

Lord turne not away thy face, from him that lieth prostrate, lamenting for his unhappy life, before thy mercy gate which gate thou openest wide to those that do g lament their sinned, but not that gate, against the Lord, but let me enter in.

And call me not to give account, how I have lived here, for then I know right well O Lord, how blest I shall appear.

I need not to confine my life, I am sure thou canst tell what I have been, and what I am. I know thou knowest it well.

O Lord thou knowest what things be past, and eke the things that be: thou knowest all what is to come, nothing is hid from thee. (Then: Before the heavens and earth were made, thou knowest what things were as all things else that have beene face, among the Sonses of men.

And can the things that I have done, be hidden from the then? Nay, nay, thou knowest them all O Lord where they were done. When wherefore with tears I come to thee, to beg and to intreat: even as a childe that hath done ill, and feareth to be beat.

So come I to the mercy gate, where mercy doth abound: requiring mercy for my soul, to beate my deadly wound.

O Lord, I need not to repeate what I doe beg or crave: thou knowest O Lord before I spake, the thing that I would have.
The humble suit of a Sinner.

Mercy good Lord, mercy I ask, this is the total summe, for mercy Lord is all my suit, Lord let thy mercy come.

The humble suit of a Sinner.

Lord on whom I do depend, behold my careful heart, and when thy will and pleasure is, release me of my heart,

I have felt my sorrowes what they are, my grieues is knowne to thee

and there is none that can remove or take the same from mee.

But onely those who are and I crave, whose mercy still is prest,

to ease all those that come to the forlornes and for rest.

And bid those feel my restless eyes, my tears, and grievous groane:

attend unto my suit. O Lord, mark my plaints and moane.

For some bath so inclosed me, and compass me about:

that I am now remedlesse, if mercy help not out.

For mostall man cannot releaue, or mitigate this paine:

but onely Thy Chrift, my Lord and God, which for my sins was slaine,

Whose bloody wounds are yet to see, though not with mostall eye;

yet doe the Saints behold them all, and to I trust shall I.

Though some doe hinder me a while, when thou haste se it good,

I shall enjoy the sight of him, and see his wounds and blood.

And as thine Angels and thy Saints, doe now behold the same:

so tryst I do produce that place, with them to praise thy name.

But whilst I live here in this vale, where sinners doe frequent:

add mee ever with thy grace, my times still to lament.

Let that I read in sinners trase, and give them my consent
to dwell with them in wickedness, where to nature is bent.

Onely thy grace must be my stay, least that I fall downe flat:

and being downe, then of my selfe cannot recover that.

Wherefore this is yet once againe, my suit and my request:

to grant me pardon for my sinn, that I in these may rest.

Then hall my heart, my tongue and doore be instruments of praising,

and in the Church and house of Saints my Praises to the alwayes

The
The Lords Prayer. The ten Commandements.

The Lords Prayer, or Pater Noster.

Our Father which art in heaven, hallowed be thy name.
Thy kingdom come, Thy will be done in earth, as it is in heaven.
Give us (O Lord) our daily bread this day.
As we forgive our debts, so forgive our debts we pray.
Into temptation lead us not, from evil make us free.
For kingdom, power, and glory, thine, both now and ever.

The X. Commandments. Audi Israel.

Exodus xxvii. N.

Take Israel, and what I say, give heed to understand. I am the Lord thy God, that brought thee out of Egypt, even from the house wherein thou wast inbondage like a slave. Plead other gods at all before my presence that thou have.

No manner graven Image shall thou make at all to thee,
no2 any figure like by the, shalt counterfeit be
Of anything in heaven above, no2 in the earth below,
no2 in the waters beneath the earth, to them thou shalt not bow.

No2 shalt thou serve. Thy Lord thy God, a jealous God am I,
that punidh Parents faults unto the third and fourth degree.
Upon their Children that me hate, and mercy doe display,
to thousands of such as me love, and my precepts obey.

The Name thou of the Lord thy God, in baine shalt never doe:
for his that taketh his name in baine, the Lord shall not excuse.
Remember that thou holie kepe, the sacred Sabbath day:
for days thou labour shalt, and due thy needfull woothes alway.

The seaventh day the Lord thy God, hath set to red uppon:
no woorke then shalt thou doe in it, ne thou not yet thy sonne.
Thy daughter, servant, nor thy maid, thine ore, nor ye thine affe:
no stranger that within thy gates, hath his abiding place.

For in thee days God heauen and earth, and all therein did make,
and after those his red he did, upon the seaventh day take,
Wherefore he blest the day, that hee for everling did ordaine:
and laced to himselfe alone, appointed to remaine.

Held honour to thy parents, that pertain d theby days may be,
upon the land the which the Lord thy God hath given thee,
Thou shall not murther. Thou shall not commit adulerie.
Thou shall not steal. Noe faile witnesses against thy neighbour be.

Thou shall not covet house, that to thy neighbour doth belong:
ne covet shalt in bating of his wife, to doe him wrong:
For his man-servant, nor his maid, nor ore, nor alle of his:
noon other thing that to thy neighbour proper is.

Becaus vir. Psal. 1. T. S.

whether it were Edias or any other that gathered the Psalmes into a booke, it seemeth hee did set this Psalm in such manner of a preface to encoure all godly men to study and meditate the heavenly wholesome for the effect thereof, so that they be blest that give themselves wholly all their life to Gods Law, and that the wicked contemners of God, though they seeme for a while so parrate, ye as long they shall come to miserable desstrong.
Psalm 14

3 He shall be like the tree that groweth by the rivers side: which bringeth forth much fruit, in her due time and tide.
4 Whose leaves shall never fade: but our utmost and sound:
5 Even so shall all things that shall perish well, that this man take in hand.
6 So shall not the ungodly men, they shall be nothing to:
7 But as the oak which from the earth, the wind driveth to and fro,
8 Therefore shall not the wicked men, in judgement find no light:
9 No yet the liars with the just, shall come into place of light.

Psalm 15

1 What is the way of godly men? unto the Lord is known:
2 And the way of wicked men, shall quite be overthrown.

Quaerite fremuertur gentes? Psalm 15. T. S.

Dante reheareth that notwithstanding the enemies rage against his power yet God will continue his kingdom for ever and advance his city even to the farthest end of the world. And therefore he exhort all Kings and Rulers, therefore letting pride and glory apart they humbly submit themselves under God's yoke. Hereafter triumphant Christ and his Kingdom.

Sing this as the 7. Psalm:

Why did the Gentiles tumult their rage was in their breast?
why did the Jewish people murmur, seeing all is but vain?
2 The Kings and Rulers of the earth, conspire and are all bent:
against the Lord and Christ his Sonne, which he among us is sent.
3 Shall we be bold as they? let all their bands be broke:
and of their doctrine and their law, let us reject the yoke.
4 But he that in the heavens dwells; their doings will deride:
and make them all as mocking stockes, through out the world so wide.
5 For in his wrath the Lord will lay, to them upon a day:
and in his fury trouble them, and then the Lord will lay.
6 I have appointed him my King, upon my holy hill:
I will therefore Lord prepare thy lawes, and the declare thy will.
7 For in this wise the Lord bounteke, did tap to me I said:
thou art my peace and only son, this day I be degot.
8 All people I will give thee, as heyses at thy request:
the ends and coasts of all the earth, by thee shall be potest.
9 Thou shalt therein be wise even with a wise, as men understanding:
and as the Potters bands shall break, them with an iron rod.
10 Howe soe Kings and rulers all, be wise therefore and learn'd:
how to govern the matters of the world, be judged and bidden.

Psalm 15

11 See that ye serve the Lord devoutly, in trembling and in seare;
say that with reverence ye rejoice, to him in the manner.
12 See that ye keep and observe, his willed Sonne I lay:
left it in his wrath pluckeoply, perish in the mid-way.
13 If one his wrath were so small, shall kindle in his decease;
yo then all they that trust in Christ, shall happyly be and blind.

Domine
Psalm 119: Domine quid multipliasti? Psalm 119. T.S.

David being persecuted, and driven out of his Kingdom by his own son Solomon, was greatly comforted in mind by his trust against God: and therefore called upon God, and watchtold through his promises against the great terror of his enemies, and against death itself, which he saw present before his eyes. Finally, he rejoiced for the good successe and success that God gave him, and all the Church over his enemies.

Lord how are my foes increasid, which bere me more and more? They kill my heart when as they say, God can him not restore.

But thou, O Lord, art my defence, when I am hard beset. By worship and mine honour both, and thou holdest by mine head.

4 Then with my boype upon the Lord, I did both call and cry: and he out of his holy hill, did heare me by and by.

5 I layd me downe and quietely, I slept: and rose againe: for why? I know assuredly, the Lord will me sustaine.

6 If ten thousand had hem'd me in, I could not be afraid: for thou art still my Lord and God, my Saviour and mine ayuda.

7 Rise by the represe, save me my God, so now to thee I call: for thou hast broke the cheekes and face of these wicked men all.

8 Salvation onely both belong, to the O Lord aboue: thou dost bellow upon the folk, the blessings and the loue.

Cum invocaret exaudi. Psalm iiiii. T.S.

when Saul persecuted him, he called upon God, trusting most assuredly in his promise, and therefore boldly reposeeth his enemies, who by willfull matter reflect his dominion. And finally, he preferreth the favour of God before all worldly treasures, for by likemede, being to work in God's promises when we are afflicted with any kind of crosses, and to make all other fears our enemies not yet be overcome with temptations.

Sing this as the 32 Psalm.

O God that art my righteousete, Lord heare me when I call: thou hast set me at libertie, when I was bound and thall.

2 Have mercy Lord therefore of me, and grant me my request: for unto thee uncessantly, to cry I will not rest.

3 O nozall men how long will ye, my glory thus despise? my wunder ye in banie, and follow after lies.

4 Know ye that good and godly men, the Lord doth take and chuse, and when to him I make my plaint, he doth me contente,

5 Sinne
Psalm v. vj.

3. Sinne not but stand in awe therefore, examining well your heart; and in your chamber quietly, see you your selves convert.
4. Offer to God the sacrifice of righteousness I say; and take that in the living Lord, you put your trust alway.
5. The greater loft craze worship goods, and rubes do imbrace; but Lord grant me thy countenance, thy favour and thy grace.
6. I do therefore thus make my heart, more joyful full and more glad; then they that of their wine and wine, full great increase have had.
7. In peace therefore lie downe will I, taking my rest and sleepe; for thou onely wilt me O Lord, alone in lateky sleepe.

Verba mea auribus. Psal. V. T. S.

Sing this as the 3. Psalm.

1. Pcline thine ears into my words, O Lord, my plaint consider;
   2. And heare my boype, my King, my God, to the I make my prayer.
   3. Peace me betime, Lord lattice not, for I will have respect
   my prayer early in the morn, to the to direct.
   4. And I will trust through patience, in thee my God alone:
   thou art not pleas'd with wickedness, and till with thee dwells none.
   5. And in thy sight shall never stand, these furious fooles, O Lord:
   vaine workers of iniquitie, thou hast alwayes abhorre
   6. The years and the lattterers, thou shalt destroy them then;
   and God will hate the bold-thirty, and the deceitfull man.
   7. Therefore will I come to thine house, trusting upon thy grace
   and reverently will worship thee, towards thine holy place.
   8. Lord lead me in thy righteounesse, for to confound my foes:
   and the the way that I should walke, before my face diest upone
   9. For in their mouths there is no truth, their hearts are soule and baine:
   their throat open their chopulce, their tongues doe giote and liane.
   10. Destroy their false conspiracies, that they may come to nought:
   11. Subvert them in their heapes of stone, which have rebellion wrought
   12. But those that put their trust in thee, let them be glad alwayes:
   and render thanks for the defance, and give thy name the praise.
   13. For thou with favour wilt increase, the just and righteous still:
   and with thy grace as with a shield, defend him from all ill.

Domine ne in furore. Psal. vj. T. S.

when David so his foes that had provoked Gods wrath, now felt not only his hand against him, but also concluded the keeping of death exceedingly, he desireth forgiveness, bewailing that if God took him away in his indignation, he should lack audience to praise him, seeing he was wont to do whilst hecons among men. Then loosing feeling Gods mercy, he hungered and enquired his enemies which regarded in his affliction.

Lord
Psalm vii. viii.

Doubt is troubled very sore, and verily vehemently,
but Lord how long wilt thou delay, to cure my missette?
Lord turn thee to thy wonted grace, my lofty soule to take:
oblate me not of my defects, but for thy mercies sake.

So gracious is my plaint and none, that I have wondrous fault;
all the night long I wall in my bed with tears of my complaint.

My sight is dim and wareth old, with anguish of my heart,
for fear of thote that be my foes, and would my soule subvert;

But now away from me all ye, that woche iniquity:
for why is the Lord hath heard the boype of my complaint and cry.

He heard not onely the request, and prayer of my heart:
but it receiv'd at my hands, and took it in good part.

And now my foes that bared me, the Lord will come defame:
and suddeinly confound them all, to their rebuke and shame.

Domine Deus meus in te speravi. Psal. viii. T. S.

Doubt being fully accused by Chusane of Saul's kindred called to God to be his defender, to whom he conferseth his innocency, first shewing that his conscience did not accuse him of any evil towards Saul here, that it touched God's glory to Award Sentence against the wicked and to entering into the consideration of God's mercies and promises, he wareth hold, and forthwith the same enterprizes of his enemies threatening that that shall fall on the same necks which they have purposed for others.

Sing this as the 3. Psalme.

O Lord my God I put my trust, and confidence in thee:
canue me from them that me persecute, and deliver me.

Left like a Lyon they me teare, and rend in pieces small:
whilst there is none to succour me, and rid me out of thisall.

O Lord my God if I have done the thing that is not right.
Psalm viii.

O2 else if I be found in fault, or guilty in thy sight,
4 Or to my friends, rewarde ill, or left them in destitute,
5 Which me pursued most secretly, and hated me most cruelly.
6 Then let my foes pursue my course, and drive my life downe thence into the earth, and all my honour in the dust.
7 Start by thy hand, now in thy wrath, and put my foes to paine; and performe the kingdom, now, to me, which wrongfull men have.
8 Then shall great nations come to thee, and know thee by this thing!
9 If thou declare for love of them, thy selfe as Lord and King.
10 And as thou art of all men Judge O Lord, now judge thou me, according to the rightoufnesse, and mine integritie.

The second part.

11 Lord cease the hate of wicked men, and be the just mans guide,
12 By whom the secrets of all hearts, are searched and descrie.
13 I take my helpe to come of God, in all my paine and smart,
14 That doth preserve all those that be, of pure and perfect heart.
15 The just man and the wicked both, God judgeth by his power,
16 So that he lesse his mighty hand, even every day and houre.
17 Except he change his minde for ever, even as he would hate,
18 He whets his sword, his bow he bends, aiming where he may hit.
19 And doth prepare his mortall darts, his arrows keen and sharp,
20 For them that doe me persecute, while he doth with theke warre.
21 But soe, though he be cruel and he, of his deviilish violeant;
22 And of his wickedietye one conceiv'd, yet bringeth toght nought at last.
23 He diggs a ditch and delues it deep, in hope to hurt his brother:
24 But he shall fall into the pit, that he digg'd for other.
25 Thus wrongfull returneth to the hurt of him in whom it bled, and all the wickedietye that he wrought, shall fall upon his head again.
26 I will give thanks to God therefore, that judgeth righteously;
27 And with my long will praise the Name of him that is most hie.

Domine Deus nofiter. Psalm viii. T.S.

The Prophet considering the excellent liberality, and fatherly provoke of God towards man whom be made it were a God once all his works both not only give great thanks, but glorioues with admiration of the same as nothing able to compare such great mercies and so precious.

Sing this as the 3. Psalm.

O God our Lord, how wonderfull are thy works! wherefore, whose fame surmounts in dignity, above the heavens cleare? 1
2 Even by the months of suckling babes, thou wilt confound thy foes; for in those babes thy might is seen, thy graces they disclose.
3 And when I see the heavens high, the worikes of the living hands,
4 What thing is man, that thou thinkest, I then, that thou dost him remember, or what is man's posteriti, that thou dost it consider?
Psalme ix.

3 For thou hast made him little lesse, than Angels in degree; and thou hast crowned him also, with glory and dignitie.
4 Thou hast preferred him to be Lord, of all thy works of wonder: and at his feet hast set all things, that he should keep them under.
5 As sheepe and neat, and all beasts else, that in the fields doe feed; fowles of the ayre, and of the sea, and all that therein liueth.
6 Therefore will I lay once again, O God thou art our Lord: how fanious and how wonderfull, are thy workes through the world.

Confitebor tibi Domine. Psal. ix. T.S.

After he had given thanks to God for the sundry blessings that he sent him against his enemies, and also prized by manifold experience, how ready God was at hand in all his troubles, he being now like a wife in danger of new enemies, beseeched God to help him according to his wont, and destroy the malicous arrogance of his adversaries.

Sing this as the 3. Psalme.

Vv With heart and mouth unto the Lord, will I sing loud and praise: and speake of all thy wonderful workes, and then declare alwaies.

2 I will be glad and much rejoice, in thee O Lord most hie: and make my song extoll thy Name, above the harry skie.

3 For that my foes are driven backe, and turned unto flight: they fall downe flat and are destroyed, by thy great force and might.

4 Thou hast reuenged all my wrong, my griefe and all my grudge: thou deist with justice hearde my cause, most like a righteous Judge.

5 Thou dost rebuke the heathen folke, and wicke to confound: that afterward the memorie, of them cannot be found.

6 My foes thou hast made good disposed, and all their townes desroyd: thou hast their fame with them despare through all the world to wade.

7 Know thou that he which is aboue, for evermore shall raigne: and in the seat of equity, true judgement will maintain.

8 With justice he will keepe and guide the world and every wight: and so will yeeld with equity, to every man his right.

9 He is protector of the poore, what time they be opprest: he is in all aduenture, their refuge and their rest.

10 All they that know thy holy Name, therefore shall trust in thee; for thou dost delight not their life, in their necessitie.

11 Sing Psalmes therefore unto the Lord, that dwelleth in Zion hill: publith among all Nations, his noble acts and will.

12 For he is mindful of the blood, of those that be opprest: forgetting not the afflicted heart, that tethes to him for rest.

The second part.

13 Praise the Lord on me poor wretch, whose enemies still remaine: which from the gates of hell was wont, to raise me up againe.

14 In Zion that I may set feasting, thy praise with heart and bopece: and that in the chatuation Lord, my boise might still rejoice.

15 The heathen dicke fall in the pit, that they themselves prepared; and in the net that they did set, their owne feet fall are that 0.
16 God showes his judgments which were good to every man to marke:
when as ye be the wicked man, lie trapped in his owne warke, and
17 The wicked and deceitfull men, goe downe to hell together. 160 R. 31
and all the people of the world, that will not God remember?
18 But sure the Lord will not forget, the poore mans griefes and pains:
the patient people never lye, for helpes of God in daire. 32
19 O Lord arise lean men preu, that be of毛泽ly might; 99 30
and let the heathen alike receive their judgement in thy sight.
20 Lord strike such terror, feare, and dread into the hearts of them:
that they may know assuredly, they be but mortal men,

Ut quid Domine? Psalm. x. T. S.

He complainteth of the cruell, rape, tyranny, and all kind of wrong which worldly men doe, assigning the cause thereof which was, that wicked men being as it were bhouben with worldly prosperity, and therefore letting apart all fear and reverence toward God, think they may do all things without controlling, therefore he calleth upon God to send some remedy against their desperate estate. And at length consoleth himselfe with hope of deliverance.

Sing this as the 3. Psalm.

Vvhat is the cause that thou, O Lord, art now so farre from thine,
and keepest close thy countenance, from so this troublous time?
2 The poore doe prisse by the proud, and wicked mens deceiue:
let them be taken in the craft, that they themselves conspire.
3 For in the lust of his owne heart, the ungodly doth delight:
so both the wicked praise himselfe, and both the Lord despight.
4 He is so proud, that right and wrong he letteth all apart;
nay, nay, there is no God faith he for, thus he thinkes in heart.
5 Because his wages doe praier little, he dothe thy lawes neglect;
and with a blast doth puse against such as would him correct.
6 Truth, truth faith he, I have no breaed, I saile mine estate should change:
and why? for all aduentur, to him is deep strange.
7 His mouth is full of cunfedelie, of fraud, deceit, and guile; under his tongue doth melchiese sit, and travel all the while.
8 He lech his in wapes and hotes, to slay the innocent:
against the poore that pale him by, his cruell eyes are bent.
9 And like a lyon primly, lies lurking in his den;
if he may snare them in his net, to spoole poore simple men.
10 And so the nonce full craftily, he couchedeth downe I lay.
11 So are great heapes of poore men made by his strong power his prap.
12 Truth, God forgettest this, faith he; therefore I may be bold:
his countenance is cast aside, he doth it not behold.
13 Arise, O Lord, O God, in whom the poore mans hope both rest,
let by thy hand, forget not Lord, the poore that be oppressed.
14 What blasphemie is this to thee, Lord, bold thou not abhorre it?
15 But thou feelest all this wickednes, and well doth understand;
16 That friendlesse and poorefaterie, are left into thy hand.
Psalm xii.

17 Demonic and malicious men, their break the power for ever:
that they with their iniquity, may perish altogether.

18 The Lord shall reign for evermore, as King and God alone:
and he will chafe the heathen folk, out of the land each one.

19 Thou hear'st O Lord, the poor man's plaint, their prayers and request
their hearts thou wilt continue until, thine ears to hear be ye.

20 To judge the poore and fatherless, and help them to their right:
that they may be no more oppressed, with men of worldly might.

In domino confido, Psalm xi. T. S.

This Psalm contains two parts. In the first, David speaketh how hard assaults of temptations
befallen him, and how great anguish of mind he was in when Saul did persecute him. Then next her
respecteth that God sent him succour in his necessity, declaring his justice as well in governing the good
and the wicked men, as the whole world.

Sing this as the 3. Psalm.

1 Lord in God, how dare you then, tap thus my foule until:
the hence as fall as any foolie, and hide you in your hill ?

2 Behold the wicked bend their bowes, and make their arrowes prest,
to shoot in secret and to hurt, the sound and harmless brent.

3 Of worldly hopes all slaves werezymple, a clearly brought to nought:
alas, the just and righteous man, what cull hath he wrought ?

4 But be that in his Temple is, most holy and most bie:
and in the heavens hath his seat, of royal Majesty,

The poore and simple mans estate, considereth in his mind:
and searcheth out still narrowly, the manneres of mankind.

5 And with a cheerful full countenance, the righteous man will ble:
but in his heart he doth abhor, all such as mischief mure.

6 And on the sinners casteth laves, as thicke as any rain:
sore and byroundone, and with woods thick, appointed for their paine,

7 He doth then how a righteous God, doth righteous pełne embracce:
and to the just and upright men, theves feth his pleasant face.

Salvum me fac, Psalm xii. T. S.

The Prophets learning the miserable state of the people, and the decay of all good orders desreth God
speedily to send succour to his children. Then comforteth himselfe and others with the assurance of
Gods help, he commendeth the constant vertue that God obserueth in keeping his promise, concluding
that when all other is most corrupted, then God will deliver his.

Sing this as the 3. Psalm.

Help, Lord, for good and godly men doe perish and decay:
and faith and trust from worldly men, is parted cleans away.

2 Who doth with his neighbour talkie, his talkie is all but baim:
for every man be thinketh how to slatter, lie and faire.

3 But latttery and deceitfull lips, and tongues that be to loue:
so to speake proud words, & make great bags the Lord cometh cuts them

4 For they say till we will penatle, our tongues shall be extol't:
our tongues are ours we ought to speake, what Lord shall vs controll?
Psalme xiii. 10.

But for the great complaint and cry of poor men and oppresse
arise will I now faith the Lord, and them vextore to ret.

Gos's word is like to silver pure, that from the earth is true:
and hath no lese then seven times, in fire beene purifid, un guiles

How since thy prouile is to helpe, Lord keepe thy prouile then:
and shall be now and evermore, from this ill kind of men.

For now this wicked world is full of mistriches manifust:
when vanitie with woildly men, so highly is extol


Would as it were overcome with sunye and new afflications, suck to God, as his only refuge, and so
at length being encouraged through Gods promises, he conceiveth most sure confidence against the ex-
trme worshe of death.

Sing this as the 3. Psalm.

How long wilt thou forget me Lord, shall I never be remember'd
how long wilt thou thy displeace hide, as though thou were offended?

In heart and mind how long shall I, with care tomenthe de:
how long shall my beauty soes, proph's triumph over me?

Behold me now my Lord my God, and heare me fote opprett:
tighten mine eys, let that I keep, as one by death possell.

Let that mine enemie say to me, behold I doe prepatriate:
let them also that hate my soule, rejoice to be me quake.

But from thy meres and goodnesse, my hope shall never start:
in thy relicie and saving heath, right glad shall be my heart.

I will give thanks unto the Lord, and prayles to him sing:
because he hath heard my request, and granted my wishing.


he describeth the perneces nature of men, which were led gudome to slectione of thee, that God has
brought to versus contempt, for the which thing although he was greatly gured yet being percond in
that God would send some present remedy, he controversely himelte and others.

Here is no God as foolish men, affirme in their mad mood:
their drisst are all corrupt and baine, not one of them doth good.

Lord beheld from Heauen the, the whole race of mankind, and saw not
one that sought indeed, the living God to finde.
Psalme xv. xvij. 9

3 They went all wide and were corrupted, and truly there was none: that in the world did any good, I say there was not one.

4 Is all to me a judgement so savour, that all works of righteous still: eating my people even as bread, not one both seeketh Gods will?

5 When they thus rage then suddenly great fear on them shall fall: for God doth lose the righteous men, and will maintain them all.

6 Ye mocks the doings of the poor, to their reproach and shame: because they put their trust in God, and call upon his Name.

7 But who shall give thy people health, and when wilt thou fulfill thy promise made to Israel, from out of Zion hill?

8 Even when thou shalt restore again, such as were captive led: then Jacob shall therein rejoice, and Israel shall be glad.

Domine quis habitat? Psal. xv. 6.

Sing this as the 3 Psalme.

O Lord within thy Tabernacle, who shall inhabit still?

2 The man whose life is uncorrupt, whose works are just and straite: whoe heart doth think the deep truth, whose tongue speaks no deceit.

3 Not to his neighbour both none ill, in body, good. So name:

4 That in his heart regardeth not, malicious wicked men:

5 His oath and all his promises, that keepeth faithfully: although he make his covenant, that he both lose thereby.

6 That putteth not to flurc, his money, nor his corn:

7 Who do both all things as you see, that here is to be done: shall never perish in this world, nor in the world to come.

Conserne me Domine. Psal. xv. T.S.

David passeth to God for succour, not for his workes, but for his father sake, protesting that he hath all Israel, taking God onely for his comfort and felicitie, who suffereth him to lacke nothing,

Sing this as the 21 Psalme.

O do keepe me: or I trust in thee, and doe confesse indeed:

2 Thou art my God and of my goods, O Lord thou hast no need.

3 I give my goods unto the Saints, that in the world doe dwell:

4 They shall beape to growes on their heads, which ran as they were mad: to offer to the Idol Gods, alas it is too bad.

5 I will not touch, nor yet thereof my lips shall make report.

5 F02
Psalm xvi.

5 For why the Lord the portion is, of mine inheritance; and thou art he that dost maintain, my race, my lot, my char.
6 The place wherein my lot did fall, in beauty did assured mine heritage allotted to me, both pleasant and wonderful well.
7 I thank the Lord that called me, to understand the right:
8 For by his means my secret thoughts, he teach me every night,
9 For he showed my heart and tongue also, does both rejoice together;
10 For thou wilt not leave my soul in grace, for thou, thou lovedst me:
11 But wilt teach me the way to life, for all creatures and work of perfect joy are in thy light, and power for evermore.

Exaudi Domine justitiam. Psal. xvi. T. S.

Sing this as the 14. Psalm.

O Lord, give ear to my just cause, attend when I complain;
and hear the prayer that I put forth, uphold me that dost not slay.
And let the judgment of my cause proceed, always from this;
and let thine eyes behold and clear, this my simplicity.

2 Thou hast well taken me in thy right, and yet couldst nothing find:
that have spoken with my tongue, that was not in my minde.
3 As for the works of wicked men, and paths perverse and ill:
for love of thy most holy word, I have restrained still.
4 Than in the paths that be most sure, Lord, stay me and preserve:
that from the way wherein I walk, my steps may never swerve.
5 So I do call to thee, O Lord, surely thou wilt me aid:
then bear my prayer, and weigh right well the words that I have said.
6 Thou the Saviour of all them, that put their trust in thee;
declare thy strength on them that trust, against thy hate, the like.
7 Keep thou the Lord as thou wouldst keep the apple of thine eye;
and under covert of thy wings, defend me secretly.

The second part.

9 From wicked men that trouble me, and daily me annoy,
and from my foes that go about, my loues, to destroy.
10 Which walk in their worldly wealth, so full are they and fat;
that in their pride they do not spare, to speak they care not what.
11 They lie in wait where I should walk, with craft to consumme:
and whining mischeife in their minds, to call me to the ground.
12 Much like a Lion greedy, that would his prey embrace;
or lurking like a Lions where, within some secret place.
Psalm cxviii.

13 Up, Lord, with hasten face, and call him at thy feet;
  true thou my cause from the ill man, and with the sword his time.
14 Deliver me Lord by thy power, out of these tyrants hands:
  which now so long time laughed hate, and kept us in their hands.
15 I mean from worldly men, to whom all worldly goods are rise;
  that he may no part of joy, but in this present life:
  thou of thy store there belies all it with pleasures to their mind;
  their children have enough, and leave to theirs therell beyond.

16 But I will with pure confidence, behold thy gracious face:
  so when I wake I shall be full of thine Image and grace.

Diligante Domine. Psalm cxviii. T.S.

This Psalm is the last beginning of Davi's salvation and thanksgiving at the entering into his kingdom, wherein he exalted and praised most highly the merciful mercies and graces of God who hath both preserved and blessed him so much; 

For God is the Lord, and with him is strength and majesty, in the land of our fathers.

Psalm cxviii.

1 God my strength and fortitude, of sores I must love thee;
  thou art my strength and salute in my necessitie. My God, my rock...

3 When I long laid into the Lord, most worthy to be serv'd;
  then from my foes, I was right sure, that I shall be preserved there.
4 The pangs of death did compass me, and bound me every where;
  the flowing waves of wickednesse, did put me in great strait.

5 The fire and subtill snares of hell were round about me set;
  and for my death there was prepar'd, a deadly trapping net.
6 I thus beset with paine and griefe, did pray to God for grace;
  and be forth-with did heare my plaint, but of his holy place.

7 Such is his power that in his wrath, he made the earth to quake;
  the pe, the foundation of the mount, of Bafan for to shake.
8 And from his nostrils came a smoke, when kindled was his ire;
  and from his mouth came kindled coales, of hot consuming fire.
9 The Lord deposed from above, and bowed the heavens hie;
  and underthrough his feet he call, the darkness of the skies.

10 On
Psalm cviii.

10 On Cherubs and on Cherubins, full royally be rode;
and on the wings of all the winds, carrieth day all abroad.

The second part.

11 And like a very darkie be made, his bid and secret place:
with waters blacke and apple clouds, environed he was.

12 But when the presence of his face, in brighteneesse shall appeare,
then clouds and lightning, and in their head some hail and coales of fire.

13 The fiery darts and thunderbolts, dissever then here there:
and with his often lightenings, he puts them in great scare.

14 Lord of the wrath and threatenings, and at thy conuertance
and the springs and the foundations, of all the world appeare.

15 And from above the Lord sent downe, to fetch me from belowe:
and plucked me out of waters great, that would me over-flout, and so.

16 And we delivered from my foes, that would have made me theall, yea,
from such foes that were too strong, for me to deale withall, them.

17 They did prevent me to oppose, in time of my great griefes;
but yet the Lord was my defense, my succour and deliverance.

18 He brought me forth in open place, whereas I might be free and safe,
and kept me safe because he had a familiars and a rod.

19 And as I was an innocent, so did he me regard:
and to the cleannesse of my hands, he gave me my reward.

20 For that I walked in his wyes, and in his paths have feared:
and have not sinned wickedly, against the Lord my God, all of my life.

The third part.

21 But evermore I have respect, to his law and decree:
and to his statutes and commandements, I call not out from me.

22 But pure and cleane and uncorrupt, appeared before his face:
and did refuse from wickednesse, and sinner in any case, wickedness.

23 The Lord therefore will me reward, as I have done uprightly:
and to the cleannesse of my hands, appearing in his light, piously and cleanly.

24 For Lord, with him that holy is, will thou be holy too;
and with the good and vertuous man, right righously will do.

25 And to the loving and elect, thy love thou wilt revere:
and thou wilt be the wicked men, as wicked men detest.

26 For thou wilt save the temple folk, in trouble when they lie:
and dought being downe the countenance, of them that looke full lies.

27 The Lord will light my candle, that it may shine full bright:
and the Lord my God will make all, my darkenesse to be light, and will.

28 For by thy help, an holy of holies, doth commit Lord I shall:
by thee I scale and over-leape, the strength of any wall.

29 Unpotted are the wapes of God, his word is purely tride:
and he is a sure defense to such, as in his faith abide.
For who is God except the Lord, for other there is none?  
o2 else who is omnipotent, sauing our God alone?  

The fourth part.

The God that giedeth me with strength, is he that I do not cane: and all the ways where I walke, doth evermore keepe cleane, 
 That made my soles like to the Plists, in twintynetie of my pace; 
and fo2 my fowetie brough me forth, into an open place; 

He did in order put my hands, to battell and to light: 
to break in funder bars of yalle, he gaue mine armes the might: 
Thou teachst me thy raming healt, thy right hand is my towre. 
ythy love and familaritie, doth still increase my power, 

And under methou makest plaıne, the way where I should walke, 
so that my fette hall never slip, no2 tumble at a balke, 
And sercely I pursue and take, my foes that me annoy: 
and from the field do not returne, till they be all deliowed. 

So I lyppe the and wound my foes, that they can rise no more.
fo2 at my foot they fall bowne flat, I strike them all to toge. 

For thou dost gird me with thy strengthe, to warre in lurr a wife: 
that they be all scattered abroad, that by against me rite. 

Lord, thou hast put into my hands, my mortall enemies gave: 
and all my foes thou dost divide, in tender with thy stroke. 

They said to helpe, but none gave care to helpe them with selience: 
yea, to the Lord they said to helpe, yet heare be not their grise. 

The five part.

And still like rest before the wind, I drive them under rest: 
and swimpe them out like kith of clay, that stinkleth in the streit, 

Thou keepest me from seditious folke, that still in streit be led: 
and thou dost of the heathen folke, appoint me to be head. 

A people strange to me unknowne, and yet they shall me serve: 
and at the first obey my words, whereas mine owne will swerve. 
I shall be reticome to mine owne, they will not be my light: 
but wander wide out of their wapes, and hide them out of light. 

But blessed be the living Lord, most worthy of all praise: 
that is my rocke and lasting bountie, praised be all ages. 

For God it is that gaued me powere, revenged for to be: 
and with his holy Word would, the people unto me. 

And from my foes deliuered me, and let me above those, 
that cruel and ingobly were, and by against me rote. 

And for this cause, O Lord my God, to thee giue thankes I shall: 
and sing out partes to thy name, among the Gentiles all. 

Thou gavest great prosperous, unto the King I say: 
to David thine annointed King, and to his seed for age.
Psalme xix. xx.

Coeli enarrant, Psalm xix. T. S.

We mouth the faithful to glorifie God by the sovraunship, proportion and ornamens of the heavens: and by the law, wherein God is revealed familiarly to his chosen people.

Sing this as the 14. Psalm.

The heavens and the ornament, doe wondrously declare,
the glory of God omnipotent, his worke and what he pare.
2 The wondrous worke of God appeare, by every dayes succeste:
the nightes likewise which their race run, the selve same thing expreffe:
3 There is no language, tongue, or speech, where there sound is not heard
in all the earth and rocks thereof, their knowledge is confer'd.
4 In them the Lord made for the Sunne, a place of great renowne:
who like a bridgewaye ready trim'd, both from his chamber come.
5 And as a valiant Champion, who for to get a prize:
with joy both half to take in hand, come noble enterprise.
6 And all the skie from end to end, be compassed about:
nothing can hide it from his heat, but he will find it out.
7 How perfect is the law of God, how is his covenant sure:
connecting soules, and making wise the simple and obscure.
8 Jutice are the Lords Commandements, and glad both heart and mind:
his precepts pure and doe give light, to eyes that be full blind.
9 The feare of God is excellent, and both endure for euer:
the judgements of the Lord are true, and righteous altogether.
10 And more to be embraced alway, then finegold lap:
the hony and the hony-come are not so sweet as they.
11 By them the servant is fore-warn'd, to have God in regard:
and in performance of the same, there shall be great reward.
12 But Lord what earthly man doth know, the errore of his life:
the secret soule from secret times, which are in me most rise.
13 And hope me that presumptuous sunnes, prevaine not over me:
and then shall I be innocent, and great offences like.
14 Accept my mouth and my heart, my words and thoughts each one:
for my redeemer and my strength. O Lord, thou art alone.

Exaudi me Dominus, Psalm. xx. T. S.

The people pray to God to hear their King, and receive his sacrifice which he offered before he went
to battle against the Ammonites, declaring that the heathen put their trust in hоuses, but they trust
only in his name; wherefore they shall fall, but the King and his people shall stand.

Sing this as the 14. Psalm.

P trouble and adovertise, the Lord God heare thee still:
the Majesty of Jacobs God, defend thee from all ill.
2 And send thee from his holy place, bis helpe at every need:
and in Ston establish the, and make thee strong indeed.
3 Remembering well the sacrifice, that now to hims done:
and to receiue right thankfully, the burnt offerings each one.

4. Acco
4. According to thy hearts desire, the Lord grant unto thee;  
and all thy counsel and devise, full well performe may he.

5. We shall rejoice when thou shalt be, and our banners display,  
unto the Lord, which thy requests fulfilled hath alway.

6. The Lord will be his anointed base, I know well by his grace;  
and send him health by his right hand, out of his holy place.

7. In chartlets some put confidence, and some in hedges trust;  
but we remember God our Lord, that keepeth promise just.

8. They fall before flat but we do rise, and stand up steadily;  
now base and help us Lord and King, on thee when we do cry.

Domine in virtute. Psal. xxj. T. S.

David in the person of the people proffeth God for the victory given him against the Syrians and Ammonites, 1 Sam. i. wherein he was crowned with the crowne of the king of Ammon, 1 Sam. 12 and ended with manifold blessings of God.

Lord how joyfull is the king, in thy strength and thy  
power; How vehemently both he rejoys, in the his Sa-

But why? For thou hast given unto him his godly hearts desyre; To  
him nothing thou hast denied, of that he did require.

3. Thou didst present him with thy gifts, and blessings manifold;  
and thou hast set upon his head a crowne of perfec gold.

4. And when he asked life of thee, thereof thou madest him sure;  
to have long life; Soe such a life, as euer should endure.

5. Great is his glory by thy health, thy benefit and aid;  
great most thy joy and great honour both, thou hast upon him laid.

6. Thou wilt give him felicity, that never shall decay;  
and with thy favourfull countenance, wilt comfort him alway.

7. For why? The king both strongly trusteth in God so to persuade;  
were for his goodness and his grace, will not that he shall quittance.

8. But let thine enemies see thy force, and those that thee withstand;  
find out thy foes, and let them feel the power of thy right hand.

9. And
Psalm xxii.

9 And like an ourt be rent them Lord, in thy fmall and small:

thine anger shall destroy them all, and fire shall them consume.

10 And thou wilt root out of the earth their fruit that should increase,

and from the number of the folk their feed shall end and cease.

11 For why? much mischief did they misuse against thy holy name;

yet did they falce, and had no power for to pertraze thine same?

12 But as a nacre thou shalt them set in a most open place;

and charge the bowstrings ready, against thine enemies face.

13 Be thou exalted Lord therefore in thy strength every where;

to shall we sing right tolemg, praising thy might and power.

Deus, Deus meus. Ps. xxii. T. S.

David complayeth of himselfe to be brought into such extremities, that he is like a desperate man;
and under all hope, after betrake when he receveth himselfe from the bottom of the pit of temptations.
And under his own person he stereth forth the figure of Christ, when he did fore-see in the spirit of
prophecy. So this Psalm after two topics doth declare thine prophet at fifty, he was taken both of
prison and judgment.

Sing this as the 21. Psalm.

O God my God wherefore dost thou forsake me utterly?

and help not when I do make my great complaint and cry?

2 Lo thy God even all day long, I doth both cry and call:

I call not at the night, and yet thou hearest not at all.

3 Even thou that in thy Sanctuary, and holy place dost dwell;

thou at the comfort and the joy, and glory of Israel.

4 And in whom our fathers doe had all their hope for euer;

and when they put their trust in thee, thou didst them ape deliver.

5 They were delivered euer when they called on thy name:

and for the faith they had in thee, they were not put to shame.

6 But I am now become a bozme more like then any man;

an out-call whom the people leagne with all the spight they can,

7 And me despise, as they behold me walking on the way:

they grin, they mock, they nod their heads, and on this wise they lay.

8 This man did glory in the Lord, his favour and his love:

let him redeem and helpe him now, his power if he willyone.

9 But Lord out of my mother's wombe I came by the beaeth:

thou didst preferv me till in hope, while I did speke her bless.

10 I was committed from my birth with thee to have abode:

since I was in my mothers wombe till that there were my God,

The second part.

11 When Lord depart not now from me, in this my present griefe:

since I have none to bemp helpe, my succoure and releife.

12 So many Bulls doe complay me that he full strong of head:

yea Bulls so fat as though they had in thine field beme fed.

13 They gape upon me greedily, as though they would me eate:

much like a lyon roaring out, and ramping for his prey.

14 But
Psalme xxiiij.

14 But I drop downe, like water shed, my contents in sunder breake: in my heart both in my body weep, like water against the heat.
15 And like a pothcerds strengthe, my tongue it cleareth fast into my lawes, and I am brought to dub of death at last.
16 And many dogs doe conspire me, and wicked counsellors conspire against me falsely, they pierce my hands and feet.
17 I was tooncunted so that I might all my bones haue told: yet blood upon me they doe sooke, and still they be withhold.
18 By garments they divided che, in parts among them all: and soe my coat they did cast lots, to whom it might befall.
19 Therefore I pray thee be not farre from me in this great need: but rather lIch thou art my strengthe, to helpe me Lord make speed:
20 And from the world Lord save my soule, by thy might and thy power: and keepe my soule thy dainty breake, from dogs that would devour.
21 And from the lions mouth, that would me all in sunder shiere, and from the bozes of Antiochus Lord lassie me deliver,
22 And I shall to my brethren all, thy Majestie record: and in thy Church shall praise the Name of thee the living Lord.

The third part.

23 All ye that fear him praise the Lord, thou Jacob honour him:
24 and all ye seed of Israel with reverence worship him.
25 For he delivering not the poore, he turneth not a way:
his countenance when they doe call but granteth to their cry.
26 Among the folkes that fear the Lord, I will therefore proclame thy praise, and eke thy pouneis name, for letting to thy name, sons
27 The poore shall eat and be suffic d, and those that doe incurr
to seek the Lord, shall praise his name, their hearts shall line for ever.
28 All countis of earth shall praise the Lord, and turne to him for grace:
the heathen folke shall worship him, before his blessed face.
29 The kingdoms of the heathen folke the Lord shall have therefore:
and he shall be their governour, and king for evermore.
30 The rich men of his goodly gifts shall give and fast also:
and in his presence worship him, and bow their knees full low.
31 And all that shall goe downe to dub of life by him must take:
my seed shall serve and praise the Lord, while any world shall last.
32 By seed shall plainly known to them, that shall be borne hereafter:
his justice and his rightcousne, and all his works of wonder.

Dominus regiemi. Psalme xxiiij. W. W.

- Because the Prophet had praised the great mercies of God at divers times and in sundry manner, he gathereth a certaine assurance, fully persuading himselfe, that God will continue the same same good wille toward him for ever.

Sing this as the 21. Psalme.

The Lord is my support, and he that doth me feed: how can I then lacke anything, whereof I stand in need. 2

He
Psalm xxiii.

2 He doth me feed in green pastures; he leadeth me beside the still waters. 

3 He restoreth my soul: he guideeth me in the paths of righteousness for his name's sake.

4 Yea, though I walk through theValley of the Shadow of Death, I will fear no evil: for thou art with me; and thy rod and thy staff they comfort me.

5 Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.

6 Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever.

Sing this as the 21 Psalm.

My Shepheard is the living Lord, nothing therefore I need: Je fair for my sake, and make my cup over flow. 

3 He did comfort and glad my soul, and brought my mind to frame to walk in paths of justic and peace for his most holy name. 

3 Though I walk through the Valley of Death, I will fear no evil: for thou art with me. 

When I was in the presence of my foes, my table thou didst set before me, 

5 Though all my life thy favour is to me, not to be taken away, 

Sing this as the 21 Psalm.

The earth is all the Lord's, with all that therein is, 

2 For he hath founded it, and established it, 

and laid also the liquid fluids, to flow beneath the land. 

3 For who is the Lord that hath spread his pavilion into the heavens, and set his throne in the midst of the fire? 

4 Whose hands are filled with kindness, and whose heart doth not reprehend, 

5 Who that is such as the Lord, that is set in the very highest place, 

6 This is the good of the just, in seeking of his grace: 

7 See princes open your gates, and draw out the everlasting gate: for there shall enter therein the King of glorious grace.
Psalm 35

Who is the King of glorious state, the strong and mighty Lord:
the mighty Lord in battles stout, and tryall of the knobd.

Pst Pritnces open your gates, stand open the everlasting gate:
for there shall enter in thereby, the King of glorious state.

Who is the King of glorious state, the Lord of hosts he is:
the Kingdom and the royaltie of glorious state is his:

Lift my heart to thee, my God and guide most just: How
latter me to take no shame, for in thee do I trust: Let
not my foes rejoice, nor make a boaste of me: And let them not see
over-thrownne: that put their trust in thee.

But shame shall them befall, which harme them wrongfully:
therefore thy pathes and thy right wares, onto me Lord decyre.

Direct me in thy truth, and teach me thee pray:
you art my God and Saviour, on thee I wait alway.

By mercies manifold, I pray thee Lord remember:
and eke thy pittie plentiful, for they have beene for ever.

Remember not thefaults, and faultie of my youth:
remember not how ignorant I have beene of thy truth.

Noz after my defeits, let me by mercie finde:
but of thine owne mercie, Lord have me in thy minde.

His mercy is full sweet, his truth a perfect guide:
therefore the Lord will inuers teach, and such as goe aside.

The humble he will teach, his precepts for to keepe:
be withire in all his wares the lowest and the meeke.

For all the wares of God are truth and mercie both:
too them that keepe his testament, the wittynesse of his truth.

The second part.

How for thy holy Name, O Lord I theete intereat,
to grant me pardon for my sinne, for it is wondrous great,

Who shall fear the Lord, the Lord shall direct him. 
His soule shall evermore in goodness dwell and stand; 
His seed and his posterity inherit that the land. 
Whosoever shall fear the Lord, know his secret intent; 
And unto them he doth declare, his will and testament.
Mine eyes and the my heart, to him I will advance: 
That plucking fectors out of the flame, of sinne and ignorance.
With mercy me behold, to thee I make my mone: 
For I am poore and desolate, and comfortless alone.
The troubles of my heart are multiplied indeed; 
Bringing me out of this miserie, neriughter and need.
Behold my poorelie, mine anguish and my paine: 
Remit my lawne and mine offences, and make me cleans againe.
O Lord behold my foes, how they doe still increase: 
Pursuing me with deadly hate that faire would line in peace.
Preserue and hope my soule, and cleave me; 
And let me not be overthrownne, because I trust in thee.
Let my simple pursuets me from mine enemies send; 
Because I looke as one of thine, that thou shouldst me defend.
Deliver Lord thy people, and send them true reliefe; 
I mean the chosen Israel, from all their paine and grieue.
Indica me Domine. Psalm xxvi. T. S.

Sing this as the 14. Psalm.

O Lord be my Judge, and shew that my pathes are right and plaine; 
I trust in God, and hope that he will strengthen me to remaine.
Prove me, O Lord, I the desirous, my wayes to search and try: 
As men doe prove their gold with fire, my comites and heart exile,
Thy goodness laide before my face, I shall behold alwayes; 
Of thy truth I read the lawe, and will doe all my wayes.
I doe not walk to haunt my life with men whose beds are poison; 
To come in houle I doe refuse with the deceitful traine.
I much abhorre the wicked, therefore I doe decry; 
I doe not one to them resort, that hurtful things declare.
My hands I wash, and doe proceed, to worke to walke upright; 
Then to thine Altar I manifest, to offer there in light.
Psalm xxvii.

7 That I may speake and preach thy praise, that both belong to thee: and to declare how wondrous ways, thou hast beene good to me.
8 O Lord thyoulfe I love molt beare, to me it doth excel:
   I have delight and would observe, whereas thy grace both dwell.
9 O but not by my soule with them, in saine that take their fill:
   nor yet my life among those men, that take much blood to spill.
10 Whose hands are heape with craft and guile, their life thereof is full:
   and their right hand with venom and wile, for tribes doth pluck a pull.
11 But I in righteouseste intend, my time and dyse to secure:
   have mercy Lord and me defend, so that I do not swerve.
12 By lot is lade for all allates, it handeth well and right:
   wherefore to God I will give praise, in all the peoples light.

Dominus illuminatio. Psal. xxvii. T. S.

Sing this as the 21 Psalm.

The Lord is both my helpe and light, shall men make me dismayd?
   with God both give me strength and might, why should I be afraid?
2 While that my foes with all their strength, begin with me to haule:
   and think to eat me up, at length, themselves have caught the fall.
3 Though they in campe against me lie, my heart is not afraid:
   in battell right if they will try, I trust in God for sped.
4 One thing of God, I do require, that he would not deny:
   for which I pray and will desire, till he to me apply.
5 That I within his holy place my life throughout may dwell:
   to see the beauty of his face, and view his Temple well.
6 In time of need be shall me hide, within his place most pure:
   and keep me secret by his side, as on a rocke most sure.

7 At length I know the Lord's good grace, shall make me strong and stout:
   my foes to soile and cleanse before, that compass me about.
8 Therefore within his house will I give sacrifice and praise:
   with hymnes and songs I will apply, to laud the Lord alwayes.

The second part.

9 Lord heare the voice of my request, to which to thee I call:
   have mercy Lord on me opprest, and send me helpe within.
10 My heart both knowledge unto thee, I sue to have thy grace:
   then seek my face, sayd thou to me, Lord, I will seek thy face.
11 In wrath turne not thy face away, no: suffer me to slide:
   thou art my helpe still to this day, be stille my God and guide.
12 My parents both their fortune to taste, and calle me oft at large:
   and then the Lord himselfe yet tooke of me the care and charge.

13 Lead
Psalm xxvii \ xxix.

13 Teach me, O Lord, the way to thee, and lead me on to thy right, for fear of such as watch for me, to trap me if they might.

14 Do not take me to the will of them that be not God: for they turn aside against me still, false witnesses to depose.

15 My heart would faint, but that in me this hope is fixed fast: the Lord God's good grace walk with me, in life that eye shall last.

16 Truth still in God whose whole thou art, his will abide thou must: and he shall save and strength thy heart, if thou in him do trust.

Ad te Domine clamabo. Ps. xxviiij. T. S.

Being in great fear and penitence to see God dishonoured by wicked men, he beseech to be rid of them, and cry for vengeance against them, and at length assure himself of that God had heard his prayer, to whose mention he committed all the faithful.

Sing this as the 21. Psalm.

Thou art O Lord my strength and stay, the succour which I crave: neglect me not, lest I be like to them that goe to grave.

2 The dove of thy supplicant heart, that unto thee both cry: when I lift up my hands unto thy holy Ark, most blest.

3 Repute me not among the host of wicked and pervert, that speak right face unto their friends, and think of ill till in heart.

4 According to their handy worke, as they do evil mede: and after their inventions, let them receive their meed.

5 For they regard nothing God's workes, his law, yet his love: therefore be will them and their feed, destroy for evermore.

6 To render thanks unto the Lord, how great a cause have I: my doye, my prayer, and my complaint, that heard so willingly I.

7 He is my shield and constitude, my buckler in distress:

8 He is our strength and our defence, our enemies to resist:

9 Thy people and thine heritage, Lord blesse, guide, and preserve: increase them Lord, and rule their hearts, that they may never swerve.

Assurte Domino. Ps. xxix. I. H.

An excellent Psalm wherein the Prophet expresseth the very princes and rulers of the world, which otherwise for the most part thinketh that in God, at the least to search him for the thunders and tempests, for fears whereof all creatures tremble. And though thereby God thundereth thunder, yet he also appeareth merciful to his and mouth them thereby to praise his name.

Sing this as the 30. Psalm.

Give due to the Lord ye Potentates, ye Rulers of the world: give ye all praise, honour and strength, unto the living Lord.

2 Give glory to his holy name, and honour him alone: worship him in his Majesty, within his holy throne.

3 His doye both rule the waters all, even as himselfe both please: be both prepare the thunder-claps, and governes all the seas.

4 The doye of God is of great force, and wondrous excellent: it is most mighty in effect, and most magnificent.
Psalm xxx.

5 The voice of God doth rend and break the Cedar trees so long:
the Cedar trees of Lebanon, which are to high and strong.
6 And makes them leap like as a Calf, or else the Unicorn:
not only trees but mountaineous great, whereon the trees are bozne,
7 His voice divides the flames of fire, and makes the wildernesse:
8 It makes the dear heart quake to fear, that called is Cades.
9 It makes the Hinder se to fear to value, and makes the courts plaine:
then in his Temple every man, his glory doth proclaim.
10 The Lord was set above the clouds ruling the raging sea:
so shall the raigne as Lord and King, so ever and soz aye.
11 The Lord will give his people power, in vertue to increase:
the Lord will bleue his chosen folk, with everlasting peace.

Exaltabo te Domine. Psalm xxx. T. S.

When Davud shoulde have dedicated his house to the Lord, he fell extreme sick, that he was without all hope of life, and therefore after recovery, he renounced himself to God, enquiring others to the like, and to learn by his example, that God is rather mercifull than severe and rigorous towards his children, saith that the fall from prosperous to adversite is sudden. This done, he returneth to prayer, promising to praise God for ever.

O Lord I give to thee all my paine andgreefe, thou hast called me from hell to save:
you did receve when strength did lacke, and kept me from the grave.
Sing praise ye Saints that are, and for the goodnesse of the Lord in memory of his Majesty, rejoice with one accord.

For why? his anger but a space both lacke and lacke againe:
but in his favour and his grace, alwaies both life remain,
Though greefe of greefe a pang full sore, shall lodge with us all night;
the Lord to joy shall his reproz before the day be light.

When I enjoyed the world at will, thus would I boast and say:
true, I am sure to take none ill, this wealth shall not decay.
For thou O Lord of thy good grace, hat sent me strength and aid:
but when thou turnedst away my face, my mind was sore distemed.
Psalm 33

9 Wherefore again I cry to thee, O Lord of might: my God with plaints I did apply, and prayed both by day and night.
10 What gain is in my blood laid I, if death destroy my days? both dust declare they shame, or yet thy truth both praise?
11 Wherefore, my God, some pity take, O Lord; I thee desire, undo not this simple soule to slake of help I thee require.
12 Then didst thou turne my greese and woe, into a cheerful full joye: the mourning used thou tookst it me for, and mad'st me to recoue.

Sing this as the 18 Psalm.

O Lord I put my trust in thee, let nothing work me shame: as thou art just deliver me, and let me quite from blame.

2 Hear me, O Lord, and that anon, to help me make good speed, or be thou my rock and house of stone, my fence in time of need.

3 For why as stones thy strength is set, thou art my host and tower:
for thy names take be thou my guide, and leade me in thy power.

4 Plucke forth my feete out of the furnace, which they too me have taunke: thou art my strength, and all my care is, for thy might and good.

5 Into thy bands, O Lord, I committ my spirit, which is thy due: for why thou hast redeemed it, O Lord, my God most true.

6 I hate such folke as will not part from things to be abhorrd: when they on tristes let their hearts, my trust is in the Lord.

7 For I will in thy mercie joy, I see it doth excell: thou seest how ought, would me amnore, and knowest my soule full well.

8 Thou hast not left me in their hand, that would me over charge and, but thou hast let me out of bands, for walkte abroad at large.

Great wise, O Lord, doth nothing while some pity on metake: mine eyes mar dim, my sight both fail, my wonder was both sake.

Yet life is gone with my rest, my paine, my strength is gone, and thereof assaying my bones corrupt and wate.

Among my foes I am accovred, my friends are all distante: my neighbours and my kindred gone, so we are afraid.

As men once death but coming to an end to rot: as small effect in me they had in a golden pot.
Psalme xxxiiij.

13 I heard the brags of all the rout, their threats my mind did try:
how they coupl'd and went about, to take my life away.

14 But Lord, I trust in thee for aid, not to be over-tried;
for I confesse and still have said, thou art my Lord and God.

15 The length of all my life and age, O Lord, is in thine hand:
defend me from the wrath and rage of them that me withstand.

16 To me the servent Lord expresse, and shew thy joyfull face:
and save me Lord for thy goodnesse, thy merrie and thy grace.

The third part.

17 Lord let me not be put to blame, for that on thee I call:
but let the wicked bear their shame, and into their grave fail.

18 O Lord make dumbe their lips out-right, which are addit to lies:
and cruelly with pride and sight, against the just decute.

19 O how great good hast thou in store, laid by full sake for them,
that feare and trust in the therefore, before the furies of men?

20 Thy presence shall them fence & guide, from all proud brags & wrongs:
within thy place thou hast them hide, from all the force of tongues.

21 Thanks to the Lord, that hath declare'd, on me his grace to faile,
to me to defend with watch and ward, as in a tower of warre.

22 Thus did I lay both day and night, when I was toze oppressed:
also I was cleane call out of sight, yet thou heardst my request.

23 Be Saints lone ye the Lord I lay, the faithful be doth guide:
and to the proud be will repay, according to their pride.

24 Be strong and God will lay your heart, behold and have a full assurance:
for sure the Lord will take your part, by ye on him do trust.

Beatit quorum remissa sunt, Psal. xxxiiij. T. S.

David punished with grievous strick at for his sins, curiously his happy to whom God had impu'd their transgression and a tear, that he had confus'd his times and obtained pardon, especially the wicked men to live godly, and the good to rejoice.

Sing this as the 30. Psalme.

The man is blest whose wickedness the Lord hath cleane remitted:
and he whose name and wickedness is hid, and also covered.

And blest is he to whom the Lord imputeth nothis true:
which in his heart hath no guile, nor fraud is found therein.

For whilst that I kept close my face silent and constrain'd:
your bones he pleas and waste away with daily mone and plaint.

For night and day this hand on me, to gious was and afflict:
that all my blood and hunns went to dimme the did contract.

I did confesse my fault and all my sins discover'd:
thou (O. Lord) didst me forgiue, and all my times pate over me.

The humble man shall reap therefore and seeketh thee in due time:
to that the floods of waters great, shall have no power on him.
Psalme xxxiiij.

7 When trouble and adversity do compass me about,
   Thou art my refuge and my joy, and thou dost come out.
8 Come hither and I will thee teach, how thou shouldst walk aright:
   And will thee guide as I myself have learned by experience and fight.
9 Be not to rude and ignorant, as is the horse and mule:
   Whereof without a reine or bit, from harme thou canst not rule.
10 The wicked men shall manifold, prosperes and griefes sustaine:
   But unto him that trusteth in God, his goodnesse shall remaine.
11 Be weary therefore in the Lord, ye just lift up your boyes;
   And ye of pure and perfect heart, be glad and eie rejoyce.

Exultate justin Domino. Psal. xxxiiij. I. H.

We exhort good men to praise God, for that he hath not only created all things & by his prudence governed the same but is also full in his prudence of wondrous many heart, and9test in the counsell of the wicked, so that no man can be preferred being creatures of many strength, but they that put confidence in his mercy shall be preferred from all adversity.

Sing this as the 30 Psalm.

Yc righteous in the Lord rejoyce. it is aLEMELY light:
   That upright men with thankful voice should praise the Lord of might.
2 Praise ye the Lord with bawre and long, in Psalmses and pleasant things
   With lute and instrumant among, that foundeth with ten strings.
3 Sing to the Lord a song most new, with courage give him praise:
4 For why his word is ever true, his works and all his ways.
5 To judgment, equity and right, he bath a great good will:

6 For by the word of God alone the heavens all were wrought,
   Their bosts and powers euer one his breath to pase hath brought.
7 The waters great gathered hath he on heapes within the shoare:
   And hid them in the depth to be, as in an house of hose.
8 Allmen on earth both east and west, looke to God and kepe his lawes:
   Ye that inhabit in each coast, trude him and stand in awe.
9 What he commanded, wrought it was at once with present speed:
   What he doth will is brought to pase, with full effecte indeed.
10 The counsell of the watsons rude, the Lord doth lying to nought:
   He doth deiet the multitude of their deceit and thought.
11 But his decrees continue still, they never lack of stawge:
   The motions of his mind and will take place in every age.

The second part.

12 And blest are they to whom the Lord as God and guide is knowne:
   Whom he hath clothed of meere accord to take them as his owne.
13 The Lord from heaven cast his sight on men mortal by birth:
14 Considering from his seat of might the dwellers of the earth.
15 The Lord I say, whole hand hath wrought mans heart, and did it frame
   For he alone doth know the thought and working of the same.
Psalm xxxiii.j.

16 A thing that trueth in his boast, shall not faint pruently at length:
   the man that of his might both boast, shall fail for all his strength.
17 The troops of bozlemens she shall fail, their sturdy steeds shall faile
   the strength of horse shall not pruently, the rider to preferren.
18 But let the eyes of God intend, and watch to aid the just:
   with such as fearre him to offend, and on his greateneule trueth.
19 That he of death and all diuerte, may let their foules from dread:
   or if that death their land oppose, in hunger them to feed.
20 Wherefore our foule doth still depend on God our strength and flap:
   he is our shield vs to defend, and playe all darts away.
21 Our foule in God hath joy and game, rejoicing in his might:
   soz why in his most holy name, we hope and have delight.
22 Therefore let thy goodnecle O Lord, stil present with vs be:
   as we all ways with one accord, doe onely trueth in thee.

Benedicam Domino. Phl. xxxiii.j. T. S.

After Dauid had closedmly recored, according as it is written in the 1 Sam. 21. Whom in this title he callith Abimelech (which hath a general name to the Kings of the Philistines) he praiseth God for his remembrance, pronouncing all others by his example to trueth in God to fearre and serve him, who defendeth the godly with angels, and utterly destroyeth the wicked in their sinnes.

Sing this as the 30. Psalm.

I will give land and honour both, into the Lord alwayes:
   and my mouth for evermore, shall speake unto his praise,
2 I do delight to laund the Lord, in foule and eke in voce:
   that humble men and modest, may heare and to rejoice.
3 Therefore see that ye may inde with me the living Lord:
   and let vs now exalt his name, together with one accord.
4 For my tale be sought the Lord, he answered me againe:
   and me deliuered from contentment from all my fearre and paine.
5 Who so they be that him behold, shall see his light most cleare:
   their countenance shall not be bale, they need not to fearre.
6 This gilly wretch by some releue unto the Lord did call:
   who did him heare without delay, and rid him out of that ill.
7 The Angel of the Lord doth pitch his tent in every place:
   to save all such as fearre the Lord, that nothing them deface.
8 Looke and consider well therefore, that God is good and just:
   O happy man that makest him onely day and trueth.
9 Fear ye the Lord his holy ones, above all earthly thing:
   so they that fearre the living Lord, are sure to lacke nothing.
10 The lions shall be hungerhit, and made with famine much:
   but as for them that fearre the Lord, no lacke shall be to such.

The second part.

11 Come therefore my children deserre, and to my words give eare:
   I shall you teache the perfect way, how you the Lord should fearre.

22 Why
Psalm xxxvi. 12-19

Who is the man that would live long, and lead a blessed life? He that receiveth good counsel from his own lips, and speaketh not evil of the violent. Oftentimes the face of man is changed, and he fears death; but this is for the good; enquire for peace and quietness, and follow it with speed.

For why, the eyes of God are upon the just; his ears the like do hear the plants of the just innocent ones. If he be down, and send his bones, upon the wicked, and cut away the memory, that should be of them remaine, so shall they go.

But when the just do call and cry, the Lord doth hear them; that they may be out of sadness and misery, forth with he lets them go.

The Lord is kind, and strict at hand, to such as do contrite; he loves also the joy of youth, the poor and meek in spirit.

Full many be the miseries, that righteous men do suffer; but out of all adversaries, the Lord both them deliver.

The Lord both to preserve and keep, their very bones alway; that not so much as one of them, doth perish nor decay.

The same shall lay the wicked man, which he hath sinned in their heart, and such as hate the righteous man, and cause them to go.

But they that fear the living Lord, the Lord both save them sound; and who that put their trust in him, nothing shall them confound.

Judica me Domine. Psal. xxxv. 1. H.

So long as Saul was eneime to David, all that had any authority under him, be it father, king, did also most cruelly persecute David, against whom the prophet God did plead and revenge his cause, that they might be taken in their own and answer which they had for him and his innocence to be declared, and that the innocent which did part with him, may rescue and praise the name of the Lord, that they may also have his servant, and to be thoulee to speak forth the justice of the Lord, and to magnify his name at the days of his life.

O Lord plead my cause against my foes, confound their force and might. Fight on my part against all those, that take with me to fight. Lay hand upon the spear and shield, thyself in armour; stand up for me and fight the field, to holpe me from those.
Psalm xxxvii. 11

12 But they in their device shall fall, that wicked works main taine; they shall be overthrowne withall, and never rise againe.

Non simular. Psalm xxxvii. 12. W. W.

Because the body should not wonder to see the wicked men prosper in this world, the Prophet shows that all things shall be granted according to their heartes desire, so long as they serve not God: and they that doe the contrary, although they seeme to flourish for a time, shall at length perish. Sing this as te 35. Psalm.

Judge not to see the wicked men, in wealth to flourish still; no per enue such as to ill have, let they see there will.

2 for as great grace and flourishing beaute, are cut and wither away; so shall their great prosperity,some parte fade, and decay.

3 Trust thou therefore in God alone, to do well gue thy mind: so shall thou have the land as thine, and their fruit the war shall end.

4 In God set all thy hearts delight, and looke what thou wouldst have; or else cant in all the war, thou needest not to crane.

5 Cast thou thy selle and think of never, on God with perfect trust: and thou shalt see with patience, thy good, both sure and just.

6 Thy perfect love and godly name, he will cleare as the light: so that the Sunne even at noone day, shall not here haste to bright.

7 He shall therefore and Godly, on God doe thou wait then: not drinking for the godly stay, of few and wicked men.

8 Shall of setight enuie and hate, at least in any wise: their wicked steps avoid and fie, and follow not their guide.

9 For every wicked man will God, despise both more and lese: but such as trust in God are sure, the land for to possete.

10 Watch till a while and thou shalt see, no more the wicked enuie: no not so much as house or place where once be old remaine.

The second part.

11 But mercifull and humble men, enjoy hall sea and land: in rest and peace hall they rejoice, for nowth shall them withstand.

12 The few men and malitious against the just confirme; they gnash their teeth at him as men, that doe his hand believe.

13 But while that few men thus doe think, the Lord bringeth them to leam why he dooth his warne approach, when they shall high amongst.

14 The wicked have their twoo poyntow, there now they have the poetow, and hall the poore, as the right way went.

15 But the same twoo shall persecute their heartes, which was to hall the just likewise the bow hall break to sinners, wherein they put their trust.

16 Double the ear of the poor estate, is better a great deale more; then all the seas and wicked mens, very pome and heaped nose.

17 For be their power more to strong, God will it overthrow them: where contrary he hath beene before the humble men and law.

18 He seeth by his great providence, the good mans trade and way; and will give them inheritance, which never shall decay.

19 They
They shall not be discouraged when some are hard pressed; when they shall be hungry, then they shall be glad and fed.

For the wickedness of the wicked is an enemy to the Lord; the Lord shall quarter, yea, mark even as saith the sage, or smite that heis abroad.

The third part.

Behold the wicked do prowl with much and nether pace again; whereas the just by thecall gifts makes many glad and faine.

For they whom God doth bleed shall have the land for heritage: and they whom he both curseth like a wife, shall perish in his rage.

The Lord the just man wapes both guide, and gives him good successe to every thing he takes in hand: he sendeth good adovcice.

Though that he fall yet is he not utterly to quarter: because the Lord puts forth his hand at need, and doth not feale.

I have been young and now am old, yet behold I never see the just man left, nor yet his seed to beg for mercy.

But gives alway most liberally, and lends whereas is need.

his children and posterity, receive of God there med.

The vice therefore and wickedness, and vertue doth increse; so God shall grant thee long to have in earth a dwelling place.

For God that sith equity, doth them to his such grace; that be preferrece them evermore, but trothes the wicked race.

Whereas the good and godly men, inherit shall thall the land:

having as Lords all things therein, in there owne power and hand.

The just mans mouth doth ever preache of matters wise and the:

his tongue he both calfe to vertue in truth and equitie.

For in his heart the law of God, his Lord both still abide; so that where ever he goes or walkes his foote can never slide.

The wicked like a rayling Wolfe, the just man both delight:

by all meanses seeking him to kill, if he fall in his net.

The fourth part.

Though he should fall into his hands, yet God would succour send:

though avow against him sentence give. God will him yet defend.

Wait thou on God, and keepe his way, he shall preserve thee then.

the earth to rule and thou shalt see destroy'd their wicked men.

The wicked have I none most strong, and plac'd in high degree;

flourishing in all wealth and store, as doth the Laurelltree.

But sodenly he pass away, and loe he was quite gone:

then I thought but scarce could find the place where dwell such one.

Warke and behold the perfect man, how God doth him increase:

for the just man shall have at length great joy with rest and peace.

As for transgressors move to them, destroy'd they shall all be;

God will cut off their budding race, and rich posterity,
Psalme xxxviii. 1-19

Psalme xxxviii. 1-19

39 But the salvation of the just doth come from God above: and all that trust in him are happy.
40 God doth both help and deliver, from them that do nothing but evil, and he will have their bodies destroyed.

Domine nus in sylvo. Psal. xxxviii. I. H.

Sing this as the 30. Psalme.

Put not thy trust in princes, in the son of man, in a son of man, in whom there is no help.
2 Put not thy trust in princes, in the son of man, in whom there is no help.
3 The arrow of their deceit is become the head of their hand.
4 For the son of man is quickly put to death, and the son of man is quickly put to death.
5 For the son of man is quickly put to death, and the son of man is quickly put to death.
6 For the son of man is quickly put to death, and the son of man is quickly put to death.
7 For the son of man is quickly put to death, and the son of man is quickly put to death.
8 For the son of man is quickly put to death, and the son of man is quickly put to death.
9 For the son of man is quickly put to death, and the son of man is quickly put to death.
10 For the son of man is quickly put to death, and the son of man is quickly put to death.
11 For the son of man is quickly put to death, and the son of man is quickly put to death.
12 For the son of man is quickly put to death, and the son of man is quickly put to death.
13 For the son of man is quickly put to death, and the son of man is quickly put to death.
14 For the son of man is quickly put to death, and the son of man is quickly put to death.
15 For the son of man is quickly put to death, and the son of man is quickly put to death.
16 For the son of man is quickly put to death, and the son of man is quickly put to death.

The second part.

17 For he is not able to save his soul, for he is not able to save his soul.
18 For he is not able to save his soul, for he is not able to save his soul.
19 For he is not able to save his soul, for he is not able to save his soul.
20 For he is not able to save his soul, for he is not able to save his soul.
21 For he is not able to save his soul, for he is not able to save his soul.
22 For he is not able to save his soul, for he is not able to save his soul.
23 For he is not able to save his soul, for he is not able to save his soul.
24 For he is not able to save his soul, for he is not able to save his soul.
25 For he is not able to save his soul, for he is not able to save his soul.
26 For he is not able to save his soul, for he is not able to save his soul.
27 For he is not able to save his soul, for he is not able to save his soul.
28 For he is not able to save his soul, for he is not able to save his soul.
Psalme xxxix. xl.

20 They stand against me that my god with will do repay; because that good and honest things, I doe entierly want.
21 Foole me not. Oh my God, be thou not farre away.
22 Hass me to helpe, O my Lord my God, my safety and my hope.

Dixit domi. psalme xxxix. 1 H.

Dannibevemeth, what grieves and bitterness of mine he doth vnto to these strange and cunomi Runne of his insinuation, doe he constesteth, that when he had determined blame, that he did not, yet amonge as that he would not, in the greatness of his grieves. Then he vntoeth certaine requiteth, whetherto of the envyest of his, and weaks them with many prayers, so to shew them a wretchedly kept, but that it may plainely appeare how he did strive mightly against death and desperation.

Sing this as the 33: Psalme.

I said I will looke to my workshops, for feare I shoulde doe wrong;
I will take heed all times that I offend not with my tongue,
I will not open my mouth with deceit, and my mouth shall not utter false words, all the while, the wicked are in sight.
I held my tongue, and spake no word, but kept me close and still,
Peas from good sake I did require, but to venge against my will.
My heart was borne within my breast, with putting thought and doubt,
Which did increade and increi the be, that these words buck out.
Lord number out my life and dates, which yet I have not past,
So that I may be certified, how long my life shall last.
Lord thou hast pointed out my life, in lenghth, much like a span,
Mine age is nothing unto thee, so daint is every man.

Man welshes like a hodge and both in dainte himselfe annoy,
In getting goods and cannot tell who shall the same enjoy.
How Lord biddst things this wise doest thou, what helpe do I desire
Of truth my helpe both hang on thee, nothing else require.

The second part.
From all the times that I have done, Lord, quite me out hand and make me not a stone to tooles that that understand.
I was as dumb and to complaine, no trouble might me move,
Because I knew it was thy work, my patience for to prove.
Lord take me from thee, my scourge and plague, I cannot them withstand,
Thou art my stone and my stone to thee, of thy most haughty hand.
When thou for time dost man rebuke, he wearth woes and woe:
As doth a cloth that mothes have fret, so hame a thing is man.
Lord have my huit and give good heed, regard my tears that fall,
I toowme like a stranger here, so did my fathers all.
O spare a little grace me space my strength to to relieve,
Before I goe away hence and shall be teene no more.

Expectans expectans. Psal. xl. 1 H.

Dannib declareth from great grieues, hard magnificance and patience the grace of God for his deliverance and endeavor to his providence sends all mankind, thou he promib to give himselfe work to Song service. And presently, how God saith to be wrought speed. For towres, might, stakke, and patience, God, biting complaint of his enemies, with good courage he calleth for aid and succour.
I waited long and sought the Lord, and patiently did hearken;
at length to me he did accord, my voice and cry to hearken.
He pluckt me from the lake to depose, out of the mire and clay:
and on a rock he set my feets, and he did guide my way.

To me he taught a Psalme of psalme, which I must heev abroad:
and sing new songs of thankes everlastingly, unto the Lord our God.
When all the folk these things shall see as people much afraid:
then they into the Lord will rise, and trust upon his aid.
O blest is he whose heart, both in the Lord remaine:
that with the proud doth take no part, nor such as are base.

For Lord my God thy wondrous deeds in greatness of power make:
thy favour towards vs exceeds, all things that ever was.
When I entend and doe devise, thy works are as to see:
unto such reckoning they doe right thereof no end I know.
Burnt offerings thou delightst not in, I know thy whole delight:
with sacrifice to purge thy name, thou dost no man require.
Sacrifice and offering, thou wouldst not have at all:
but thou O Lord hast open made, mine ears to hearken within.
But then said I behold and looke, I come a meane to be:
unto the book, in which is my portion, this it is said of me.

That I O God thou shouldst thy minde, which thing dost like me well:
so in my heart thy law I did fast placed there to dwell.
 Thy justice and thy righteousness, in great resolutes I tell:
behold my tongue no time does cease, O Lord thou knowest still well.

The second part:

I have not hid within my breast, thy commandments:
but I declare and have express, thy truth and saving health.
I kept not close thy loving minde, that no man should it know:
the truth that in thy truth I ampe, to all the Church I show.

Thy tender mercies Lord from me, with draw thou not away:
but let thy love and mercies, preserve me till for aye.
For I with mistrusties many one, am tooe beleed about:
your names increase and to come on, I cannot euer them out.

For by their number they exceed the haires upon my head:
your heart doth faint for very dread, that I am all well dead.
With speed then help me and let me free, O Lord I thee require:
make fast with speed to succour me, O Lord I thee require.

Let them that blame me rebuke and shame, that seek my soule to spell:
drink back my foes, and them defame that wish and would me ill.
For their ill deeds doe them defame, that would deface my name:
always at me they vaile, and cry to me for shame.
Let them in thee have joy and wealth, that lecke to thee alwayes:
that those that love thy saving health may lay to God be praise.
Psalm 90

20 But as for me, I am not and yovg oppressed and bruestfull low; 
Yet thou O Lord, wilt me velynge, to beavitfull. Self I know

21 For why thou art my hope and tru:th, my refugie, help, and fray; 
Wherefore my God as thou art just, with me no time depare.

Beneus qui intelligit. Psalm 90. L. 53.

David being greatly afflicted, blessed them that pithe his case, and complained of the treason of him some friends and false friends came to came to pate in Judas's hands. After he told the great virtues of God, gently chastising him, and not suffering his enemies to triumph againeth him, he gave most hearty thanks to God.

He man is biest that carefull is, the needie to consider, to see in the reason perilous, the Lord will him deliver. The Lord will make him safe and found, and happy in the land. He he will not deliver him, into his enemies hand.

3 And in his bed when he lies sick, the Lord will him restore: and thou O Lord, wilt turne to health, his sicknece and his soare:

4 Then turne to health thou hast, have mercy Lord on me: and heale my soare which is full woe, that I diended ther.

5 Mine enemies will me till in heart, and thus of me did say: insomuch when he shall die that all his name may menly quite away, 3

6 And when they come to visit, they aske if I doe well: but in their hearts multitude they hatch, and to their mates it tell.

They bite their lips and whisper so, as though they would me charm; and cast their fetters how to trap me with some most till having.

8 Some grieved sin hath brought him to this deceitful lap they say he is so low that without doubt, he cannot rise again.

9 The man also that I did trust, with me did deceit; who at my table eat vp my bread, the same to me laid waste

10 Have mercy Lord on me therefore, and let me be preserved; that I may renders unto them the things that they deter.

11 By this I know assuredly, to be below of thee: when that mine enemies have no cause to triumph over me.

12 But in my right thou hast me kept, and maintained alway; and in thy presence place assigned, where I shall dwell for ever.
The Lord the God of Israel, be praised, everlasting, for ever, and ever.

Sing this as the 45. Psalm.
Psalm cxliii. 49

2 For of my strength thou art my God, why putst thou me to the scoe and why makest thou me to be beauty oppressed with my foes?

3 Send out thy light and thy truth, and lead me with thy guide on which may conduct me to thy high land to thy dwelling place.

4 Even shall I to the Altar of God my joy and my pleasure:

5 Why art thou then to lay my soul with joy and trust in thy high land to praise? I hold it always well.

My soul is full of the saving of all pains and griefs; my God is my God which doth always assist and serve me:

Deus servitor nostris Psalm cxliii. T. S.

A most certain prayer made in the name of the faithful which were assisted by the enemies, for

sustaining the quarrel of God’s way, according to the exposition of Saint Paul. Rom. 12.

A prayer of the Gentiles, and a song of thanksgiving, in which the Psalms are prayed for, and the"..."

the wondrous works that thou hast done, in elder times, O Lord, how...

thou didst call the Gentiles out, and shewed them with strong hand,

planting our fathers in their place, and gave it to them their land.

They conquered not by strength, but by thy hand, by thy grace, because thou lovedst them well.

Thou art my king, O God, that holdest Jacob in thine holy name.

Led with thy power we threw down our such, as did against his life.

I trusted not in bow, nor doth, they could not take me bound:

thou keptst us from our enemies’ rage, thou didst our foes confound.

And still we boast of thee our God, and praise thy holy name:

Yet now thou goest not with our boat, but turnedst us to shame.

Thou mad’st be before our foes, and so were over-dread:

our enemies rob’d and spoil’d our goods, when we were speechless:

Thou shalt as given to our foes, as the eye of to be slandered:

among the heathen every where, scattered we do remain.
12 Thy people thou hast to be like names, and as a thing of nought:
for profit none thou hast thereby, no game at all was sought.
13 And to our enemies thou hast made, of us a laughing stocke:
and those that come about us do low, at us do grin and mocke.

The second part

14 Thus we seek by no other plea, but for a common talkie:
the more they frowze, the more their heads, where euer they goe or walk.
15 I am and continually to beare those wicked men:
yea so I blash that all my face, with red is covered then.

16 For why? we have such hangous words, such false reports and lies:
that death it is to be their wrongs, their threatenings and theterries.
17 For all this we forget not the, no yet thy covenant beake:
we turne not back our hearts from thee, no yet thy paths to take.

19 Yet thou hast troux us downe to dust, where dens of Dragons be:
and covered us with shame of death, and great adversity.
20 If we bad our Gods name forgot, and helpe of Jools sought:
would not God then have told this oute, for he doth know our thought.
22 Nay, nay, to thy names take O Lord, always are we ouraine thus:
as theepe into the thambles tent, right so they deale with us.
23 To Lord, why keepest thou awake, and leaues us not for all:
24 Why hided thou thy countenance, and dost forget our toall?

25 For downe to dust our soule is brought and we now at last call:
our belly like as it were glied unto the ground cleaues fast.
26 Ride by therefore to our defence, and helpe us Lord at need;
we the behell of thy good will, to reeeve us with speedy.

Eru Civitc or meum, Psalm xlv.I. H.

The Majestie of Salomon, his honour, strength riches and power are praised, and also his marriage with the Egyptang mermaid woman, is blessed. If she can renounce her people and lose all her country, & give her selfe wholly to her husband. Under which figure, the wonderfull Statistic, and increas of the kingdom of Chalde, and the Church his spoale, now taken of the Gentiles, is described.

Sing this as the 15. Psalm.

My heart doth take in hand, some godly song to sing:
the praiie that I shall shew therein, pertayned to the King.
My tongue shall be as quicke, his honour to invite:
as is the pen of any seruice, that bleth fast to write.
Defyant of all men, thy speech is pleasant pure:
for God hath blest thee with gifts, to euer to endure.
About thee gird thy sword, O Prince of might elect:
with honour, glory, and renowne, thy percon pure is beckett.
Go forth with godly speed, in meeknes, truth, and right:
and thy right hand shall thee enlynt, in warres of dreadfull might.
Theire atcomes harpe and kene, their hearts to adore shall sing:
that folkie shall fall and kneile to the pea all my foes O king.
Psalm xlv. 17

7 Thy royal seat, O Lord, for ever shall remain; Because the scepter of thy kingdom, both rightousness shall maintain.
8 Because thou holdest the right, and dost the ill deter; God, even thy God, hath anointed thee, with joy above the rest of
9 With myrrh and sauniers sweete, thy clothes are all be-spread When thou dost thy palace pase, therein to make thee glad.
10 Kings' daughters doe attend, in fine and rich array: As thy right hand the Queene doth stand, in gold and garments gay.
11 Daughter take good heed, in fine and gion good care: Thou must forget thy kindness all, and fathers house most dear; and
12 Then shall the king deliberate, thy beauteous faire and trimme: And ad
13 Thy Daughters then of Tyre, with gifts full rich to be: And all the wealth of the land, shall make thee suit to thee.
14 The Daughter of the King, is glorious to behold Within her chamber she doth sit, all deckt in beaten gold.
15 In robes well wrought with needle, and many a pleasant thing is With argins faire on her to weare, the companion to the King.
16 Thus are they brought with joy; and with on with joy: Into the palace of the King, and there they doe abide.
17 In head of parents left the Queene, the cause she stands: Thou shalt have comers, whom thou marriest as princes in all lands.
18 Wherefore thy body, O Name, all ages shall record: For so shall all the people, give thanks to thee, for evermore O Lord, and you

Deus noster refugium. Psal. xlvi. 1 f.

A song of thanksgiving to the Divine name. For David after Saul died and Samuel with his army was disheartened, and was in great distress, and was as a widow and uncircumcised (so the Jews express it) by the hand of God, whereby the Prophet commending this great benefit, doth exalt the faithfulness of God which he sheweth himselfe whole enterely into the hands of God, doubting nothing but that wheresoeuer I protection they shall be safe against all the afflications of their enemies.

1. O Lord, is our defense and strength whereby we stand: when we with our eyes beheld the flame, he is our help at hand:

2. Though th earth should bring up the dead, and the deep be filled with the dead:

They, he thrust and hurles hence aird there, with in the seas of pe:

No,
Psalm xlvii-xlviii.

3  No though the waves doe rage to foze, that all the bankes it laps;  
and though it overflowne the hose, and beat downe mighty bills.  
4  For one faire sounde both tend abroad, his pleasant dreams apace:  
to fresh the City of our God, and wash his holy place.  
5  In midit of her the Lord both dwell, she can no wittt decay:  
all things against her that rebell, the Lord will surely hap.  
6  The heathen folke, the kingomes feare, the people make a noffe:  
the earth both melt and not appere, when God puts forth his boype.  
7  The Lord of holts both take our part, to us he bath an eye:  
our hope of health with all our heart, on Jacobs God both lie.  
8  Come heare and see with vs, and thought, the working of our God:  
what wonders he himself hath wrought, throughout the earth afoard.  
9  By him all wars are buist and gone, which countries did confy:  
their bowes he bath & speares each one, their chariots burnt with fire;  
10  Leave off therefore ruft he, and know, I am a God most soule:  
among the heathen high and low, and all the earth throughout.  
11  The Lord of holts both is defend, he is our strengthe and tower:  
on Jacobs God we doe depend, and on his mighty power.

Omnes genere. Psalm xlvii, 1. H.

The Prophet exhorts all people to the worship of the true and everlasting God, commending the mercies of God, towards the poteftate of Jacob, and prophesying of the Kingdom of Christ in the time of the Gospel.

Sing this as the 35. Psalm.

Ye people all with one accord, clap hands and the reioyce:  
be glad and sing unto the Lord, with sweete and pleasant voice;  
2  For high the Lord and dreadful is, with wonders manifold:  
a mightie King he is truely, in all the earth extol'd.  
3  The people he shall make to be his of our bondage thall:  
and underneath our feete he shall the nations make to fall;  
4  For us the heritidge he choit, which he potisse alone:  
the flourishing worship of Jacob, his well-beloved one.  
5  Our God ascended up on high, with joy and pleasant noise:  
the Lord goes up above the skies, with trumpets royall boype;  
6  Sing praises to our God, sing praise, sing praises to our King:  
for God is king of all the earth, all skulfull praises sing.  
7  God on the heathen carinques, and sitte upon his holy throne:  
the princes of the people have them joined every one  
8  To be boype and people: for our God, which is exalted he:  
as with a buckler doth defend, the earth continually.

Magnus Dominus. Psalm xlviii, 1. H.

Ye notable delivrance of Israel from the hands of many kings is mentioned, for the which thanks are given to God, and the effay of David is praised for God to present at all time ready to defend. This Psalme tendeth to be made in the time of Abas, Josephus, Psal. 31. Ever kings, for in their time there was the same by comparison, Psalme xlvii. Deut. 32. (Sing)
Great is the Lord, and with great praise to be adorned still:
within the City of our God, upon his holy hill.
1 Mount Zion is a pleasant place, it gladdeth all the Land:
the City of the mighty King, on her North side both stand.
2 Within the Palaces thereof, God is a refuge known:
for loe, the kings were gathered, and together eke were gone.
3 But when they did behold it, they wondered and they were:
astonied much and suddenly were driven hither with fear.
4 Great terror there on them did fall, for very wise they cry:
as both a woman when the hall goe travell by and by.
5 So in the City of our Lord, we saw as it was told:
yea in the City, which our God for ever will uphold.
6 Go ye with Caleb and with the ships, upon the sea doth break:
so were they lest, and even as we heard our fathers speake.
7 So in the City of our Lord, we saw as it was told:
yea in the City, which our God for ever will uphold.
8 Go ye with Caleb and with the ships, upon the sea doth break:
so were they lest, and even as we heard our fathers speake.
9 Go ye with Caleb and with the ships, upon the sea doth break:
so were they lest, and even as we heard our fathers speake.
10 Go ye with Caleb and with the ships, upon the sea doth break:
so were they lest, and even as we heard our fathers speake.
11 Go ye with Caleb and with the ships, upon the sea doth break:
so were they lest, and even as we heard our fathers speake.
12 Go ye with Caleb and with the ships, upon the sea doth break:
so were they lest, and even as we heard our fathers speake.
13 Go ye with Caleb and with the ships, upon the sea doth break:
so were they lest, and even as we heard our fathers speake.

Sing this as the 46. Psalme.

Psalm cvi.

Adire hac commes. Psalm cvi. T.S.

The holy God calleth all men to consideration of many things; but for understanding, they should be read with all the heart and with all the mind. For if they be not considered, men will never come to the knowledge of the things that are most pleasing to God. Therefore, let us consider the things that are written in this Psalm, and diligently study the contents of the sacred books, which will be of great benefit to us in the day of the resurrection.

Sing this as the 25. Psalm.

Psalm cvii.

All people hearken and give ear, that that I shall tell:
both high and low, both rich and poor that in the world doe dwell.
3 For why, my mouth shall make discourse of many things right wise:
understanding shall my heart, his study exercise.
4 I will incline mine ears to know the parables to declare:
and open all my mouth to teach in matter on my harpe.
5 Truly should I care afflictions, or any carefull toile:
or else my foes which at my hates, are prey my like to spoile?
6 For as for such as riches have, wherein their trust is most:
and they which of thei creatures great, themselves doe brag and boast.
Psalm L

7 There is not one of them that can his brothers death redeem:
8 Or that can give a price to God sufficient to him.
9 It is too great a price to pay, none can there to obtain:
10 Or that be sight his life prolong, or not in grave remain.
11 They be wise men as well as fools, subject unto death's bands:
12 And being dead strangers possess their gods, their rent, their lands.
13 Their race is to build houses faire, and to determine sure;
14 To make their name right great on earth, forever to endure.
15 Let all no man alway enjoy high honour, wealth and rest,
16 But at last take of deaths crim, as well as the fruit death.

The 2nd part.

17 And though they tryst their foolish thoughts to be most loud and hain,
18 Their children yet appolle their tale, and in like sense remain.
19 As theye into the fold are brought, so shall they into grave;
20 Death shall them eat, and vitallye, the just shall Lord by have.
21 Their image and their copy all post, shall fade and quite decay:
22 When as from house to pit they fall, with woe and weale at app.
23 But God will surely preserve me, from death and endless paine;
24 Because he will of his good grace, vertue my soule again.

25 Any man was courteous rich, save not I say therefore;
26 Although the glory of his house receiveth more and more.
27 For when he dies, all these things nothing shall be receive;
28 His glory will not follow him, his pomp will take her leave.
29 Yet in this life he takes himselfe the happiest under Sunne;
30 And others like wise, the other day, so well is done;
31 And yet suppose he were as long as his father is old,
32 Yet must he needs at length give place, and be brought to death's old.

33 Thus man to honour God hath said, yet both he not consider;
34 But like brute beasts to bold he live, which turne to dust and powder.

Deus Deorum. Psalm L. W. W.
Psalm L.

Well, from toward Zion, which place him likeljest, God will app-

pear in beauty most excellent. Our God will come before that long-
time be spent.

1. Denouncing fire shall goe before his face,
a great tempest hall round about him trace.
2. Then shall he call the earths and heavens bright,
to judge his folke with equitie and right:
3. Saying goe to, and now my Saints assemble,
my bells they keipe, their gifts doe not assemble.

4. The heavens shall declare his righteousness:
for God is Judge of all things more and less,
5. Hear ye my people, for I will now reveale:
likewise, I will theer ought conceale.
6. Thy God, thy God, am I, and will not blame thee:
for giving not all manner offerings to me,

7. I have no neede to take of thee at all,
Goats of thy fold, o2 Calfe out of thy hall: your most
8. For all the beasts are mine within the woods:
on thousand hills, cattell are mine owne goods,
9. I know for mine, all birds that are on mountaines:
all beasts are mine, which haunt the fields and mountaines;
10. Hungry if I were, I would not thee it tell:
for all is mine that in the world doe dwell.
11. Eat I the flesh of great beasts or Bullocks,
or drink the blood of Goats or of the flocks?
12. Offer to God praise and hearty thanksgiving,
and pay thy homes into God everliuing.
13. Call upon me, when troubled thou shalt be seen. I will arise and help thee, and thou shalt be comforted.
14. To the wicked thus saith the etemal God:
why dost thou preach my lawes and helst ahead, shall not God helst.
15. Seing thou hast them with the mouth abused,
and hat it to be by detestible offended?

My words I say thou dost reject and hate,
and givest all of god against me.
18. If that thou seest al theie, as with thy mouth, and as it be essest.
Psalm L.

Thou runn'st with him, and to thy prey doe seek:
and art all one with baubns and rustians eke.

19 Thou givest thy felle to backbite and to slander:
and bow thy tongue becuueth it is a wonder.

20 Thou sittest musing thy brother how to blame:
and bow to put thy mothers sonne to shame.

21 These things thou didst and whilst I held my tongue,
though I did not judge, because I stood to long.
Like to the felle pe though I keep long silence:
owne shall thou seeke of thy wrongs just recompence.

22 Consider this, pe that forget the Lord,
and feare not when he threatneth with his word.
Left without helpe, I thought you as a prey.

23 But he that thankes offreteth praise to me are:
Sayth the Lord God, and he that walketh this trace:
I will him teach Gods lauing health to embrace.

Another of the same by I. H.

De God of gods, the Lord hath said the earth by name,
from whence the Sunne doth rise, unto the setting

of the same.

2 From Sion his faire place, his glory bright and clear:
the perfect beauty of his grace, from thence it did appear.

3 Our God shall come in hate, to speake he that not doubt:
before him shall the fire waste and tempest round about.

4 The heavens from on high, the earth below likewise:
he will call forth to judge and try his folk: he doth devise.

5 Bring forth my Saints with him, my faithful hoste most dear:
which are in bond and league with me, my law to love and feare.

6 And when these things are ende, the heavens shall recog.
that God is just, and all shall hide the judgement of the Lord.

7 My people O give heed, Israel, to thee I cry:
I am thy God, thy helpe at need, thou canst it not deny.

8 I do not lay to thee, thy sacrifice is slacke,
thou offered daily unto me, much more then I doe lacke.

9 Think of
9 Thinkst thou that I doe need thy cattle young or old;  
or else so much desire to feed, on Goats out of thy fold;  
10 Nay all the beasts are mine, in woods that eate their fits,  
and thousands more of neat and kine, that run wild on the hills.  

The second part.  

11 The birds that build on high, in hills and out of sight;  
and beasts that in the fields doe lie are subject to my might.  
12 Then though I hungered soze what need I ought of thine;  
Sith that the earth with her great store and all therein is mine.  

13 To Buls flesh have I minde to eate it dost thou thinke?  
or such a sweetnesse doe I finde, the blood of Goats to drinke?  
14 Give to the Lord his praise, with thanks to him apply:  
and let thy blood of willing, unto the God most he.  

15 Then seeke and call to me, when ought would work the blame:  
and I will cure inurer thee, that thou maist praise my name.  
16 But to the wicked training, which talk in, God each day:  
and yet their workings are foule and bane, to them the Lord will say.  
17 With what a face art thou mine word once speake of name?  
why dost thy tale my law allow? thy works denie the same.  
18 Wherein to amend thy life thou art to bache:  
my word the which thou dost pretend, is call behind thy bache.  

The third part.  

19 When thou a thee dost thee, by thee to live in wealth;  
with him thou runst and dost agree, like wise to thine by death.  
20 When thou dost them behold, that maids and wines delight;  
shouldst it well and warrest bold, to be that life most vile.  
21 Thy lips thou dost apply, to slander and defame;  
thy tongue is taught to craft and lie, and will both do the same.  
22 Thou hast lied to euile thy friends to thee to see:  
with slander thou wouldst needs defile thy mothers tonne most deere.  
23 Devest while I doe winke, as though I did not see:  
though speel on hill, and so dost thinke, that I am like to thee.  
24 Be sure I will not let to strike when I begin:  
thy faults in order I will set and open all thy blame.  
25 Make this I ouerquire, that have not God in mine;  
left when I plague you mine, ye were as farre to finde.  
26 Do that dost give to me the service of peiple;  
doeth please me well and be hall seeth with in my wayes.
Psalm Lij.

his holy Spirit with promises that he will not be unmindful of those great graces. Finally, fearing lest God would punish the whole Church for his faults, he required that he would rather increase his graces towards the same,

O Lord consider my distress, and now with speedy some pitie take: My sins deface, my faults redelie, good Lord soe thy great mercies take. Wash me, O Lord, make me clean from this unjust & unfulf

ad: and purifie yet once againe, my hainous crime and bloody fact.

3 Remorse and sorrow doe constraint me to acknowledge mine excelle: my sins alas doe still remaine, before my face without release.

4 For thee alone I have offended, committing evil in thy sight: and if I were therefore condemned, yet were thy judgments just & right.

5 It is too manifest alas that still I was conceived in sinne: peac of my mother to boze was, and yet vile wretch remaine therein.

6 Also behold Lord thou dost know, the inward truth of a pure heart: therefore thy wile doth from above, thou hast revealed me to convert,

7 If thou with thy love purge this blot, I shall be cleaner: then the estate: and if thou wash away my spot, the snow in whittesse shall I passe.

8 Therefore O Lord such joy me tend, that inwardly I may finde grace: that my strength may now amend, which thou hast_svg'd for my trespass.

9 Turne backe thy face and crowning tre, soe I have felt enough thy hand, and purge my sins I thee believe, which doe in number passe the laud.

10 Make now my heart within my selfe, and frame it to thy holy will: thy constant spirit issue let still, which may these raging enemies kill.

The second part.

11 Call me not Lord out from thy face, but speedily my tormentes end: take not from me thy spirit of grace, which may from dangers me defend.

12 Forgive me to those joys againe, which I was wont in thee to find: and let me thy free spirit retaine, which unto the may dure my mind.

13 Thus when I shall the mercies know, I shall instruct others therein: and men that are like wise brought low by mine example shall the like.

14 O God that of my health art Lord, forgive me this my bloody Vice: my heart and tongue till then accord, to sing thy mercies and justice.

15 Looke
15 Touch thou my lips, O God, and make me a pure heart. For thou hast not dealt thus with me, O Lord, as sinners do; neither as the seed of a mighty nation hast thou dealt with me, O Lord.
16 For I know of mine own remembrance, and am chastened daily.
17 Thy mercy, O Lord, is great toward me; and according to the multitude of thy mercies destroy not.
18 Thou dost turn my sorrow into joy, and make my cup overflow with Deliverance.
19 Thou wilt show me the path of Life; O Lord, my own salvation.

Another of the same by J.H.

He that is merciful on me God shall be merciful also; he that is kind will be kind also; he that is good will be good also.
2. Plead, O Lord, my cause, and make my right hand free; and guide me in thy truth, and teach me thy paths.
3. Be merciful unto the Lord, and praise him; and I will call upon the Lord, and put my trust in the Lord.
4. Be merciful unto me, and I will call upon the Lord, and put my trust in the Lord; and I will call upon the Lord, and put my trust in the Lord.
5. In all things that I do, and in all things that I say, I will do it for the Lord, and I will do it for the Lord.
6. Be merciful unto me, and I will call upon the Lord, and put my trust in the Lord; and I will call upon the Lord, and put my trust in the Lord.
7. In all things that I do, and in all things that I say, I will do it for the Lord, and I will do it for the Lord.
8. Be merciful unto me, and I will call upon the Lord, and put my trust in the Lord; and I will call upon the Lord, and put my trust in the Lord.
9. In all things that I do, and in all things that I say, I will do it for the Lord, and I will do it for the Lord.
10. Be merciful unto me, and I will call upon the Lord, and put my trust in the Lord; and I will call upon the Lord, and put my trust in the Lord.
11. In all things that I do, and in all things that I say, I will do it for the Lord, and I will do it for the Lord.
12. Be merciful unto me, and I will call upon the Lord, and put my trust in the Lord; and I will call upon the Lord, and put my trust in the Lord.
13. In all things that I do, and in all things that I say, I will do it for the Lord, and I will do it for the Lord.
14. Be merciful unto me, and I will call upon the Lord, and put my trust in the Lord; and I will call upon the Lord, and put my trust in the Lord.
15. In all things that I do, and in all things that I say, I will do it for the Lord, and I will do it for the Lord.
Psalm Lij.

15 I would have offered sacrifice, that had pleased thee; but pleased with burnt offerings, I know thou wilt not be. 16 A troubled spirit is sacrifice delightfull in God's eyes; a broken and a humble heart, Lord thou wilt not despise. 17 In thy good will beale gently Lord, to Sion, and withall grant that of the Jerusalem, by ear d may be the wall. 18 Burnt offerings, gifts, and sacrifice, of justice in that day; thou shalt accept, and Calues they shall upon thine Altar lay.

Quid gloriamis? Psal.Lij, I.H.

David describeth the arrogant tyranny of his adversary Doeg, Saul's chiefe shepherd, who by false formulas caused Abimelech with the rest of the Priests to be slaine. David prophesieoth his destruction, and encouragETH the faithfull to put their confidence in God, whose judgments are most sharp against his adversaries. And finally, her returnth thanks to God for his delivrance. In this Psalm is likely set forth the kingsom of Antichrist.

By dost thou Tyrant, boast abroad, thy wicked worikes to praise? dost thou not know there is a God, whose mercies last alwayes? Why dost thou mind yet still devile, such wicked worikes to warpe? Thy tongue untrue in laying lies, is like a razor sharpe.

3 On mischief with spite, thou dost thy mistes, and wilt not walke by right; thou hast more lust full false tales to finde, then bring the truth to light. 4 Thou dost delight in fraud and guile, in mischief, blood and wrong: thy lips have learnt the flattering tike, O false deceitfull tongue.

5 Therefore shall God for aye confounde, and pluck thee from thy place: thy seed root out from off the ground, and to thall thee desace. 6 The just when they behold thy fall, will seare (hall praise the Lord) and in repoward of thee will call out with one accord. 7 Behold the man that would not take the Lord for his defence; but of his goods his God did make and fruitful his corrupt fence. 8 But I an Olive fresh and greene, shall spring and spread abroad; for why my trust all time hath beene upon the living God.

9 For this therefore will I give praise, to the with heart and noise: I will set forth the Righteous alwayes, wherein the Saints rejoys.

Dixie
The Psalm of the Righteous, Psalm LII. T.S.

Sing this as the 46. Psalm.

The sov'rant man is in that which he, within his heart had said, and that there is an God at all, bath bitterly denail.

2 They are corrupt, and they also, a baimous wroke have wrought; but among them all there is not one, of good that worketh ought.

3 The Lord lookout downe on some of men, from heaven all abroad: and to see if any were that would, be wise and take for God.

4 They are all gone out of the way, and are corrupted all; though there is not one doth any good, and they are not one at all.

5 Do not all wicked workers know, that they doe God upon men, and my people as they fed on bread, the Lord they call not on, for the bones of the Lord his bones that they believe, which scatter all abroad, and thou hast confounded them for they rejected are of God.

6 O Lord give thou thy people health, and thou O Lord fulfill:

7 The promise made to Israel, from out of Zion hill, and when God his people shall restore that captives God shall have love for them, Jacob shall be glad, and Israel shall be glad.

Deus in nomine. Psalm LII. T.S.

Sing this as the 46. Psalm.

O Lord, have mercy upon me, and the holy name, and for thy goodness take: unto the strength of God, the same, I doe my cause detaque.

2 Regard O Lord, and give an ear to me when I do pray: how downe thy teile to me, and heare the words that I doe say.

3 For strangers by against me wilde, and yeants beware still: which have not God before their eyes, they seek my oune to spill.

4 But loe, my God both give me aid, the Lord is fayt at hand: with them by whom my folle is fayt, the Lord both our hand.

5 With plagues repose against all those, for me that lie in wait: and in thy truth destroy my foes, with their own shame and bale.

6 An offering of treee heart and will, then I to thee shall make, and praise thy name, for the royn in thy great comfort, do I take.

7 O Lord at length doe let me tree, from them that craft, and craft, and new mine eye with joy both the, and then my hearts desire.

Leutui Deus. Psalm LII. T.S.

Psalm being in great beauty and diligence, compleatly of the reason of Saul, and the faithfull
Sing this as the 3rd Psalm.

O God give ear and be not deaf, to hear when I do pray.
2 And when I call and cry, hide not thy face away.
3 Take heed to me, grant my request, and answer me again.
4 With plaints I pray full sore oppressed, great grief doth with me constringe.
5 Because my foes both threats and cries, oppress me through delight,
6 And to the wicked as like wise, to here we have delight.
7 For they in countell doe conspire, to charge me with some ill,
8 And in their haste wrath and rage, they doe pursue me still.
9 My heart both faint for want of breath, it panted in my breast,
10 The terror and the dread of death, doe work me much bide.
11 Such dreadful feas on me both fail, that I therewith doe quake:
12 Such boding will terrify me withall, that I no quiet can make.
13 But I do lay who will give me, the swift and pleasant wings,
14 Of some fair horses, that I may fly and rest me from these things?
15 Lo so then I would ye fame away, to flee I would not cease:
16 And I would hide myselfe and lay in some great wilderness.
17 Which things both night and day, doe close her as a wall:
18 In midst of her is secret bate, and toward the withall.
19 Her privie parts are wickete, and one, her doors are much too bide:
20 And in her faste there shee doth remaine, all crass sicke and quire.

The Second part.

13 If she will seek her name, I could it well abide:
14 From spectaculare sheketh and blame, some where I could not hide.
15 But though it was my abode, which friends her did pretend:
16 And though it secret sometime sheared, as my familiar friend.
17 With whom I had delight to taste in secret and abroad:
18 And we together oft did walke within the house of God.
19 Let debts in hate upon them fall, and find them quick to hell:
20 For with these are mixed their guilt andLuau, where they dwell.
21 But I unto my good cry to you offer, to heare me;
22 The Lord both hear doth me by and by, and he be both succour me.
23 At morning and night and evening, and when the Lord I pray,
24 When I banally be not lay me ray.
25 To peace be shall restore me yet, wherefore do I now at hand.
26 Although I knowere be full great, that would again mine hand.

20 The
Psalm LVJ.

20 The Lord that first did and last doth reigne, both now and evermore: will heare when I to him complaine, and punishe them full sore.

21 For sure there is no hope, that they to turne will once accord; for why they will not God obey, noz yet doe leave the Lord.

22 Upon their friends they lay their hands, which were in covenant knit; of friendship to neglect the hands, they passe o2 care no whit.

23 While they have ware within their hearts, as butter are their words; although their words are smooth as oyle, they cut as sharpe as swords.

24 Cast thou thy care upon the Lord and he shall nourish thee; loz in no wise will be accord, the just in thyall to is.

25 But God will cast them deep in pit, that thick soz blood alwayes: he will no guilefull man permit to live out hate his dapes.

26 Though such be quiet in glory and gone in thee O Lord I trust; I shall exceed thy grace upon, with all my heart and will.

Miferere mei. Psalm LVJ. T.S.

David brought to Rehoboam of Saba; 1 Sam. 11. to complaineth of his enemies, demanding Lucius putted hisrent in God and in his promises, and promiseth to performe the boadens which he had taken upon him whereof this was the first, to praise God in his Church.

Sing this as the Lamentation.

I have mercy Lord upon me I pray forsoz man would me deoure: he eighteth with me day by day, and troubleth me each pore.

Wine enemies daily enterprize, to swallow me out-right: to fight against me many rize, O thou most high of might.

When they would make me most afraid, with boats and bags of pride: I trust in the alone Lord, by the I will alise.

Gods promise I doe mind and praise, O Lord I tris to thee; I doe not care at all alliances, what lew they can doe to me.

What things I either did or made, they willt them at their will: and all the counsell that they take, is how to wroake me ill.

They all content themselves to hide, close watch for me they lay; they spie my pathes, and snares have taze to take my life away.

Shall they thus scape on mischeife let, thou God on them will trowne: for in his wrath he doth not let, to throw whole kingdoms downe.

Thou sent how off they made meke, and on my tears doth looke; referre them in a glasse by thee, and write them in thy booke.

When I doe call upon thy name, my foes away doe start: I well perceiveth by the same, that God doth take my part.

I glory in the word of God, to praise it I accord; with joy I will declare abroad, the promise of the Lord.

I trust in God, and yet I lay, as I before began: the Lord be my help, and trust, I doe not care for man.

I will persuade with heart to thee, to God my bowes alwayes: and I, O Lord all times of thee, will offer thankes and praise.
Psalm Lxvii. Lxviii.

13 My soul from death thou dost defend, and keep my feet upright; that I before thee may attend, with such as live in light.

Miserere mei, Psalm Lxvii. I. H.

David being in the before of Eph, where the Inhabitants did betray him, and at length in the same cause with Saul, called and earnestly his God, with full confidence, that he shall perform his promise and take his cause in hand, also that he will shew his glory in the heavens and earth against his cruel enemies therefore, both he return triumphantly.

Sing this as the 44 Psalm.

Take pity on thy promise sake, have mercy Lord on me; for why my soul doth her betake, unto the help of thee: when the shadow of thy wings, I set my sole full fast, till mischief, malice, and like things, be gone and over past.

I call upon the God most high, to whom I fly and stand: I am an enemy that will stand by, the cause I have in hand.

From heaven he hath sent his aid to save me from their sight; that to devour me have assaid, his mercy truth and might.

I lead my life with Lyons fell, all set with wrath and ire: and with such wicked men I dwell, that set like flames of fire.

Their teeth are spears and arrows long, as harpe as I have seen; they wound and cut with their quick tongue, like swords, weapons keen.

Set up and shew thy selfe O Lord, above the heavens height; exalt thy praise on earth abroad, the majesty and might.

They lay their nets and doe prepare a prise cause and yea, wherein they thinke my soul to snare, but they are fallen in it.

My heart is set to laud the Lord, in heart to joy alwayes; my heart I say both well accord to say his laud and praise.

Awake my joy, awake I say, my muse my harpe and string, who? my selfe before the day, will rise, rejoice and sing.

Among the people I will tell the goodness of my God: and shew his praise that both exalt, in heathens lands abroad.

His mercy doth extend as farre, as heathens all are he: his truth as high as any farre, that thineth in the skie.

Set forth and shew thy selfe O Lord, above the heavens height; extoll thy praise on earth abroad, thy majesty and might.

Sing this as the 48 Psalm.

Ye Rulers which are put in trust, to judge of wrong and right; be all your judgements true and just, not knowing neede of might.

Put in your hearts you mark and mule, in me better to content: and whereby should true justice bee, your hands to brakes are bent.

The wicked lot from their birth day, have erred on this wise: and from their mothers wombe alway, have blud craffandies.
Psalm LIX.

4 In them the psillon and the breath, of serpents doe appeare: yea like the Adder that is deare, and fall both throst his ear.

5 Because he will not heare the hope of one that charmed well: neither though he were the chiefe of choyse, and sit therein exell.

6 O God, beke thy tooth at once, within their mouth throughtout: the tushes that in their great jaw-bones, like Lions whelps hang out.

7 Let them consume and waste away, as water runneth hight-right:
the haits that they doe shot in hait, let them be broke in sight.

8 As tnailes doe waste within the well, and unto time doe runne:
as one before his time that tell, and never law the Sunne.

9 Before the thrones that now are yong, to bulues big shall grow:
the thunes of anger waryng strong, shall take them ere they know.

10 The just shall joy, if both them good, that God doth vengeance take:
and they shall wash their face in bold, of them that him forsake.

11 Then shall the world hew forth and tell, that good men have reward:
and that a God in earth both dwell, that justice doth regard.

Erie me, Psal. LIX. 1. H.

David being in great danger of Saul, who seek to slay him in his bed, prayeth unto God, declaring his innocency and their fury, desiring God to destroy all those that blame of malicious wickednelesse, whom though he keepe alwaie for the time to exercize his people, yet in the end he will consume them in his wrath, that he may be knowne to be the God of Jacob, for he woulds endo his kingshpe to God assur'd of his erryce.

End aid and save me from my foes, O Lord I pray to thee:

Defend and kepe me from all thoses that rife and thrive with me, O Lord.

Preserve me from thoses men, whose doinges are not good: and let me ture.

and safe from them, that still think after blood.

3 For loe, they wait my soule to take, they rage against me still:
yea, for not fault that I did make, I never did them ill.

4 They runne, and doe themselvesprepare, when I no whit offend:
awake and save me from their face, and let what they intend.

5 O Lord of hosts of Israel, arise and strike all lands:
and putty none that doe rebell, and in their multitude stand.
At night they sit still and talk about, as hounds they howl and grin:
and all the City cleanse throughout from place to place they runne.

They spake of me with mouth at large, but in their lips were words:
they greed my death, and would have that none both heare our words.
But Lord thou hast their waies elipide, and taught their face apace;
the heauen folkie thou dost devise, and murne them to their face.

The strength that dost our foes withstand, O Lord, both come of thee:
my God he is my helpe at hand, a fount of fence to me:
The Lord both heer to me his grace, in great abundance still;
that I may see my foes in case, such as my heart both will.

The second part.

Destroy them not at once O Lord, least it from minde doe fall:
but with thy strength dize among them abroad, and so consume them all.
For their all words and trouble tongue, confound them in their pride;
their wicked waies with lies and trogues, let all the world devise.

Consume them in thy wrath O Lord, that nought of them remaine:
that men may know those to out the world, that Jacobs God both raign.
At evening they returne apace, as dogs they grin and cry:
those wout the streets in every place, they run about and cry.

They take about for meat I say, but let them not be fed:
no house where in they may be bold to put their head.
But I will shew thy strength abroad, thy goonne I will praise:
for thou art my defence and God, at need in all aites.

Thou art my strength, thou hast me shad, O Lord I sing to thee:
thou art my forte, my fence and aid, a loving God to me.

Dea. Sepulchris. Psal. Lx. 1. A.

Proud being now King of the Juda, and having had many victories thereon by the best of Agnes, that gave to him many strange things, that God did grant him. There the people heard that God will prosper them, if they appease the same. After he prayeth unto God, so finish that he had begun.

Sing this as the 46, Psalme.

O Lord thou didst be cleanse to take, and scattered Didst be abroad:
thus great displeasure thou didst take, returne to us O Lord.
My might did move the land to lose, that it in tumber brake:
the heart thereof, O Lord redloe, for it both bow and quake.

With heare chance thou plaguest thus the people that are thine:
and thou hast given unto us, a drink of deadly wine.

But yet to such as fear thy Name, a banner thou didst them:
that they may triumph in the same, because thy word is true.

So I bath thy might may keep and turne thy folk to that labour their:
that they thy helpe at hand may have, O Lord grant this to me.

The Lord did speake from his owne place, thus was his joyfull tale:
I will guide them by peace, and more out Succoeths date.
Psalterie LXXII

7 Gil-Ed is given to my hand, Manasseh siteth beside.
8 The arm the strength of all my land, my law doth Juda guide.
9 In God, I will wait my strength, over Coom throw my Lance
10 and thou Palestine fought. It to Exec, too favour me unto.

But who shall bring me at this tide, unto the City strong?

But I that God, which will not take thy folk, their land and coasts;

Cite and O Lord, and yis relieve, from then that us disturb,
helpe that boats of men can grive, it is but all in banne.

But through our God we shall have might, to take great things in hand,
we will tread downe and put to flight, all those that us withstand.

Exaudi Deus, Psalmex Lxii, T.H.

Prayd O Lord, for I complaine, and make my suit to thee:

Let not my words returne in banne, but give an ear to me. 2. From off
the coasts and utmost parts of all the earth abroad: In griefe and anger
of my heart, I cry to thee O God.

3 Upon the rocke of the great power, my woefull minde repose:
that are my hope my leg, and tower, my fence against my foes.

4 Yet in the tent I lust to dwell, soe euer to endure:
and or thy wings I know right well, I shall be safe and sure.

5 The Lord doth my desire regard, and doth fulfill the same:
with godly gifts doth he reward, all men that seare his Name.

6 The King shall be in health maintaine, and to prolong his days,
that he from age to age shall reignge, soe euermore always.

7 That he may have a dwelling place, before the Lord to ape:
let lip mercy, truth and grace, defend him from despair.

8 Then shall Iing for ever still, with peace onto thy Name:
that all my bowes I may fulfill, and daily pay the laws.

Nonne
Psalme LXII. LXIII.

Nonne Deo subadjacat Psalme LXII. I. H.

Sing this as the 61. Psalme.

My soule to God shall give good heed, and him alone attend:
for why is hee health and hope to speed, both whole on him depend,
for he alone is my defence, my rooke, my health, my aid:
he is my stay that no pretence shall make me much distraught.

O wicked folk, how long will ye rest? save ye must fall:
for as a rotten house ye be, and like a tottering wall.

Ah! woe to God both soule ye seek alwayes to put him to the worste:
ye love to lie, with mouthy prate, and yet your heart doth curze.

Yet still my soule doth whole depend on God my choice desire:
from all false teares me to defend, none but him I require.
He is my rooke, my strength, my tower, my health is of his grace,
he doth suppoiste me that no power can move me out of place.

God is my glory, and my health, my soules defence and lust:
my for, my strength, my stay, my wealth, God is mine only trust.

O hanke your hope in him alway, ye folk with one accord:
ye are my hearts to him and lay our trust is in the Lord.

The hearts of men are full of woe, on balance but a weight:
with things most base hee doth them compare, for they can keep no weight.

True not in wrong, robbery, so hee health let base delights be gone:
though goods well got how in with wealth, yet not your hearts therein.

The Lord long since one thing did tell, which here to mind I call,
be take it off. I heard it well, that God alone doth all.

And therefore Lord art good and kind, thy mercy both exced
so to all host with thee shall finde according to their deed.

Deus, Deus meus, Psalme LXII. T. S.

Saul in the desert of Ziph made this Psalme, wherein he guished himself to God for his wonderful deliverance, in whose mercy he trusted, even in the midst of his miseries, prophesying the destruction of God's enemies, and contrariwise happiness to all them that trust in the Lord: Salm. 10:13.

Sing this as the 61. Psalme.

Lord, my God, I watch the time to come to thee inhalt:
for why is my soule and body both doe thirst of thee to fall.
And in this barren wilderness, where waters there are none:
my deeds is past, for thou thought of the for thee I with alone.

That I might to yet once againe, thy glory, strength, and might,
as I was wont to behold within the Temple bright.

For why, thy mercies have I mount this life and mounted many days:
my lips therefore shall give to thee due honour, laud, and praise.
Psalm 119

1. And whilst I live I will not make mine eyes to go out to sleep;
2. Neither will I stay up mine hands when I do pray.
3. My soul is as with marrow, which is both fat and sweet;
   my mouth therefore shall sing sweet songs, as are for the most wise,
4. When I think on thee, and the night is freshes:
5. For I have loved thy law, and keep thy right hand is mine honor;
6. And that I keep thy law, I love and desire to drop them death shall none despire.
7. The word shall them devour, each one their carcasses shall feed
   the hungry foes, which doe run, their path to teake at need.
8. The king and all men shall reverence, that as professeth God's word;
   for that mouths shall they be kept, which have the truth atur'd.

Exaudi Deus, venenum meam. Psalm Lxiii. I. H.

David saith against the King, and all others, ye professeth God's word:

Sing this as the 30 Psalm.

O Lord, into my heart give care, withplaint when I do pray;
1. And bid my life and soul from fear of foes that threaten to play.
2. Defend me from that host of men, which in deceipts doe lurk,
3. And from the knowing fear of them, that all ill saith doe do work.
4. Who shall their tongues as we have been, men that they bary their words;
5. They shoot abroad their arrows keen, I know not bitter words.
6. With strike Neighth shot they there that, the upright man to hit;
7. The just in waves to seek by craft, they care of fear no what.
8. I workked weare too have decreed, in counsell thus they cry:
9. To be sexte, let be overtread, what, who can euil be?
10. What waves, to treat they talk and muse, all times within their heart;
11. They all conten what saith to doe, each both invent his part.
12. But yet all this shall not pertain, when they thinke least upon:

God with his dart shall first, a wise and wound them every one.

Thee crafteth their ill tongues withal, shall work them evil, such blame
that they which behold them shall wonder at the same.

Then all that see that know right well, that God the thing hath wrought
and passe his mighty works and tell, what he to passe hath brought.

To shall the rule in God to speake, still trusting in his might:

So shall they keep with mind and dispose, whose heart is pure and right.

To decethyrinus. Ps. L. x. I. H.

Sing this as the 30 Psalm.

Thy people alone, O Lord, both vaung in Stow shine on eueell;
their bowes to see, they doe maintaine, and their arrows fulfile.
Psalm Lxv. 1. 10.

1. For thou dost hear their prayers, O Lord: and dost thine to agree: for all the people are both far and near, we trust that thou cam'st to the same.

2. Our wicked life so far exceeds, that we should fall therein: but Lord forgive our great iniquities, and purge us from our name.

3. The man is blest whom thou dost suffer within thy court to dwell: his house and temple shall be, with pleasures that excel all joy.

4. Of thy just治理 hear us, O Lord, our health, of thee doth rise: the hope of all the earth alway, and the Sea-coasts likewise.

5. With strength thou art about, and compass with thy power, thou mak'st it the mountains strong and stout: to stand in every corner.

6. The swelling seas thou dost all wage, and mak' st thou dreams full hill, thou dost restrain the peoples rage, and di'st them at thy will.

7. The folk that dwell full farre on earth, shall read thy ligne to see: which none and even in great mirth doe paite with prays to thee.

8. Wherein the earth is chapt and dry, and the weed misch and more: then with thy drops thou dost apply, and much increase her store.

9. The cloud of God both overflow, and doth cause to lieing: the feed and come which men doe bow, for he doth induce the thing.

10. With wet thou dost her furrowes till, whereby her clouds shall fall: her drops to her thou dost distill, and blest her fruit withall.

11. Thou deck'st the earth of thy good grace, with faire and pleasant crop: the clouds distill their new appot, great plenty they doe drop.

12. Whereby the desert shall begin, full great increas to bring: the little hills shall joy therein, much fruit in them shall spring.

13. In places plane the dikes shall feed, and cover all the earth: the dales with corn shall so exceed, that men shall sing for joy.

Jubilate Deo omnes. Psal Lxv. 1. 10.

He commandeth all men to praise the Lord, and to consider his works. He seteth forth the power of God to subdue the rebels and destroy how God hath delivered Israel from great bondage and afflictions he pleased to give familiarly, as he seteth all men to care what God hath done for them: a to praise his name:

Sing this as thrice 8. Psalm.

Ye men on earth in God rejoice, with praise set forth his name: extoll his might with heart and voice, give glory to the same.

1. How wonderfull O Lord, saie ye, in all thy works thou art: thy foes for feare doe feele to the fulleze against their heart.

2. All men that dwell the earth through most, do praise the name of God, the land thereof the world about, is shewed and set alow.

3. All folk come forth to hold and see, what things the Lord hath wrought: mark well the wondrous works that he for man to praise hath brought.

4. He laid the Sea like heapes on hie therein a map he spake: on foot to passe both faire and dry, whereof their hearts were glad.

5. His might God rule the world alway, his eyes all things behold: as should him disobey by him shall he controll.
Psalm Lxxvii.

7. All people give unto our God, due laud and thankes always: with joyfull voice declare abroad, and sing unto his praise.

8. Which doth endure ouroute with life, and preserved without; and saves our souls, so that no fiend can make us slip or fall.

9. The Lord both preserve our deeds with fire, that they will abide; as workmen doe when they desire, to have their metals tried.

10. Although thou suffer us so long in prison to be cast; and there with chains and fetters strong, to lie in bondage fast.

The second part.

11. Although I say, thou other men, ou as to ride and reign, though we through fire and water run, of very griefe and paine.

12. For sure thou dost of thy good grace dispense it to the best; and bring us out into a place to live in wealth and rest.

13. Into thine house resist will I, to offer and to pray; and there I will my tale applie, my bowes to thee to pay.

14. The bowes that with my mouth I make, in all my grace and grace; the bowes I say, which I did make, in colour of my heart.

15. Burnt offerings I will give to thee, of Oxen, fat and Rams:
   Pu this my sacrifice shall be of Bullocks, Goats and Lambs.

16. Come thou and harken here full well, all ye that love the Lord:
   What he for my vowe doth have done, to you I will record.

17. Fulfill I call to myspse his grace, this month to him both cry;
   and count my long time make an apiece, to praise him by and by.

18. But if I set my heart within, in wicked wozhes reproce;
   or if I have delight to same, God will not heare my vogue.

   my prayer he doth well regarde, and granteth my desire.

20. All people, that hath not put, noy call me out of minde;
   nor yet his mercy from me with, which I doe ever finde.

Deus misercoriat nostrae, Plato LXXVII. 1. H. Had as he said, we shall together see.

Psalm LXXVII.

1. The vowe on vs God, and vante to vs thy grace;
   to them to vs doe thou accord; the brightness of thy face.

2. That all the earth may know the way to thy wealth;
   and all the nations on a vowe may be thy lasting peale.

3. Let all the world O God giue praise into the Pame; to day and morrow, and all the fame.

4. Throughout the world so wise to call all reproce with vorte:
   to they would trust and right do giue the Patrones of the earth.

5. Let
5 Let all the World O God, give praise unto thy Name: 
O let the people all abroad, extoll and laud the same.
6 Then shall the earth increase great store of fruit shall fall: 
and then our God, the God of peace, shall bless us eke withall.
7 God shall be blest I say, and then both fare and near,
the folk throughout the earth alway, of him shall stand in feare.

Exurgar Deus. Ps. Lxviii. I. H.

In this Psalm David speaks forth as in a glance the wonderful mercies of God towards his people who by all means and wile strange steps, doth reach himselve to them. And therefore God's Church by reason of his promised graces, and visitations, both eell without comparison all worldly things; her ehoosed therefore all men to praise God for ever.

Et God arise, and then his foes will turne themselves to
right: His enemies then will runne abroad, and scatter out of
right. And as the fire both melt the ware, and wind blow smoke away,
so in the presence of the Lord, the wicked shall decay.

3 But righteous men before the Lord shall heartily rejoice: 
they shall be glad and mery all, and chearfull in their hope.
4 Sing people, sing people unto the Lord, who rideth on the cloud: 
extol the Name of Jah our God, and him be magnifie,

5 That same is he that is abode within his holy place: 
that father is of fathers, and Judge of widows case.
6 Puts he his glories and pure both, into the consolation: 
be bringinge bondmen out of zall, and rebel to wittres.

7 When thou didst March before thy people, the Egyptians from among: 
and brought them through the wilderness, which was both wide and long. 
8 The earth did quake, the raine poured downe, beard were great clans of the mountains shone in the cloud, as it would cleane in sunder. thunder

9 Thine heritage, with drops of raine abundantly was wafted: 
and it to be harren was, by thee it was revell'd.
10 Thy chosen rocks both there remaine, thou did prepare that place: 
and for the power thou dost provide, of thine especiall grace.
Psalms LXVII.

The second part.

21 God will give women caules just to magnifie his Name: when as his people encounteres make, and purchase but little and fame.

22 For punitant kings for all their power shall fall, and take the people: and women which remaine at home, shall help to part the spoile.

23 And though you were as blacke as pots, your hue shall past the Dore: whose wings and feathers seeme to burne, shiver and gold above.

24 When in this land God shall triumph, over kings both high and low: then shall it be like Salomon hill, as white as any snow.

25 Though Balaam be a fruitfull hill and in height others passe: yet Sion Gods most holy hill, both farre exceed in grace.

26 Why shal ye thus ye hills most die, and leape for pride together? the hill of Sion God doth love, and there will dwell for ever.

27 God arme is two million of warriours good and strong: the Lord call in Sinai, is present them among.

28 Thou didst O Lord ascend on high, and captives led them all: which in times past the chosen folke, in bondage kept and thrall.

29 Thou madest them tribute for to pay, and such as doe repine: thou didst subdue that they might dwell, in thy Temple divine.

30 How praised be the Lord, for that he poures on us such grace: from day to day he is the God of our health and solace.

The third part.

31 God is the God from whom alone, salvation commeth plaine:

32 He is the God by whom we escape all danger, death and paine.

33 Thus God will wound his enemies head, and brake the haire scalp:
of those that in their wickedneisses continually doe walke,

34 From Balaam I will bring (laid he) my people and my tribe:

35 and all mine done as I have done from danger of the deep.

36 And make them their feet in blood, of those that hate my name:

37 and dogs shall have their tongues imbude, with licking of the same.

38 All men may see how thou O God thine enemies dost desace:

39 and how thou gost as God and King, into thy holy place.

40 The singers goe before with joy, the minstrelis follow after:

41 and in the midst the Danitels play, with Timbre and with Taber.

42 Now in the congregation, O Israel praise the Lord:

43 and Jacobs wholses posterity, give thanks with one accord.

44 Their chiefe was little Benjamin, but Juda made their boast:

45 with Zebulon and Reuham, which dwelt about their coast.

46 As God hath given power to thee, so Lord make thine sake sure:

47 the thing that thou hast wrought in us for ever to endure.

48 And in thy Temple gifts will we give unto the O Lord:

49 For thine unto Jerusalem, sure promise made by Moses.
Salvum me fac, Psal. Lxix. I. H.

The complaints, prayers, fervent zeal, and great anguish of David, is set forth by a figure of Christ and all his members; the malicious cruelty of the enemies, and their punishment also, where Judas's such treasons are accused: Then gathereth his courage in his affliction, and offers prayers unto God, more acceptable than all sacrifices, whereof all the afflicted may take comfort. Finally, he doth proue all creatures to praise prophesying of the Kingdom of Christ, the preservation of the Church, where all the faithful and their seed shall dwell for ever.

Psalme Lxix.

The fourth part.

30 Dea, and strange Kings to vs subside, shall doe like in those vaynes:
I meane to that they shall present their gifts of land and people.
Ye shall destroy the scarce-uens cankes, their calues and bullys of might:
and cause them tribute pay, and daunt all such as shew to fight.

31 Then shall the Lords of Egypt come, and present with them bring:
the Macedon wold black, shall stretch their hands into their Lord's King:
Therefore ye kings, and the earth giue praise unto the Lord:
Sing Psalmes to God with one consent, thereto let all accord.

33 Who though he ride and ever bath above the heavens bright;
yet the heart full thunder-clays, men may well know his might.
Therefore the strength of Israel, ascribe to God on high:
whose might and power doth farre exceed, above the cloudy skie.

35 O God thy holiness and power, is dread for evermore:
the God of Israel giues vs strength, praying be God therfore.

S

The me O God, and that with speed, the waters how full
fast: So nigh my soule doe they proceed, that I am loze again, I stich
full deepe in mire and clay, whereas I seele no ground, I fall into lust
found (I lay) that I am like be drown'd.

3 With crying off I faint and quail, my strength is scarce and dry,
and with looking up my sight doth fail, so to my help to God on high.
4 My foes that guiltie I doe oppresse, my soule with hate are led:
in number face they are no feare, then baires upon my head:

7 Though for no cause they doe me los, they prosper and are glad;
they doe compell me to restore, the things I never had.

6 What
Psalm Lxix.

6 What I have done, or want of wit, thou Lord all times canst tell,
and all the time that I commit, to thee is knowne full well.

7 O God of hosts, defend and say, all those that trust in thee,
let no man doubt or thinke away, for ought that chanceth me.

8 It is for thee and for thy sake, that I doe bear this blame.
In light of thee they would me make to hide my face for shame,

9 My mothers bones my brothou all, for sake me on a rowd:
and as a stranger they me call, my face they will not know.

10 Unto thy house such zeal I heare, that it both pine me much:
their cheeks and faces at the to bear, my very heart both gretch.

The second part.

11 Though I do ask my selfe to chaste, pea if I were and mone:
yet in my teeth this gare is call, they passe not thereupon.

12 If I for greeke and name of heart, in lack cloth be to walke:
thou paunch will it peruect, thereof they jet and talk.

13 Both high and low, and all the throng, that in the within gate:
they bane me ever in their tongue, of me they talk and yeate.

14 The oub hardents which in wine delight, it is their chere pastime:
forthwith which way to workke me spight, of me they ring and rumpe.

15 But the the while O Lord I pray, that when it pleeth thee,
for thy great truth thou wilt alway, send downe thine aid to me.

16 Plucke from my foot out of the mine, from drowning doe me keepe:
from such as owe me wrath and ire, and from the waters bepe.

17 Least in the waves I should be drowned, and depth my soles consume:
and that the pit should me confound, and put me in their power.

18 O Lord of hosts to me give care, as thou art good and kind:
and as thy mercie is most deare, Lord bane me in thy minde.

19 And doe not from thy servant hide no turne thy face away:
I am oppressed on every side, in haste turne grace I lay.

20 O Lord bid my soule ough wite, the same with and repose:
because of their great tyramme, arquite me from my foes.

The third part.

21 That I abide rebuke and blame, thou knowest and thou canst tell:
for this that theeke and workke the same, thou sendest all full well.

22 When they with bags doe breake my heart, I lkee do help anone:
but in my selfe they gave me call, to cruel, for to thinke.

23 But in my meale they gave me call, to cruel, for to thinke:
and gaveme up my thirst withall strong vinegar to drink.

24 Lord turne their table to a snare to take themselves therein,
and when they thinke full well to face, then trap them in their gin.

25 And let their eyes be backe and blinde, that they may nothing see:
how downe their backe, and doe the for, in that alone for to be.

26 Powze out thy wrath as hate as fire, that it on them may fall:
let thy displeasure in thine ire take hold upon them all.
Psalm Lxx.

27. As deserv'd by their house disgrace, their off-spring flee out: expel that none thereof portell their place, nor in their tents do dwell.

28. If thou dost in the man to tame, on him they lay full force; and if that thou dost wound the same, they seek to hurt him more.

29. Then let them beave by mischiefe still, lest they are all pervert, that of thy savour and good will they never have a part.

30. And rage them cleanse out of the booke of life, of hope, of trust: that for their names they never looke, in number of the just.

The fourth part.

31. Though I do Lord, with woe and griefe, have beere full force oppressed, thy helpe shall give me such reliefe, that all shall be redres.

32. That I may give thy Name the people, and shew it with a song, I will extoll the same alwayes, with heartie thankes among.

33. Which is more pleasant unto thee, (such minde th grace hath boine) then either Dex or Calfe can be, that hath both boise and boine.

34. When simple folke doe this behold, it shall rejoice them ture: all ye that seeke the Lord, behold, your life for age shall bire.

35. For why the Lord of boasts both beare, the poore when they complaine, his phầnours are to him full beare, he doth them not disdaine.

36. Wherefore the steele and earth below the sea with flood and streame, his people they shall declare and shew, with all that ture in them.

37. For sure our God will Sion safe, and Judaes Citties build, much sollic possestion there shall have, her streets shall all be sold.

38. His servaunts feele shall keep the same, all ages out of minde: and there all they that love his name, a dwelling place shall find.

Deus in adiutorium. Psalm Lxx, I. H.

He prayeth to be right specialy delivered, as in the 30. Psalmes. Then he beheld the name of his enemies, and the comfort of all those that seeke the Lord.

Sing this as the 30. psalm.

O God to me take heed, of helpe I thee require:

1. O Lord of boasts with bale and speed, helpe, helpe, I thee desire.

2. With mine confound them all that is like my soule to spill: reduce them backe with blame to fall, that thinke and with me ill.

3. Confound them that applie and fece to waste me shame: and at my hame doe laugh and cry, lo, lo, there goeth the same.

4. But let them joyfull be in thee with up and wealth: which only trust and fece to thee, and to th, lasting health.

5. That they may say alwayes, in mirth and one accord:
at glory, honoure, land and people, be given to thee O Lord.

6. But I am weak and pore, come O Lord shone, and I fallie: thou art my stay, and helpe, therefore make speed and be not slacke.
Psalme Lxxi.

In thee do mine Sperati: Psal. Lxxi. 1-10.

Mighty God, my God, in all distress my hope is whole in thee:
1. Then let no stranger, no soule oppresse, nor once take hold on me.
2. As thou art just defend the Lord, and rid me out of dread:
   Give care, and in my last accouer, and send me helpe at need.
3. Be thou my rock, to whom I may fly, and all times resort:
   Thy name is to helpe at wary, thou art my fence and to.
4. Save me my God from wicked men, and from their strength and power:
   From false enemie and she from them that cruelly persue.
5. Thou art the way wherein I trust, thou Lord of host all—he:
   Yea, from my youth I had a trust, till to depend on thee.
6. Thou didst keep me from my birth, and through thee was borne:
   Wherefore I will thee praise with mirth both evening and at morn.

As to a mother loveth her children, much soke about me thou:
But thou art now and still be her, my fence and aid to strong.
Wherefore my mouth no time shall lacke, thy glory and thy people:
And let my tongue still not be lacke, to honour thee always.

Refuse not, Lord, I lay, when age my limbs both take:
And when my strength both Damen, doe not my soul to take.
Among themselues my foes I enquire, to take me through distress:
And they against me doe confederate, that for my soul layd wait.

The second part.

Lay hand and take him now, set they layd, for God from him is gone:
Dispatch him quicke to his end, I is there commeth none.
Dore not abodes thy spirit away, (O Lord) when need shall be:
But that in time of griefe thou may, in haste give helpe to me.

With all these contempns and overthrow, all those that seeke my life:
Opprease them with vnrestes also, that tale would make me die:
But I will patiently abide, thy helpe at all affaires:
Still more and more each time and tide, I will setteth thy people.
My most mightie justice that I record, that daily helpe both tend:
But of thy benefits, O Lord, I know no counte nor end.
Yet will I goe and seeke, with thy good helpe (O Lord),
the lasting health of thee, to love them, and let us adore.

To thee of my youth thou tak'ft the care, and lost tolling we still:
Therefore thy wonders to declare, I have great mind and will.
And at thy counsellation ever, thou saved me fast and long,
so take it not into myl yeare, and make my head be gray,
Psalme Lxxviij.

The third part.

19 That thy strength and might may dwell, to them that now be here;
and that our seed thy power may know, hereafter many a year.
20 O Lord thy justice both exceed, thy doings all may see;
thy works are wonderful indeed, oh who is like to thee?

21 Thou madest me as it were a lion, and yet thou didst me lie;
yea that didst help and defend, and upheld me from the grave.
22 And thou didst make them increase, my dignity maintain;
yea thou didst make all grief to cease, and comfort me again.

23 Therefore the faithful shall praise, I will with a thankful song;
my prayer shall go up as the land alwayes, O Israel as of old.
24 My mouth shall joy with pleasant dyes, when I shall look to thee;
and every soul shall praised before thy face, and make me fear.

25 My tongue the doings of thy grace shall found, and speaketh it daily still;
yeas grace and humility consume, that seek to work the well.

Deus judicium tuum, Psalme Lxxviij, 1 H.

De praecipue, ut eam domi tuae adorem, et potestas manu tua virga domini noster saluator.

1. Deo deo justitiæ, et custodiat regnum tuum, ut si præficeris regnum tuum, et uxor tuæ regnum tuum.
2. Et regna percepta super omnem terram nusquam, ut si regnum regnum tuum præficeris regnum.
3. Ubi regna percepta super omnem terram nusquam, et uxor tuæ regnum tuum.
4. Ubi regna percepta super omnem terram nusquam, et uxor tuæ regnum tuum.
5. Ubi regna percepta super omnem terram nusquam, et uxor tuæ regnum tuum.
Psalm Lxxiii.

1. The just shall flow with his time, and all shall be at peace: 
   until the moon shall leave to prime, waste, change, and to increase.
2. He shall be Lord of sea and land, from those to those throughout: 
   and from the floods within the land, through all the earth about.
3. The people that in deserts dwell, shall kneel to him full thickly: 
   and all his enemies that rebel, the earth and dust shall like.
4. The Lord of all the heathen, great gifts to him shall bring: 
   the Kings of Saba and Arabia, give many a costly thing.

The second part.

5. All kings shall seek with one accord, in his good grace to stand: 
   and all the people of the world, shall serve him at his hand.
6. For he is the needie, and both late, that unto him doe call: 
   and eke the simple folk, that have no help of man at all.
7. He taketh pity on the poore, that are with need oppressed: 
   and eke he preferring them evermore, and bring their oules to rest.
8. He shall redeem their life from death, from fraud, from wrong: 
   from and eke the blood that they shall bleed, is precious in his sight.

9. But he shall live and they shall bring, to him of Sabaes gold: 
   he shall be honoured as a king, and daily be extolled.
10. The mighty mountains of the land, of cyme shall brasse such bysong: 
    that it like Cedar trees shall stand, in Lebanus full long.

11. Their Cities the full well shall be, the fruits thereof shall pasture: 
    in plenty it shall farreerese, and springing as greene as grassie.
12. For ever they shall praise his name, while that the Sunne is light: 
    and think them happpethough the same, all folk shall bless his might.

13. Praise ye the Lord of hosts, and sing to Israel's God each one: 
    for he both every wondrous thing, ye be himselfe alone.
14. And blessed be his holy name, all times eternally: 
    that all the earth may praise the name, Amen, Amen, say I.


The Prophet teacheth by his example that neither the goodly prosperity of the Kingdome nor per affliction of the good, ought to daunt Gods children, but rather ought to move us to consider our fathers prudence, and to cause us to reverence Gods judgments, as much as the wicked vanity, as a fire, and sense, the godly enter into life everlasting, in hope whereof he rejoyceth himself into Gods hands.

Sing this as the 44. Psalm.

1. How ever it be yet God is good, and kind to Israel; 
   and to all such as safely keepe, their conscience pure and well.
2. Yet like a fool I almost flipt, my seete began to hide: 
   and ere I wasl, even at a pinch, my steps away gangdide.
3. For when I saw thee, art thou the man I judged and did disdain: 
   that wicked men, all things should have, without tyme of payne.
4. They never sufferings noth, but as ye thead should them, 
   their bodies are both shent and stong, and ever in good plight.
And see from a a d u l t e r i t y when o t h e r m e n b e a m e n t i a l
and w i t h t h e w e l l t h e y t a k e n a p a r t o f p l a u g e o r p u n i s h m e n t.
T h e r e f o r e p e n i t u t i o n d o b o d c i d a r e t h e i r n e c k s a s d o b o d a i m a n:
and a r e e v e n w r a p e d a s i n a r o b e , w i t h r a p i n e a n d d i s b a i n e .
T h e y a r e t o s e e t h a t e a t e s s o t s a m t h e i r e y e s o f t t i m e s o u t s a t t:
and a s o w o r l d y g o o d s t h e y h a v e m o r e t h a n c a n w i t h t h e i r h e a r t .
T h e i r l i f e i s m o s t l i e n c e n t i o u s , h o a l k i n g m u c h o f t h e w o r y:
which t h e y h a v e d o n e t o w h i p e o p l e , a n d e n r y p r i d e m o n g .
T h e h e a v e n s a n d t h e t i m i n g L o r d , t h e y h a v e n o t t o b l a s p h e m e:
and p a r t t h e y d o e w o r l d y t h i n g s , n o w r i g h t t h e y d o e e s t r e n e .
T h e p e o p l e o f G o d o f t i m e s t u r n e h a c k e , t o s e e t h e i r p r o s p e r o u s s a t e
a n d a l m o s t d r i n k t h e c i t e t a n e f a p , a n d f o l l o w t h e c i t e r a t e .

T h e s e c o n d p a r t .

H o w c a n i t b e t h a t G o d ( a c h e y ) s h o u l d k n o w o a f o n d s t h e s e w o r l d y t h i n g s , s i n c e w i c k e d m e n b e L o r d s o f t e a n d l a n d?
F o r w e m a y s e e h o w w i c k e d m e n , i n r i c h e s s h l l i n c r e a s e : r e m a r k e d w e l l w i t h w o r l d y g o o d s , a n d l i v e i n r e s t a n d p e a c e .
T h e n w h y d o e I f r o m w i c k e d n e s s m y f a n t a s t e c r e a i n e ?
and w a t h m y h a n d s w i t h i n c o n o c c s a n d c l e a n e t h e i r h e a r t i n h a i t e n a .
A n d s u f f e r c o u r s e s e v e r y d a y a s s u b j e c t t o a l l b l a m e ;
and e v e r y m o r n i n g f r o m m y y e a r , s u f f e r a n e b u l k e a n d s h a i m e .

T h e n I h a d a s h o w n t h a t t h e y i n t e l l e c t u a l n a i n s t a t e ;
but t h a t I s h o u l d t h e i r C h i l d r e n j u d g e a s f o l k e w a s f a t u o u s e .
T h e n I h o u s h o u t e d m e h o w I m i g h t t h e s e m a t t e r u n d e r s t a n d : b u t y e t t h e l a b o u r w a s t o g r e a t , f o r m e t o t a k e i n b a n d .
U n t i l t h e t i m e I w e n t i n t o t h e h o l e p l a c e a n d t h e n
I c o m e n t h r e e d e i t h e e n d o f a l l t h e i r m e n .

T h e n a n d n a m e l y h o w t h e y l e t t e s t t h e m b o n a t l o r s e y e p l a c e : a n d t h e b l a c k e a n d t y p . w i l l t h e y d o t h e m t h e e t f a c e ?
A n d a l l m e n m u s t a t t h i s a n t h r e e b l e g h , t o s e e h o w s u d d e n l y : t h e y a r e b e t r o y d , d i s p a r e t o c o n t i n u e d , a n d s e e d t o h o r r i b l y .

A h k u m a g r a v e a g e n e u n w h e n o n e w a k e s , t o s a h t h e i r w e a l t h d e c a y : t h e i r f a m o u s n a m e s i n a l s i n a s e e t i o n s , t h a t a l l , e b e d e a n p a d s a w a y .

T h e t h i r d p a r t .

B e t h u s m y h e a r t w a s g r i e v e d t h e n , m y m i n d w a s m u c h o p p r e s s e n ; S o f a n d w a s I a n d i g n o r a n t a n d t h e s t o n t a h e a r t . B e t h u s a n d l e e f w a s b y b e r c h e l i c e , t h o u h o l d e s m e a l w a y s f a s t : W i t h t h e p o o r c o n t e l l b o t h t h e m a n d t o g r a p p l e a t t h e l a t e . W h a t t h i n g s i s t h e r e t h a t I c a n o w b u t t h e e i n h e a v e n a b o v e ? a n d i n t h e e a r t h t h e r e i s n o t h i n g , l i k e t h e e t h a t I c a n t o u c h . A m y h e a l t h b o t h m y h e a r t b o t h e a r t s b u t G o d b o t h t e a l t m e n e a v e r : f o r o f m y h e a l t h G o d i s t h e s t r e n g t h , m y p o s i t i o n e t e f o r e .
Therefore I will draw near to God, and ever with him dwell:  
in God alone I put my trust, his wonders I will tell.

Psalm Lxxiii. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18.

And thus they lay within their heart, dispatch them out of hand:  
then burn ye the by in every part. God's houses through the land:

Psalm Lxxiii. 1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18.
Psalm Lxxv.

18 Thou didst appoint the ends and coasts of all the earth about; both summers heat and winters colds, thy hand hath found them out.

19 Thinke on (O Lord) no time forget, thy foes that thee doe shame; and how the foolish folk as yet doe vaunt upon thy name.

20 O let no cruel beast devour the turtle that is true; forget not alwayes in thy power the poor that much doe rue.

21 Regard the covenant and behold thy foes possess the land; all lost and dark, forsooke and old, our Realm as now both stand.

22 Let not the simple goe away with disappointed name; but let the poor and needy arise, give praise unto thy Name.

23 Rife Lord, let be by thee maintain the cause that is thine owne; remember bow that thou blasphemest act by the foolish one.

24 The poor forget not of thy foes, for the presumption die, is more and more increas of those, that hate thee pightfully.

Confitebor tibi Deus. Psal. Lxxv. N.

The faithful doe praise thy name of the Lord, which shall come to judge at the time appointed, when the wicked shall be put to confusion, & judge the cup of his wrath, their pride shall be abased and thy righteousness shall be exalted to honour.

Sing this as the 44. Psalm.

Vide to thee God will we give thanks, we will give thanks to thee, for thy name is so sure, declare thy wondrous workes will we.

2 I will uprightly judge when get convenient time I may; the earth is weake and all therein but I her pillars stay.

3 I did to the mad people say, deale not so furiously; and unto the bungoby ones, let not your horses on hie,

4 I laye unto them let not up your raised horses on hie; and see that you doe with little necke, not speake pribumptiously.

5 For neither can the Easterne part, nor from the Westerne side; nor from forlaken wildernesse, promotion doth proceed.

6 For why the Lord our God he is, the righteous Judge alone; he pullet downe the one, and sets another in the throne.

7 For why a cup of mightie wine, is in the hand of God: and all the mightie wine therein, himself doth powre abroad.

8 As for the lees and stilly drygs that doe remaine of it; the wicked of the earth shall drinke, and turke them cruelly white.

9 But I will talk of God I lay of Jacobs God therefore; and will not ceate to celebrate his pplase for evermore.

10 Innumere breake the bones of all bungoby men will I; but when the bones of righteous men, shall be exalted hie,

Gloria patri.

To Father, Sonne, and holy Ghost, all glory be therefore: As in beginning was, is now, and shall be evermore.
Psalm Lxxvi

In Judæa, Psalm. Lxxvi. I. H.

This psalm fetheth forth the power of God and care for the defence of his people in Jerusalem in the destruction of the army of Sennacherib, and chooseth the faithful to be chamberlins for the same.

Sing this as the 99. Psalm.

To all that now in Zion dwell, the Lord is clearly known:
his name is great in Israel, a people of his own.

2 At Salem he his courts hath plight to tarry there a space; in Zion he be hath delight to make his dwelling place.

3 And there he brake both staff and bow, the sword, the spear and deceit; and brake the ray to everthrow in battle on the field.

4 Thou art more worship honour Lord, more might on thee both lie, then in the strongest of the world, that rob on mountains hie.

5 But now the proud are by day through thee, they are fallen as eyes: through men of warre no helpe can be, therefore they could not keep.

6 At thy rebuke O Jacob, God, when thou didst them reprove, as hales allehpe their chariots ffood, no hoffman can die more.

7 For thou art greatest Lord indeed, what man the courage hath to hide the light and doth not dread, when thou art in thy wrath?

8 When thou dost make thy judgments heard, from heaven through the then all the earth will cope afraid, in thence shall be found, (ground.

9 And that when the God dost hand, and judgement so to speak: to save the children of the land, on earth that are full weak.

10 The fury that in man both in one shall turne unto thy people: hereafter Lord be thou retrace, their wrath and threats alwayes.

11 Make howes and pay them to your God ye folketh that nigh him be: laying with all ye that dwell abroad for needfull sweet is he.

12 For he hath taken both life and might from Prince great of birth: and full of terror is his right, to all the Kings on earth.

Vox mea ad Dominum, Psalm. Lxxvi. T.S.

The Prophet in the name of the Church, rehearseth the greatness of God, and his mercies to his faithful, who being thus assured, that he was visited by this end, to consider the sufferings of his servants, and so contemneth his cross against all temptations.

[Text continues with musical notation and additional text in Latin, as well as a reference to a psalm tune or musical setting.]
abroad, my soule comforteth me.

3 When I to thinke on God intend, my trouble then is more: I spake but could not make an end, my breath was dopt to faze.

4 Thou holdest mine eyes alwayes from rest, that I there with awakke; with feare I am to faze opprest, my speech both me to take.

5 The dayes of old in minde I cast, and off did thinke upon the tyme and ages that are past, full many yeares a-gone.

6 By night my soulis I call to minde, once made thy people to flow: and with my heart much talke I find, my spirits doe search to know.

7 Will God, say I, at once for all, cast off his people thus, so that henceforth no time he shall be friendly unto us?

8 What is his goodnesse clean decayd, for euer and a day? or is his promise now delayed, and doth his truth decay?

9 And will the Lord our God forget, his mercies manifold? or shall his wrath increate to pot, his mercies to with-hold?

10 Alas! I lay my weaknesse, as the cause of this mistrust: Gods mightie hand can helpe all this, and change it when he list.

The second part.

11 I will regard and thinke upon the worke of the Lord: of all his wonders past and gone, I gladly will record.

12 Pea all his worke I will declare, and what he did beholde: to tell his facts I will not spare, and eke his counsell wise.

13 Thy worke (O Lord) art all upright, and holy all abroad; what one hath strengthe to watch the night, of thee O Lord our God?

14 Thou art a God that off dost show thy wonders every house: and to doth make the people know, thy vertues and thy power.

15 And thinke owne folk, thou dost defend, with strengthe stretched armes: the connes of Jacob that defend, and Josephs seed from harme.

16 The waters Lord percutued thee, the waters law thee well: and they for feare away did ste, the depths on trembling fell.

17 The clouds that were both thicke and blacke, did raine such plentifully, the thunder in the ayre did cracke, thy faites abroad did ste.

18 The thunder on the earth was heard, thy lightning from above: with thunders great made men afraid, the earth did quake and move.

19 Thy waues within the leade did lie, thy pathes in waues depe: yet none can there the steps esie, noz know thy pathes to keepe.

20 Thou ledst thy folk on the land, as thepe on every side: through Poleis and through Aarons hand, thou didst them safely guide.

Audire
Attendite populi Psalme Lxxviiij. T.S.

He the which hath God of his mercy chose his Church of the posteritie of Abraham, calling in their teeth the proud rebellion of their fathers, that their children might not only understand that God of his free unmerited love made his Covenant with their forefathers, but also feeling these malicious and pernicious, might be abjured, and so turned wholly to God. In this Psalme the holy Ghost hath comprehended that the people of all the nations of all God benefitted for the intent that the igname and grosse people might see in a few to Gods the office of the whole His sake.

Tend my people to my Law, and to my words incline:

my mouth shall I speak strange parables, and sentences divine. Which we our fathers have heard and learnt, even of our fathers old: and which for our instruction, our fathers have to told.

4 Because we should not keep it close, from them that should come after: who should God's power to their race praise, and all his works of wondrous power, and of the commandment given, how Israel should live; (ver.) willing our fathers should the same, unto their children give.

6 That they and their posteritie, that were not shewing by this: Should have the knowledge of the Law, and teach their seed also.

7 That they might have the better hope, in God that is above: and not forget to keep his laws, and his percepts in love.

8 Not being as their fathers were, rebellious in God's sight: and would not frame their wicked hearts, to know their God aright.

9 How went the people of Ephraim, their neighbours for to spoile: Shooting their shafts in day of warre, and yet they took the spoile?

10 For why, they did not keep with God, the Covenant that was made: no yet, would walke oz I trade their liuers according to his trade.

11 But put into oblivion his counsell and his will: and all his works most magnifique, which he declared still.

The second part.

12 What wonders to our forefathers, did he himselfe disclose: in Egypt land, within the field, that call his Thanes?

13 He did divide and cut the sea, that they might passe at once: and made the waters stand as still, as doth an heap of stones.

14 He
Psalm Lxxviii.

14 He led them secret in a cloud, by day when it was bright: and in the night when darkness was, by fire he gave them light.
15 He brake the rocks in wildernesse, and gave the people drinke: as plentifull as when the deeps doe flow up to the brinkte.
16 He drew out rivers out of rocks, that were both dry and hark: of such abundance that no floods, to them might be compar'd.
17 Yet so: all this against the Lord, their sinne they did increase: and slurred him that is most high, to wrath in wildernesse.
18 They tempted him within their parts, like people of mistrust: requiring such a kind of meat, as surd to their lust.
19 Saying with murmuration, in their unfaithfulness: what: can this God prepare for vs, a feast in wildernesse?
20 Behold he brake the stony rocks, and floures forth with did flow: but can he now give to his folke, both bread and flesh also?
21 When God heard this, he waxed wroth, with Jacob and his seed: to bid his indignation, on Israel proceed.

The third part.

22 Because they did not faithfully believe and hope that he: could always helpe and succour them, in their necessitie.
23 Wherefore he did command the clouds forth with they brake in funder.
24 And rain'd downe manna for them to eat, a goode of millke wonder.
25 When earthly men with Angels deade, were fed at their degust:
26 He bad the East-wind blow away, and brought in the South-well.
27 And rain'd downe flesh as thicke as dust, and foules as thicke as sand.
28 Which he did cast amidst the place, where all their tents did stand.

29 Then did they eate exceedingly, and all men had their lils; yet more and more they did desire, to serve their lusts and wills.
30 But as the meat was in their mouths, his wrath upon them fell:
31 And slew the flower of all their youth, and best of Israel.
32 Yet tell them to their wounded sinne, and still they did him rebuke: for all the wonders that he wrought, they would him not believe.
33 Their days therefore he shortened, and made their honour deade: their years did waste and passe away, with terror and with paine.
34 But euer when he plagued them, they sought him by and by:
35 Remembering that he was their strength, their helpe and God most ble.
36 Though in their mouths they did but glote, and flatter with the Lord: and with their tongues and in their hearts, dissembled every word.

The fourth part.

37 For why, their hearts were nothing bent, to him noz to his trade: noz yet to keepe, noz to performe, the Covenant that was made.
38 Yet was he still so mercifull, when they determ'd to die: that he forgave them their misdeeds, and would them not destroy.
38 Pea many a time he turned his wrath, and did him selfe advise;
and would not suffer all his whole displeasure to ake.
39 Considering that they were but stilly, and even as a wind,
passing away and cannot well returne by his owne kind.
40 How oftentimes in wildernesse, did they the Lord prone?
how did they move and strike the Lord, to plague them with his stroke?
41 Yet did they turne againe to sinne, and tempted God of-foone:
prescribing to the holy Lord, what things they would have done.
42 Not thinking of his hand and power, nor of the day when he
delivered them out of the hands of the fierce enemie.
43 How he wrought his miracles (as the they them selves beheld)
in Egypt, and the wonders that he did in Zoan field.
44 How he turned by his power the waters into blood:
that no man might receive his drink at river nor at flood.
45 How he sent them swarms of flies, which did them toxe ammob.
and slit their countrey full of frogs which did their land destroy.
The fift part.
46 How he did commit their fruits into the Caterpillar,
and all the labour of their hands he gave to the grasshopper.
47 with hailstones he destroyed their vines, so that they were all lost:
and not so much as wild fig-trees, but he consumed with frost.
48 And yet with hailstones once againe, the Lord their cattell smote,
and all their dookes and heards likewise, with thunder-boltes full hot.
49 He cast upon them in his ire, and in his fury strong,
displeasure, wrath, and evil spirits, to trouble them among.
50 Then to his wrath he made a way, and spared not the least:
but gave into the pestilence the man and the beast.
51 He strake also the first born all, that up in Egypt came:
and all the chiefe of men and beasts within the tents of Ham.
52 But as for all his owne beare folese, he did preferue and kepe
and carried them through wildernesse even like a flocke of sheepe.
53 Without all fear both late and sound he brought them out of thzall,
whereas their foes with rage of tea were over-whelmed all.
54 And brought them out into the coasts of his owne holy land,
euen to the mount which he had got with his strong armes and hand,
55 And there cast out the heathen folese, and did their land divide:
and in their tents he set the tribes of Izael to abide.
56 Yet for all this their God most high they fird and tempted still,
and would not kepee his Testament nor yet obey his will.
57 But as their fathers turend backe, even so they went astray,
much like a bow that would not bend, but fip and start away.
Psalme Lxxix.

The sixt part.

58 And grieu'd him with their hill altars, with offerings and with fire; and with their Idols vehemently provoked him to ire.
59 Therewith his wrath began againe to kindle in his breast, the naughtinesse of Israel he did to much despis.
60 Then he forsooke the Tabernacle of Silo, where he was right conversant with earthly men, even as his dwelling place.
61 Then suffered he his might and power in bondage for to stand, and gaue the honour of his Reke into his enemies hand.
62 And did commit them to the sword (murther with his heritage)
63 Their young men were devour'd with fire, maidis had no marriage.
64 And with the sword the Priests also did perish every one: and not a widdow left a live, their deaths for to bemone.

65 And then the Lord began to wake like one that slept a time; and like a valiant man of warre refreshed after wine. With Emerods in hinder parts he strake his enemies all: and put them then into a shame that was perpetuall.

67 Then he the tent and Tabernacle of Joseph did refuse: as for the tribe of Ephraim, he would in no wise chuse.
68 But chose the tribe of Zebuda, whereas he thought to dwell: even the noble mount Sion, which he did love so well.
69 Whereas he did his temple build both sumptuously and sure: like as the earth which he hath made for euer to endure.
70 Then chose he Davit him to serve, his people for to keepe: which he cooke by and bought away, even from the folds of sheepe.
71 As he did follow the Goats with young, the Lord did him aduance, to feed his people Israel, and his inheritance.
72 Thus Davit with a faithful heart his flocke and charge did feed: and prudently with all his power did governe them indeed.

Deus venerunt. Psal. Lxxix. I. H.

The Israelites complaine to God for the great calamity and oppression that they suffered when Ptolomies destroyed their Temple and City of Jerusalem, desiring Gods aid against his raging tyranny lest Gods name and religion should be contemned among the heathen, which would see them thus forsaken and perished.

Sing this as the 77. psalme.

O Lord the Gentiles do invade, thine heritage to spoyle: Jerusalem an heape is made, thy Temple they defile.
2 The bones of thy Saints most beare, abroad to birds are cast: the hell of them that do thee fear: the beasts devour and walk.
3 Their blood throughout Jerusalem, as water spilt they have, so that there is not one of them, to lay their dead in grave.
4 Thus
4. Thus are we made a laughing stocke almost the world throughout: the enemies at vs feet and mocke which dwell our coasts about.

5. Whet thou (O Lord) thus in thine ire against vs curstune, and shew the wrath as hot as fire, thy folke for to continue.

6. Upon those people poure the same which did thee never know: All Realmes which call not on thy Name continue and overthrow.

7. For they have got the upper hand, and Jacobs seed destroyed: his habitation and his land they have left waste and void.

8. Bear not in mind our former faults, with speed some pity show: and add vs Lord in all assaults, for we are weak and low.

The second part.

9. O God that givest all health and grace, on vs declare the same: Weigh not our works, our times deface for honour of thy Name.

10. Why haile the wicked still alway, to vs as people dumbe, in thy reproach reioyce, and lay, where is there God become?

Requiere, O Lord, as thou seest good, before our eies in sight, of all these folke thy servants blood which they spitt in desight.

11. Rescue into thy sight in hast the clamors griefe and wrong, of such as are in pulson cast, sustaining yrons strong.

The force and strength to celebrate, Lord, for them out of hand, which unto death are destinate, and in their enemies hand.

12. The nations which have been so bold as to blasphem thy Name, into their laps with feueri fold repay againe the same.

13. So we thy flocke and pasture sheepe will praise thee eternally, and teach all ages for to keepe for thee like praise in store.

Qui regis Israel. Phal Lxxx. I. H.

A lamentable prayer to God to help the miseries of his Church, desiring him to consider their first estate when his favour shineth towards them, to the intent he might with that worke which he hath begun.

Sing this as the 77. psalme.

Thou herd that Israel dost keepe, give eare and take good heed: which leadest Joseph like a sheepe, and dost him watch and feed.

2. Thou Lord, I say, whose face is set on Cherubins most bright: shew forth thy seale and doe not let, send downe thy beames of light.

3. Before Ephraim and Benjamin, Manasses eke like wife, to shew thy power do thou begin, come helpe vs Lord, arise.

4. Direct our hearts unto thy grace, convert vs, Lord, to thee: shew vs the brightness of thy face, and then full face are we.

5. Lord God of hosts of Israel, how long wilt thou (I say) against thy folke in anger swell, and wilt not heare them pray?

6. Thou
Psalme Lxxv.

6 Thou dost them feed with sorrows deep, their bread with tears, they eat and drench the tears that they do weep in measure full and great.

7 Thou hast made a very strife to those that dwell about: and that our foes doe lose a life they laugh and left it out.

8 O take us Lord into thy grace, convert our hearts to thee: show forth to us thy joyfull face, and we full safe shall be.

9 From Egypt where it grew not well thou broughtst a vine full dear: the heathen folk thou didst expell, and thou didst plant it there.

10 Thou didst prepare for it a place, and let her roots full fast: that it did grow and spring apace, and fill the land at last.

The second part.

11 The hills are covered round about with shade that from it came: and eke the Cedars strong and stout with branches of the same.

12 Why then didst thou her walls destroy? her hedge pluckst up thou hast: that all the folk that passe thereby thy vine may ispoole and wall.

13 The beasts out of the wood so wild both dig and root it out: the furious beasts out of the field devour it all about.

14 O Lord of hostes returne againe, from heaven looke betime: behold and with thy helpe instaine this poor vineyard of thine.

15 Thy plant, I say, thine Israel, whom thy right hand hath set: the fame which thou didst love so well, O Lord, do not forget.

16 They cut and top it downe apace, they burne it eke with fire: and through the scowring of thy face we perish in thine ire.

17 Let thy right hand be with them now whom thou hast kept so long: and with the Sonne of Man whom thou to thee hast made so strong.

18 And so when thou hast set us free and saved us from shame: then will we never fall from thee, but call upon thy name.

19 O Lord of hostes through thy good grace convert us unto thee: behold us with a pleasant face and then full safe are we.

Deo Exultate, Psal. Lxxxi. I. H.

An exhortation to praise God both in heart and voice for his benefite, and to worship him onely. God commendeth their ingratitude, and sheweth what great benefite they have lost through their owne malice.

E light and glad in God reioice, which is our strength and

flay: Be joyfull and lift up your voice to Jacobs God, I say. 2 Prepare your instruments not meete, some joyfull Psalme to sing: strike up with Harpe
Psalme Lxxxiij.

Harp and Lute to sweet, on every pleasant string.

3 Blow as it were in the new Boone, with Trumpets of the best: as it is hied to be done at any solemn feast.

4 For this is unto Israel a statute and a trace: a law that must be kept full well, which Jacob's God hath made.

5 This clause with Joseph was decreed when he from Egypt came, that as a witness all his seed should still observe the same.

6 When God I say, had thus prepared to bring him from that land: whereas the speech which he had heard he did not understand.

7 If from his shoulder's takest (faith he) the burden cleanse away: and from the furnace quit him free from burning brick of clay.

8 When thou in grief didst cry and call, I holpe thee by and by and I did answer thee withall in thunder secretly.

9 Peace at the waters of discord I did thee tempt and prove: whereas the goodness of the Lord with muttering thou didst shun.

10 Hear O my people, O Israel, and I assure it thee: regard and make my words full well, if thou wilt cleave to me.

The second part.

11 Thou shalt no gods in thee reserve, of any land abroad: nor in no wise shalt how to or serve, a strange or strange god thou.

12 I am the Lord thy God, and I from Egypt set thee free: then at the me abundantly and I will give it thee.

13 And yet my people would not hear my voice when that I spake: and Israel would not obey, but did me quite forlake.

14 Then did I leave them to their will, in hardness of their hearts to walk in their owne counsels still, themselves they might pervert.

15 So that my people would have heard the words that I did say: and else that Israel would regard to walke within my way.

16 How soone would I have found their toes a hanging then downe full low, and turned my hand from all those that would them overthrow.

17 And they that at the Lord do rage as lanes should seek him till: but of his folk the time and age should flourish everfull.

18 I would have fed them with the crop and fines of the wheat: and made the rocks with heauy bough, that they their feet might eaten.

Veni steritis. Psal. Lxxxiij. I, A.

The Prophet declaring God to be very one among the Jergers, and Magistrates, reproving their particular, and irreverent constel, and exhorting them to the public, but dying no amendment, he solemnly God to undertake the matter, and execute his judgments.

Sing
Sing this as the 77. psalm.

A  
Sing this as the 77. psalm.
and the praise with men of might the Lord himself doth stand,
to plead the cause of truth and right, with Judges of the Land,
1 How long (said he) will you proceed false judgment to award,
and have respect for love of meed the wicked to regard?
2 Whereas of due you should defend the fatherless and widow,
and when the poor man doth contend, in judgment unjustly speak.
3 You be wise defend the cause of poor men in their right:
and rid the needy from the clavies of Tyrants force and might.
4 But nothing will they know or learne, in baine to them I talke:
they will not see or ought discerne, but still in darkness walke.
5 For se even now the time is come that all things fall to nought:
and likewise laws both all and some, for gaine are foule and bought.
6 I had decreed in my sight as God to take you all:
and children to the most of might for love I did you call.
7 But notwithstanding ye shall be as men, and so decay:
O Tyrants I shall you destroy, and plucke you quite away.
8 Up Lord, & let thy strength be knowne, & judge the world with might:
for why all Nations are thine owne to take them as thy right.

Dev. quid. Pf. Lxxiii. 1. H.

The people of Israel pray unto the Lord to deliver them from their enemies, both at home and abroad, which imagined nothing but their destruction, they desire that all such wicked people may, according as God was accustomed, be stricken with the dawning terrors of God's wrath, that they may know that the Lord is most high upon the earth.

Sing this as the 77. Psalm.

D  
De not (O God) restrain thy tongue in silence do not stay:
with-hold not (O Lord) thy selfe to long, and make no more delay.
1 For why? behold thy foes and see how they do rage and cry:
and those that beare an hate to thee hold up their heads on high.
2 Against thy folk they use deceit, and craftily they enquire:
for thine elect to lie in wait their counsel doth conspire.
3 Come on, lay they, let vs expell and plucke these folk away:
so that the name of Israel, may bitterly decay.
4 They conspire within their heart, how they may thee withstand:
against the Lord to take a part they are in leage and band.
5 The tents of all the Edomites, the Amalites also:
the Hagarans and Moabites, with dinners other noe.
6 Gebal with Ammon, and likewise both Amaleck conspire:
the Philistines against these with them that dwell at Tyre.
7 And Hurree is well apayd with them in league to be:
and both become a fence and pad to Lots posterity.
8 As thou didst to the Midianites, so serve them Lord each one:
as to Sifier and to Iabin, beside the brooke Kition.
9 To whom
Psalme Lxxxviii.

10 Whom thou in Endor didst destroy, & waste them through thy might, that they like dung on earth did lie, and that in open light.

The second part.

11 Make them now and their Lords appear like Zeb and Zeban, as Zebaoth and Zalmunna were, the kings of Midian.

12 Which laid, let us thour about the land, in all the coasts abroad, possess and take into our hand the faire houses of God.

13 Turne them O God with [th] storms as fast as wheeles that have no stay, or like the chasse, which men do cast, with windes to fly away.

14 Like as the fire with rage and flame the mighty forests spils; and as the same doth so consume the mountaines and the hills.

15 So let the tempest of thy wrath upon their necks be laid: and of thy stormy wind and shewre Lord make them all afraid.

16 Lord destroy them all, I thee desiere, to such rebuke and shame: that it may caufe them to enquire, and learn to seek thy Name.

17 And let them evermore daely to shame and launder fall: and in rebuke and obloquy perish also withall.

18 That they may know we feeke full well that thou art called Lord: and that alone thou dost excelle, and reign over the whole world.

Quam di Lecta. Psal. Lxxxviii. I. H.

Psalm driven forth of his Country, the 75th was a duty to come againe to the Tabernacle of the Lord and the assembly of the Saints, to praise God, pronouncing them blest that may do so. Then he passeth the courage of the people that passe through the wilderness to assemble themselves in Zion. Finally, with praise of this matter and confidence of Gods goodness, he envoys the Psalme.

Sing this as the 77. psalme.

How pleasant is thy dwelling place, O Lord of hosts to me! the tabernacles of thy grace how pleasant (Lord) they be:

2 My soul doth long full day to goe into thy courts abroad: my heart doth lust my soul also, in thee the living God.

3 The sparrows find a cooz me to rest and save themselves from weong, and she the swallow hath a nest wherein to keepe her young.

4 These birds full nigh the Altar may have place to sit and sing: O Lord of hosts thou art, I lay, my God and she my king.

5 O they be blessed that may dwell within thy house alwaies: for they all times thy faces do tell, and ever give thee praise.

6 Peace happy sure likewise are they, whose stay and strength thou art: which to thy house do I end the way, and seek thee in their heart.

7 As they go through the vale of teares they dig up fountaines full: that as as a spring it all appears, and thou their pits dost fill.

8 From strength to strength they walke full fast no faintnes there shall be: and to the God of Gods at last in Zion they do see.
9 O Lord of hostes to me give heed, and heare when I do pray:
and let it thorougly take eares proceed, O Jacobs God, I lay.
10 O Lord our shield, of thy good grace regard, and do draw near:
regard, I lay, behold the face of thine annointed deare.
11 For why within the courts one day is better to abide,
then other where to kepe or lay a thousand daies beside.
12 Much rather would I keep a doze within the houte of God,
then in the teouts of wickednesse to settle mine abode.
13 For God the Lord, light and defence will grace and worship give:
and no good thing will be with-hold from them that purely live.
14 O Lord of hostes that man is blest and happy live is he,
that is persuaded in his heart to trust all times in thee.

Bene dixisti. P€l. Lxxv. I. H.

Because God with-pleased his rads from his Church after their returne from Babylone, sett they put him in mind of their deliverance, to the intent that he should not leave the death of his grace imprisoned: next they complain of their long attickions: then they rejoice in hope of felicity promised: for their deliverance was a figure of Chylis ransom, under the which should be parris falling.

Sing this as the 81. Psalm.

Thou hast been mercifull indeed, O Lord, into thy land
for thou restorodst Jacobs seed from thatdome out of band.
2 The wicked wares that they were in, thou didst remeane remit:
and thou didst hide the peoples sinne, full close thou couerodst it.
3 Thine anger eke thou didst allwage, that all thy wrath was gone:
and so didst turne thee from thy rage, with them to be at one.
4 O Lord our health, do now convert thy people into thee:
put all thy wrath from vs apart, and angry cease to be.
5 Why, shall thine anger never end, but still proceed on vs?
and shall thy wrath it selfe extend upon all ages thus?
6 Wilt thou nor rather turne therefore and quicken vs, that we
and all thy folk may euermore be glad and joy in thee.
7 O Lord on us do thou declare, thy goodness to our wealth:
show forth to vs and do not spare, thine and lasting health.
8 I will backe what God faileth to he peakes to his people peace:
and to his Saints that never they returne to foolishnesse.
9 For why? his helpe is still at hand so such as do him feare:
whereby great glory in our land shall dwell and flourish there.
10 For truth and mercy there shall meet, in one to take their place:
and peace shall justice with bises greet, and there they shall embrace.
11 As truth from earth shall spring apace, and flourish pleasantly:
to righteoulsers shall shee her face, and loose from heauen bie.
12 Pea God bimselfe shall take in hand to give vs each good thing:
and through the cours of all the land the earth her fruit shall bring.

13 Before
Psalm Lxxxvi.

13 Before his face all justice do much like a guide of way;
he shall direct his steps also, and keep them in the way.

Inclin Domine Psal. Lxxxvi. I N. H.

David didst afflicted, and for taken of all, prayerst frequently for deliverance, sometimes beholding his miseries, sometimes the mercy of grace, desiring to be instructed of the Lord, that he may fear him and glory in his Name, he compasseth also his adversaries, and requesteth to be deliverance from them.

Sing this as the 81. Psalm.

1 O Lord bow thine ear to my request and hear me by and by with gracious paine and griece oppress, full poesse and woeake am I.
2 Preserve me soule because my waues and doings help be;
and save thy servant (O my Lord) that puts his trust in thee.

3 Thy mercy Lord on me expresse, defend me eke with all:
for through the day I do not cease on thee to cry and call.

4 Comfort (O Lord) thy servants soule that now with paine is pined;
for into thee (O Lord) I extoll and lift my soule and mind.

5 For thou art good and bountifull, thy gifts of grace are free;
and eke thy mercy plentiful to all that call on thee.

6 O Lord likewise when I do pray, regard and give an ear;
and mark well the words that I do say, and all my prayers beare.

7 In time when trouble both me move to thee I do complain;
for why? I know and well doe prove thou answered me againe.

8 Among the Gods, O Lord, is none, with thee to be compar'd;
and none can doe as thou alone, the like bath not beere heard.

The second part.

9 The Gentiles and the people all, which thou didst make and frame,
before thy face on knes shall fall and glorifie thy Name.

10 For why? thou art so much of might, all power is thine owne;
thou workest wondres still in sight, for thou art God alone.

11 O teach me (O Lord) the way and I shall in thy truth proceed;
O opre me my hart to thee so nigh that I thy name may dread.

12 To thee my God will I give praise with all my heart, O Lord;
and glorifie thy Name always for ever through the world.

13 For why? thy mercy shewd to me is great and doth excelle;
thou lifted me up out of the lower hell.

14 O Lord the proud against me strike, and heapes of men of might:
they see my soule and in no wise will have thee in their light.

15 Thou Lord art mercifull and meele, full slacke and slow to wrath:
thy goodness is full great, and eke thy truth no mesure hath.

16 O turne note, and mercy grant, thy strength to me apply,
O help, and save thine owne servant, thine handmaids name am I.

17 O Lord some tongue of favour shew, that all my foes may see
and he almancd because (O Lord) thou dost helpe and comfort mee.
Psalme Lxxvij. Lxxxviiij.

Fundamenta. Pfal. Lxxxvii. I. H.

The holy Ghost promiseth that the condition of the Church which was in misery after the captivity of Babylon, should be restored to great excellency, so that there should be nothing more comfortable then to be numbered among the number thereof.

Sing this as the 31. psalme.

That City shall full well endure, her ground-workes still doth stay,

upon the holy hills full sure, it can no time decay.

2 God loves the gates of Sion best, his grace doth there abide:

he loves them more then all the rest of Jacob's tents beside.

3 Full glorious things reported be in Sion, and abroad:

great things, I say, are laid of thee thou City of our God.

4 On Rahab I will cast an eye, and heare in mind the same:

and Babylon shall she apply and learn to know my Name.

5 Loc. Palestine and Tyre also, with Ethiope likewise,

a people old, full long agoe were borne, and there did rise.

6 Of Sion they shall lay abroach, that divers men of fame

have there spung vp, and the high God hath founded fast the same.

7 In their records to them it shall through Gods devise appeare,

of Sion that the chief of all had his beginning there.

8 The trumpeters with such as sing, therein great plenty be:

my fountains and my pleasant springs are compass all in thee.

Domine Deus. Pfal. Lxxxviii. I. H.

A gracious complaint of the faithful foare afflicted by sickness, persecution & adversity, being as it were left of God without any consolation, yet he calleth upon God by faith, and strieth against desparation, complaining himselfe to be forsaken of all earthly helpes.

I call and cry throughout the day, and all the night to thee.

2 O let my prayers alone ascend unto thy light on hie:

incline thine ear (O Lord) attend, and harken to my cry.

3 For why? my soul with wo is filled, and doth in trouble dwell:

my life and breath almost doth eed, and draweth me to hell.

4 I am esteemed as one of them that in the pit do fall:

and made as one among those men that have no strength at all.

5 As one among the dead, and free from things that heare remaine:

it were more ease for me to be, with them the which are statute.

6 As those that lie in grave, I say, whom thou hast clean forgot:

the which thy hand hath cut away, and thou regardst it them not.

7 Pen
Psalm Lxxix.

Psalm Lxxix.

Sing this as the 77th psalm.

Psalm Lxxix.

Sing the mercies of the Lord my tongue shall never spare:

and with my mouth from age to age, the truth I will declare.

For I have said that mercy shall for evermore remain;

in that thou dost the heavens stay, thy truth appeared, plaine.

To mine elect (faith God), I made a covenant and behest;

my servant David to prevail, I swore and did prove.

Thy feed for ever will I stay, and establish it full fast:

and still uphold thy throne alway, from age to age to last.

Misericordias Domini. Psa. Lxxix. 1 H.

With many words the Prophet gysseth the Name of God for his Testament, and committeth that he made betwene him and his elect by Jesus Chylst the Sonne of Davids. Then doth he complain of the great ruine and deistation of the Kingdome of Davids, so that to the outward appearance the promisse was broken. Fially, he gysseth to be deliverd from his afflictions, and makes mention of his constancy of marke life, and confirming him by Gods promises.
5 The heavens shew with joy and mirth: the wondrous works of God.
6 Who with the Lord is equal then, in all the clouds abroad?
7 God in assembly of the Saints, is greatly to be feared:
8 O Lord of hosts, in all the world what one is like to thee?
9 The raging sea by thine advice, thou rules at thy will:
10 And Egypt, Lord, thou hast subdued, and thou hast it destroyed:
11 The heavens are thine and fill have been, likewise the earth and land.
12 Both North & South, with East & West, thy sole didst make a frame;
13 Thy name is strong and full of power, all might therein both lie:
14 In righteousness and equity, thou hast thy seat and place:
15 That folk is blest that knowes aright, thy present power O God:
16 For in thy Name throughout the day, they joy and much rejoice:
17 For why? for their glory, strength, and splendor, in thee alone both lie;
18 Our strength that doth defend us well, the Lord to us both bring:
19 Sometimes the will onto thy Saints, in billions thou didst show:
20 Aman of might I have erect, your king and guide to be:
21 Whom I have searched out, and with my holy unction him make king of all the count.
22 For why? for my hand is ready still, with him to remaine:
23 The enemies shall not him oppose, they shall not him devoure:
24 His foes likewise I will destroy, before his face in light:
25 I will plague, and strike them with my might.

The third part.
Psalm Lxxix.

25 My truth and mercy eke withall, shall still upon him lie; and in my name his house eke shall, be lifted up on him, by his might and honour: and eke the running floods shall he embrace with his right hand.

26 His Kingdom I will set to be, upon the sea and land: and eke the running floods shall he embrace with his right hand.

27 He shall depend with all his heart on me, and thus shall say, my Father and my God thou art, my rocke of health and stay.

28 As my first begne I will him take, of all on earth that springs: As his might and honour I will make above all earthly kings.

29 My mercy shall be with him still, as I my selfe haue curred: and faithfull covenant to fulfill, my mercy I will hold.

30 And eke his seed I will sustaine, for ever strong and sure: to that his seat shall still remaine, while heauen doth endure.

The fourth part.

31 If that his connes forake my law, and to begin to svere; and of my judgments have none awe, nor will not them obserue:

32 O if they will not be aright, my statutes to them made, and let all my commandements light, and will not kepe my trade.

33 Then with my rod will I begin, their doings to amend; and so will revenge them for their tune, when that they doe offend.

34 My mercy yet and my goodness, I will not take him in, not handle him with crafnesse, and to my truth forsgoe,

35 But sure my covenant I will hold, with all that I haue spoke: no word the which my lips have told, shall alter as he broke.

36 Once sware I by my holinesse, and that performe will I: with David I will keepe promise, to him I will not lie.

37 His seed so evermore shall reign, and eke his throne of might: as doth the Sunne it shall remaine, for ever in my right.

38 And as the Moone within the sky, for ever standeth fast: a faithfull witness from on high, so shall his Kingdom last.

39 But now by Lord thou dost rejoyce, and now thou changest cheere: yea, thou art worth with thine elect thine owne appointed dece.

40 The covenant with the servant made, Lord thou hast quite undone: and downe upon the ground also, hast cast his royal crown.

The fift part.

41 Thou plucks his hedges up with might, his walls thou dost confound: thou beastes eke his bulwarks downe: and beastes them to the ground:

42 That he is forse desroyd and torne, of commers by throughout: and so is made a mocke and scorne, to all that dwell about.

43 Thou their right hand hath lifted up, that him to faze amon: and all his foes that him demoure, loe, thou hast made to tope.

44 His fowres edge thou dost take away, that should his fowes withstand: so him in warre no bittewy thou givest, no upper hand.

45 His
Psalm XC.

45 His glory thou dost also waste, his throne, his top, and mirth, by thee are overthrown and cast full low upon the earth.
46 Thou hast cut off and made full short, his youth and lusty days: and cast'd of him an ill report, with shame and great dishonour.

47 How long away from me O Lord, for ever wilt thou turne? and shall thine anger full always, as fire consume and burne?
48 O call to mind, remember then, my time consumeth fast: why hast thou made the sons of men, as things in vaine to waste?
49 What man is he that lieth here, and death shall never see? or from the hand of hell his soul shall he deliver free?
50 Where is (O Lord) thine old goodness, so oft declar'd before, which by thy truth and uprightness, to David thou hast coue.

51 The great rebukes to mind I call, that on thy servants lie: the raplings of the people all, bose in my breast have I.
52 Wherewith O Lord thine enemies, blasphemed have thy Name: the steps of thine anointed one, they cease to not to defame.

53 All praise to thee O Lord of hosts, both now and eke for aye: through skie and earth and all the coasts, Amen, Amen, I say.
Domine refugium. Psal. XC. I. H.

Moses in his prayer first before the eternal face of God towards his, who are neither a mothers of God, by the beauty of their life, nor by plagues to be thankful: Therefore Moses prayed God to turn their hearts, and to continue the mercy towards them and their posters for ever.
Sing this as the 77. psalme.

Thou Lord hast beene our sure defence, our place of ease and rest: in all times past, yea to long since, as cannot be espoused.
2 For there was made mountain or hill, the earth and world abroad from age to age, and alwaies shall, for ever thou art God.

3 Thou grindest man through grieve and paine, to dust, or clay and then, and then thou layest againe, returne againe ye conquests of men.
The lasting of a thousand yeares what is it in thy sight? as yesterday it doth appear, or as a watch by night.

5 So soone as thou dost catter them, then is their life and trade, all as as a sleepe and like the graffe, whose beauty soone doth fade.
6 Which in the morning thines full bright, but fadeth by and by: and is cut downere ere it be night all withered dead and dry.

7 For though thine anger we consume, our might is much decay'd: and of the fervent wrath and tume, we are full sore afraid.
8 The wicked workes that we have wrought, thou festr before thine eye: our punie faults, pears eke our thoughts, thy countenance both spie.

9 For though thy wrath our dapes doe wast, thereof doth nought remaine: our years consume as words or blast and are not called againe.
10 Our times is therefore yeares and dayes that we doe liue and mould: ifone see sourestark, surely then we count him wondrous old.

The
Psalm XCI

The second part.

11 Pet of this time the strength and chief, the which we come upon,
     is nothing else but painfull griefe, and we as blastes are done.
12 Why once doth know what strength is there, what might shine singe
     or in his heart who doth thee fear, according to thy wrath? (Hath)
13 Instruct us Lord to know and try, how long our days remaine:
     and then we may our hearts apply, true wills some to attire.
14 Returne O Lord, how long wilt thou, forth on in wrath proceed?
     the to favour to thy servants now, and helpe them at their need.
15 Refrash us with thy mercy soon and then our joy shall be:
     all times to longs life doth last, in heart rejoice will we.
16 As thou hast plagued us before, now also make us glad:
     and for the yeares wherein full sore, afflictions we have had.
17 O let thy works and power appeare, and on thy servants light:
     and shed into the children head, thy gloye and thy might.
18 Lord let thy grace and glory stand, on vs thy servants thus:
     confirm the works we take in hand; Lord prosper them to us.

Qui habitat. Psa. XCI. I. H.

Here is described in what assurance he trusted, that putted his whole trust in God, and committed himselfe wholly to his power on all temptation. Be prince of God to those that love him, know him, and trust in him, to deliver them and give them immenselall glory.

Sing this as the 81. Psalm.

He that within the secret place of God most high doth dwell:
     in shadow of the mightiest grace, at rest shall keepe him well.
2 Thou art my hope and my strong hold. I to the Lord will say:
     my God is he, in him will I, my whole assurance stay.
3 He shall defend thee from the snare, the which the hunter laid:
     and from the deadly plague and care, whereof thou art afraid.
4 And with his wings shall cover thee, and kepe thee safely there:
     his faith and truth thy fence shall be, as sure as shield and speare;
5 So that thou shalt not need I say, to fear or be afraid: noe more
     of all the shafts that by day, nor terroes of the night.
6 Noe of the plague that phylip, doth walke in darkes to bad:
     noe yet of that which doth destroy, and at noone day doth waste.
7 Pea at thy side as thou dost stand, a thousand dead shall be:
     terr thousand else at thy right hand, and yet shall thou be free.
8 But thou shalt see it for the part, thine eyes shall well regard,
     that even like to their deferts the wicked have reward.
9 For why, O Lord, I only lust to staye my hope on thee:
     and in the high if I put my trust, my sure defence is he.
10 Thou shalt not need the ill to fear, with thee it shall be well:
     not yet the plague shall once come near me the house where thou dost dwell.
Psalm XCII.

11 For why? into his Angels all, with charge commanded he:
that still in all thy wavses they shall, preserve and prosper thee.
12 And in their hands shall thee beare up still waiting thee upon:
so shall the foot shall never chance to spurne at any stone.
13 Upon the Lyon thou shalt goe, the Adder fell and long:
and tread upon the Lyons young, with Dragons stout and strong.
14 For hee that truetheth into me, I will acquit him quite:
and him defend because that he, doth know my name aright.
15 When hee for helpes on me doth cry, an answer I will give:
and from his griefe take him will I,urgency for to live.
16 with length of yeares, and daues of wealth I will fulfill his time:
the goodness of my favoring health, I will declare to him.

Bonum est. Psalm. XCII. I. H.

This Psalm was made to be sung on the Sabbath, to give by the prophets acknowledge God, and to praise him in his works. The Prophet rejoyeth therein, but the wicked being able to consider, that the ungodly, when he is most flourishing, shall most speedily perish in the end is described the felicity of the just, planted in the house of God to praise the Lord.

Sing this as the 81st Psalm.

It is a thing both good and meete to praise the highest Lord,
and to thy name O thou most high, to sing with one accord.

2 To shew the kindenesse of the Lord, betime ere day be light:
and he declare his truth abroad, when it doth draw to night.

3 Upon ten stringed instrumentes, on Lute and Harpe to sweet:
with all the mirth you can invent, of instrumentes most meet.

4 For thou hast made me rejoice, in things a wrought by thee;
and I have joy in heart and voice the handy works to see.

5 O Lord how glorious and how great, are all thy workes to shoute:
to deeply are the counsels set, that none can try them out.

6 The man unwise hath not the wit, these things to passe to bring:
and all such foolish are nothing fit, to understand this thing.

7 When to the wicked at their will, do grasse do spring full fast:
they when they flourished in their ill, fore ever shall be bath.

8 But thou art mighty Lord most high, ye thou dost raigne therefore:
in every time eternally, both now and evermore.

9 For why? O Lord, behold and see, behold, thy foes, I say,
how all that woeke intindity, shall perish and decay.

10 But thou like as a Unicolpe, shall lift my home on hie:
with fresh and new prepared oyle, shining daintly King am I.

11 And of my foes before mine eyes, shall see the fall and shame,
of all that up against me rite, mine cares shall heare the same.

12 The isl shall flourish up on high, as Date-trees bud and bloweth:
and as the Cedars multiply in Lebanon that grow.

13 For
Psalme XCIIP XCIII.

13 For they are planted in the place, and dwelling of our God: within his courts they spring apace, and flourish all abroad.

14 And in their age much fruit shall bring both fat and well be seene: and pleasantly both bud and spring, with boughes & branches greene.

15 To shew that God is good and just, and upright in his will:
he is my rocke, my hope and trust, in him there is none ill.

Dominus regnuit. Psal. XCIII. I. H.

He will put his power of God in the creation of the world, a banner before all people which list them selves by agat til his Matere, and prouedeth to consider his promises.

Sing this as the 77. psalm.

The Lord as King alfoe both raighe, with glory goodly night:
and he to the his strength most maine, hath girt him selfe with might

2 The Lord likewise the earth hath made, and shapped it to sune, no might can make it move or fade, at stay it both endure.

3 Ere the at the world was made or wought, thy seat was set before:
beonall time that can be thought, thou hast beene evermore.

4 The floods O Lord, the floods do rise, they roare and make a noysse:
the floods I lay did enterpize, and liftet by ther voice.

5 Pea though the stoune arise in sight, though seas do rage and twell:
the Lord is strong and noys of might; for he on hight doth dwell.

6 And looke what promise he doth make, his household to defend:
for just and true they shall it take, all times without an end.

Deus vtrumque. Psal. XCIII. I. H.

He paseth by into God against the violence and arrogancy of Tyrians, warning them of Gods judgments,
Then both he comfort the afflict, by the good plue of ther afflictions as he felt in himselfe, and did see in others, and by the ymage of the wicked, whom the Lord will destroy.

Sing this as the 68. Psalme.

O Lord thy doth requenc all wrong, that office longs to thees,
with vengence doth to thee belong, declare that all may see.

2 Set forth thy selfe, for thou of right, the earth doth judge and guide,
reward the proud and men of might, according to their pride.

3 How long shall wicked men beare sway, with lifting up their voyce,
how long shall wicked men I lay, thus triumph and reioyce.

4 How long shall they with bags bust out, and proudly praise their till:
shall they reioyce that be so bount, whose works are ever ill.

5 Thy rocke O Lord the thine heritage, they spoole and bere full sore,
against thy people they do rage, till dayly more and more.

6 The widowers which are comfortlesse, and strangers they destrey:
they lay the children fatherlesse, and none both put them by.

7 And when they take these things in hand, this tale they haue of thee

can Jacobs God this understand, though no, he cannot see.

8 O fole and wise, and people rude, some knowledge now discerne:
ye foolies among the multitude, at length begin to learne.

B 3 9 That
That Lord which made the care of man he needs of right must hearke: he made the eye, all things must then, before his sight appear.

The Lord doth all the world correct, and make them understand: shall he not then your deeds detect, how can ye escape his hand?

The Second part,

The Lord doth know the thoughts of man, his heart he sees full plainly: the Lord I lay mens thoughts both fear, and findeth them but vain.

But Lord that man is happy wise, whom thou dost keepe in awe: and through correction dost procure, to teach him in thy law.

Whereby he shall in quiet rest, in time of trouble sit: when wicked men shall be suppressed, and fall into the pit.

For sure the Lord will not refuse his people for to take: his heritage whom he did chuse, he will no time forget.

Untill that judgement be decreed, to justice to convert, that all may follow her with speed, that are of upright heart.

But who upon my part shall stand against the cursed traine: or who shall rid me from their hand, that wicked workes maintaine?

Except the Lord had been mine apd mine enemies to repel: my soule and life had now beene laid, almost as low as hell.

When I did lay my foot did slide, I now am like to fall: thy goodness Lord did so provide, to say me by withall.

When with my felse I mused much, and could no comfort finde: then Lord thy goodness did me touch, and that did ease my mind.

Wilt thou inhabit thy felse and daw, with wicked men to sit: which with pretence in stead of law much mischiefe do commit.

For they consult against the life of righteous men and good: and in their counsels they are rife, to shed the guiltlesse blood.

But yet the Lord he is to me a strong defence or locke: he is my God to him I see he is my strength and rocke.

And be shall cause their mischieves all, themselves for to annoy: and in their malice they shall fall, our God shall them destroy.

Venire exultemus, Psal. XCV. I. H.

An earnest exhortation to praise God for the government of the world, and the election of his Church: an admonition not to follow the rebellion of the old fathers, that tempted God in the wilderness, lest they be lost in the land of promise.

Come let us lift up our voice, and sing unto the Lord, in him our rocke of health receive, let us with one accord.
Psalme XCV.

2 Pea let vs come before his face, to give him thanks of praise: in singing Psalms unto his grace, let vs be glad alwaies.

3 For why, the Lord he is no doubt, a great and mighty God, a King above all gods throughout, in all the earth abroad.

4 The secrets of the earth be deep, and corners of the land, the tops of hills they are to deep, he hath them in his hand.

5 The sea and waters all are his, for he the same hath wrought: the earth and all that therein is, his hand hath made of nought.

6 Come let vs bow and praise the Lord, before him let vs fall: and kneele to him with one accord, the which hath made us all.

7 For why, he is the Lord our God, for he his providem: we are his flocke, he doth vs feed, his sheep, and be our guide.

8 To day if ye his voice will heare, then harden not your hearts: as ye with grudging many peace, pronk't me in Deceit.

9 Where as your fathers tempted me my power for to prove: my wondr'ous works when they did fee, yet still they would me more.

10 Twice twenty yeares they did me grieue, and I to them did lay: they are in heart and not believe they have not knowne my way.

11 Wherefore I sware, when that my wrath was kindled in my breast: that they should never tread the path, to enter in my rest.

Cantaré Dom. Pial. XCVi. T. H.

An exhortation both to the Jews and Gentiles, to praise God for his mercy. And this especially ought to be referred to the Kingdom of CHRIST.

Sing this as the 77. psalme.

Sing ye with praise unto the Lord, new songs with joy and mirth: sing unto him with one accord, all people on the earth.

Pea sing unto the Lord I say praise his holy Name: declare and shew from day to day, salvation by the Name.

Among the heathen eke declare, his honour round about: to shew his wonders do not spare, in all the world throughout.

For why, the Lord is much of might and worthy praise alway: and he is to be dread aright above all Gods I say.

For all the Gods of heathen folke, are Gods that will falle: but yet our God he is the Lord, that hath the heauens made.

All praise and honour eke do dwell before his face: both power and might likewise excell within his holy place.

Ascribe unto the Lord alway, ye people of the world: all might and worship eke I say, ascribe unto the Lord.
Psalm XCvii.

8 Ascribe unto the Lord alo the glory of his Name: and eke into his courts do go, with gifts unto the same.

The Second part.

9 Fall downe and worship ye the Lord, within his Temple bright: let all the people of the world be searefull at his sight.

10 Tell all the world be not against the Lord doth reigne above: yea he hath set the earth to tafke: that it can never move.

11 And that it is the Lord alone, that rules with princely might, to judge the Nations every one, with equity and right:

12 The heavens shall great joy begin, the earth eke shall reioyce: the sea and all that is therein, shall shout and make a noise.

13 The field shall joy, and every thing, that springeth on the earth: the wood and every tree shall sing, with gladness and with mirth.

14 Before the presence of the Lord, and comming of his might: when he shall judge the world, and rule his folk with right.

Dominus Regnavit. Ps. XCvii. I. H.

Sing this as the 77. Psalm.

The Lord doth reign, wereat the earth, may joy with pleasant voice: and eke the Heavies with joyfull mirth, may triumph and reioyce.

2 Both clouds and darknesse eke do dwell, and round about him beate: yea right and justice ever dwell, and bide about his seat.

3 Pea fire and heate at once do runne, and go before his face: which shall his foes and enemies burnne, abroad in every place.

4 His lightnings eke full bright did blaze, and to the world appeare: whereat the earth did looke and gaze, with dread and deadly feare.

5 The hills like warre did melt, in sight and presence of the Lord: they fled before the Rulers might, which guideth all the world.

6 The heavens eke declare and shew, his justice forth abroad: that all the world may see and know, the glory of our God.

7 Confusion sore shall come to such, as worship Idols baine: and eke to those that glory much, dume pictures do maintain:

8 For all the Idols of the world, which they as Gods do call: shall see the power of the Lord, and bowne to him shall fall.

9 With joy shall Sion heare this thing, and Judah shall reioyce: for at thy judgments they shall sing, and make a pleasant noyse.

10 That thou O Lord art set one high, in all the earth abroad: thou art exalted wonderfully, above each other God.

11 All ye that love the Lord do this, hate all things that are ill: for he both keepes the foules of his from such as would them spill.

12 And light both springing up to the luke, with pleasure for his part great joy with gladness, mirth and lust to them of uprigh heart.
Sing this as the 77. psalm.

O sing ye now unto the Lord a new and pleasant song:
for he hath wrought throughout the world, his wonders great and
with his right hand full worthily he doth his foes destroy:
and get him self the victory, with his own arms and power.

The Lord doth make the people know his saving health and might:
the Lord doth his justice shew in all the heathens sight.
His grace and truth to Israel in mind he doth record:
that all the earth hath seen right well the goodness of the Lord.

Be glad in him with joyfull voice, all people of the earth:
give thanks to God, sing and rejoice to him with joy and mirth,
upon the harps into him sing, give thanks to him with psalmes:
rejoice before the Lord our King with Trumpers and with halmes.

Psea, let the sea with all therein, so joy both roare and swell:
the earth likewise let it begin, with all that therein dwell.
And let the floods rejoice their foes, and clap their hands aspare:
and the mountains and the hills, before the Lord his face.

For he shall come to judge and try the world and every sight:
and rule the people mightily with justice and with right.

Sing this as the 77. psalm.

The Lord doth reign, although at it the people rage fulle sore:
yea, he on Cherubims both sit, though all the world do roare.
The Lord that both in Sion dwell is high and wondrous great:
above all folke he doth excell, and he aloft is set.

Let all men praise thy mighty name, for it is fearesfull sure:
and let them magnifie the same, that holy is and pure.
The Princeys power of our King, doth loose judgement and right:
thou rightly rulest every thing, in Jacob through thy might.

To praise the Lord our God Denise, all honour to him do:
before his foot doole worship him, for he is holy too.
Moses, Aaron, and Samuel, as Priests on him do call:
when they did pray, he heard them well, and gave them answer all.

With this
Within the clouds to them he spake, then did they labour still,
to keep such laws as he did make, and powred them untill.
O Lord our God thou didst then heare, and answered them againe:
thy mercy did on them appeare, their deeds didst not maintaine.

O laud and praise our God and Lord, within his holy hill;
for why our God throughout the world, is holy euer still.

Jubilate Deo. Psal. C. I. H.
He exhorteth all to lerne the Lord, whom hath chosen and preferred by:
and enter into his Assemblies to praise his Name.

All people that on earth doth dwell, sing to the Lord with
cheerfull voice: Him serue with feare, his praise forth tell,
come ye before him and celebre.

The Lord he know is God indeed, without our aid he did vs make:
we are his flocke he doth vs feed, and his sheepe he doth vs take.
O enter then his gates with praise, approach with joy his courts into,
praise, laud and bless his name alwaies, for it is leyenly so to doe.
For why, the Lord our God is good, his mercy is for euer sure:
his truth at all times firmly stode, and shall from age to age endure.

Another of the same.
Sing this as the 68 Psalms.

I a God the Lord be glad and light, praise him throughout the earth;
serue him and come before his light, with singing and with mirth.

2 Know that the Lord our God he is, he did vs make and keepe:
not we our selves for we are his owne flocke and pasture sheep.

O goe into his gates alwaies, give thanks within the same:
within his courtes let vs praise his praise, and laud his holy Name.

4 For why, the goodness of the Lord, for our enemie doth vainge:
from age to age throughout the world, his truth doth still remaine.

Misericordiam Psal. C. II
David describeth what government he will restre in his house and kingdome.
he will punish and reioice, by ouing our ride wicked and cherishing the godly petitions.
Sing this as the 81 Psalme.

I in the midst of my house will walke in puritie of my spirit:
and I no kind of wicked thing, will doe before my sight.

2 And wisely do in perfect way, until thou come to me.

3 That fall away it shall not cleave to me, and from me shall part the scowred heart, none eniill will I see, no eniill.

4 Him
Psalme Cij.

5 Him will I stryop that slandereth his neighbour wildly:
    the lothly heart I cannot beare, not him that looketh hie.

6 Mere eyes shall be on them within the land that faithfull be:
    in perfect way who walketh shall be servant unto me.

7 I wyl no guilefull person haue within my house to dwell:
    and in my presence he shall not remaine that liest doth tell.

8 Becomes I will destroy euery all the wicked of the land:
    that I may from Gods City cut the wicked workes hand.

Domine Exaudi, Pfl. Cii. N.

It seemed that this prayer was appeoointed to the faithfull to pray in the captivity of Babylon. A consolation for the building of the Church: wherein followeth the people of God, to be published into all posterity. The conversion of the Gentiles, and the stability of the Church.

Sing this as the 81. Psalme.

O heare my prayer Lord, and let my crye come into thee:
2 In time of trouble do not hide, thy face away from me.
3 Inciure thine ear to me, make haste to heare me when I call:
    for as the smoake doth fade, so do my dates confute and fall.

4 And as a harch my bones are burnt, my heart is limitten dead:
    and withers like the grassle, that I forget to eate my head.

5 By reason of my groaning voice, my bones cleaue to my skin:

6 As Pelican in wildernesse, such ease now am I in.

And as an Oyle in desert is, loe I am such a one:
7 I watch, and as a sparrow on the house-top am alone.
8 Loe Dapy in reproachfull wise, mine enemies do me scorne:
    and they that doe against me rage, against me they have bowste.

9 Surely with ashes as with bread, my hunger I have set:
    and ringled haue my drinke with teares, that from mine eies have fled.
10 Because of thy displeasure Lord, thy wrath and thy disdain:
    for thou hast lifted me a loft, and cast me downe againe.

11 The Dates wherein I passe my life, are like the fleeting shade:
    and I am withered like the grassle that soon away doth fade.
12 But thou O Lord for euer doft remayne in steady place:
    and thy remembrance ever doth abide from race to race.

The second part.

13 Thou wilt arise, and mercy thou to Sion wilt extend:
    the time of mercy, now the time forset is come to end.
14 For euen in the bones thereof, thy servantes do delight:
    and on the dust thereof they haue compassion in their spite.

15 There shall the heathen people feare the Lords most noble name:
    and all the kings on earth shall dread thy glory and thy fame.
16 There when the Lord the mighty God, againe shall Sion reane:
    and then when he most nobly in his Glory shall apare.
Psalm Cix.

17 To prayer of the desolate, when he himselfe should bend: when he shall not disdaigne their prayers to attend.
18 This shall be written for the age, that after shall succeed: the people yet huerated the Lords removene shall spread.
19 For he from his high sanctuary, hath looked downe below: and out of heaven hath the Lord, beheld the earth also.
20 That of the mourning captiue he, might heare the woeful cry: and that might deliver those, that damned are to dy.
21 That they in Sion may declare, the Lords most holy Name: and in Jerusalem set forth, the peoples of the same.
22 Then when the people of the Land, and kingdoms with accord: shall be assembled to do their service to the Lord.

The third part.

23 My former force of strength he hath abated in the way: and shortly he did cut my days, thus I therefore did say.
24 My God in midst of all my days, now take me not away: the yeares endure eternally, from age to age for age.
25 Thou the foundation of the earth, before all times hast laid: and Lord the heavens are the worke which thine owne hand hauie.
26 Psa, they shall perish and decay but thou shalt tarry still: (made.
and they shall all in time wearie old, even as a garment will.
27 Thou as a garment shalt them change, and changed shall they be: but thou dost still abide the same, thy yeares do never see.
28 The Children of thy servants shall continually endure: and in thy light their happy seed, for euer shall stand secure.

Benedic anima. Psal. Cix. T. S.

This is a Psalm most excellent, wherein the Prophet both rehearse men and Angels and all Creatures to praise the Lord for his fatherly mercies, and deluerance of his people from all eues, for his prudence over all things, and the preservation of the faithfull.

Psoule give land unto the Lord, my spirit shall do the same:
and all the secrets of my heart, praise ye his holy Name. 2. Give thanks to God for all his gifts, new not thy selfe behind, And suffer not his benefits to slip out of thy minde.
Psalm Cuij.

3 That gave the pardon for thy faults, and thee restored again:
for all thy diseases and scourge, and healed thee of thy pains.
4 That did redeem thy life from death, from which thou couldst not see:
his mercy and compassion both did extend to thee.

5 That did with goodness thy desire, and did prolong thy youth:
ilke as the Eagle casts her bill, whereby her age conuerteth.
6 The Lord with justice doth repay, all such as be oppress'd:
so that their sufferings and their wrongs are turned to the best.

7 His wages and his commandments to Moses he did show:
his counsels and his valiant acts the Israelites did know.
8 The Lord is kind and merciful, when sinners doe him grieve:
the lowest to conceive a wrath, and readiest to forgive.

9 He chides not by continually though we be full of strife:
not keep our faults in memory for all our sinfull life.
10 Nor yet according to our times the Lord doth not regard:
not after our iniquities he doth not reward.

11 But as the space is wondrous great twixt earth and heaven above:
so is his goodness much more large to them that doe him love.
12 God doth remove our sinnes from us, and our offences all:
as faie as is the Sun rising full distant from his fall.

The second part.

13 And looke what pity parents dear unto their children beare:
like pity beareth God to such as worship him in fear.
14 The Lord that made us knowes our shape, our moulds and fashion till:
how woeke and triste our nature is, and how we be but dute.

15 And how the time of mortall men is like the withering hay:
or like the flower right faire in field, that fades full soon away.
16 Whose glories, and beauty soynge windows doe utterly bitrake:
and make that after their assaults, such blossomes have no places.

17 But yet the goodness of the Lord, with his heall ever stand:
their childrens children doe receive his righteousnesse at hand.
18 I meanes which keepe his covenent with all their whole deale:
and not forget to doe the thing that he doth them require.

19 The heavens he are made the seat and foot-stool of the Lord:
and by his power imperall he governes all the world.
20 Pe Angels which are great in power, praise ye and bleste the Lord:
which to obey and doe his will, immediately accord.
21 Pe noble hoasts and ministers cease not to laud him still:
which ready are to execute his pleasure and his will.
22 Pea all his works in every place, praise ye his holy Name:
my heart, my mind, and eke my tongue, praise ye also the same.

Benedic

In excellent Psalms we praise God for the creation of the world, and the governance of the same, by his marvellous providence: wherein the Prophet singeth against the wicked, who are occasions that God diminisheth his blessings.

May the Lord speak good of his Name.

Lord our great God, how dost thou appear, so passing in glory, that great is thy name? Honors and Majesty in thee shine most clearing:

With light as a robe thou hast thee be clad, whereby all the earth thy greatness may see: the Heaven in such host thou also hast spread

that it to a Curtain compared may be.

3 His Chamber beames lye in the clouds full fire:
which as his Chariots, are made him to bear:
And there with much Swiftness his course both endure:
upon the wing's riding, of winde in the ayre.

4 He makes his spirits as Heralds to goe,
and lightenings to serve we see all plant:
His will to accomplish, they runne to and fro
to lane or costume things, as seemeth him best.

5 He groundeth the earth so stedily and fast,
that it once to move more shall have such power:
6 The deeps a faire covering for it made thou hast,
which by his one nature the hills would devoure.

7 But at the rebuke the waters doe see,
and so gave the place thy word to obey:
At the voice of thunder so fearfull they bee,
that in their great raging they hast loone away.

8 Th
8 The mountaines full high, they then by ascend:
if thou do but speake thy word they fulfill:
So like wise the vallies most quickly descend,
where thou them appointed, remaine they doe still.
9 Their bounds thou hast set, how far they shall run,
so as in their rage, not that pate they can:
For God hath appointed, they shall not returne,
the earth to destroy more, which make was for man.

The second part.

10 He lendeth the springes to strong streames and lakes,
which runne doe full swift, among the huge hills:
11 Where both the wild asses, their thirst oft-timesakes,
and beasts of the mountaines thereof drink theirfilis.
12 By these pleasant springes or fountaines full faire,
the foules of the air abide, and dwell:
Who moued by Nature to hop here and there,
among the greene branches their longs shall excell.

13 The mountaines to move, the clouds he both bles:
the earth with his works are wholly repeate.
14 So as the bruit Cattell he both not refuse,
but graffe both provide them, and heare for mans meat.
15 Pesa bread, wine and oyle, he made for mans sake,
his face to refresh, and heart to make strong:
16 The Cedars of Liban this great Lord did make,
which trees he both nourish, that grow up to long.

17 In thesee may Birds build, and make there their nest,
in firre trees the Storyes remaine and abide:
18 The high hills are succours for wild Goates to vest,
and eke the Rocks thoyp for Conies to hide.
19 The Moone then is set, her fealons to rumme,
the dapes from the nights thereby to discerne:
And by the descending allso of the Sunne,
the cold from heate alway, thereby we doe learn.

20 When darkneesse both come by Gods will and power,
then creeps forth doe all, the beasts of the wood:
21 The Lyons range roaring, their prey to devoure,
but it is then Lord, which quess them bode.
22 As soon as the Sunne is up, they retire,
to couch in their dens then are they full saigne.
23 That man, to his works may, as right both require
till night come and call him, to take rest againe.

The third part.

24 How bountly O Lord, are all the works found,
with wisdome full great, they are indeed wrought.
25 So that the whole world, of the praise doth sound, and as to thy riches they praise all mens thought. So is the great Sea, which largers, and broad, where things that crepe twaume, & beasts of each sort.

26 There both mighty ships sallie, and some ire at rood: the Whale huge and monstrous, there also doth most.

27 All things on thee waiate, thou dost them relieve: and thou in due time full well dost them feed.

28 Now when it doth please thee, the same for to give, they gather full gladly, those things that they need. Thou openest thy hand, and they finde such grace, that they with good things are filled we see:

29 But loxe are they troubled, if thou turne thy face: for it thou then breakst, vile bust then they be.

30 Again when the spirit from thee doth proceed, all things to appoint, and what shall entice,
Then are they created, as thou hast decreed and dost by thy goodnesse the day earth renew.

31 The praise of the Lord for ever shall last.

32 His looks can the earth make to tremble full fast, and likewise the mountains to smoke at his hoype.

33 To this Lord and God sing will I always, to long as I live, my God praise will I:

34 Then am I most certaine, my words shall him please.
I will reioyce in him to whom will I cry.

35 The sinners O Lord, consume in thine ire, and she the perpetue, them root out with bane:
But as for my soule, now let it still desire:
and lay with the faithfull, praise ye the Lords Name.

Confitemini Domino. Psalm, Cv. N.

He praises the singular goodness of God, who hath of all the people of the world, chosen a peculiar people to himselfe, and having chosen them, never ceased to be them good, even for his promise sake.

Sing this as the 81. Psalm.

Glue praises unto God the Lord and call upon his Name: among the people he declare, his works to spread his fame.

1 Sing ye unto the Lord I lay, and sing unto him praise:
and talke of all his wondrous works that he hath wrought alwaies.

2 In honour of his holy Name, reioyce with one accord:
and let the heart also reioyce, of them that seek the Lord.

3 Seek ye the Lord, and seek the strengt, of his eternall might:
and seeke his face continually, and pleasure of his light.

5 The
The wondrous works that he hath done, keep still in mindfull heart;
ne let the judgements of his mouth, out of your mind depart.

Be that of faithful Abraham, his servants are the seed;
be his elect, the children that of Jacob do proceed.

For he, he only is I say, the mighty Lord our God,
and his most rightfull judgements are through all the earth abroad.

His promise and his covenant, which he hast made to his,
he hath rememmed evermore to thousands of degrees.

The second part.

The covenant which he hast made, with Abraham long agoe;
and faithfull oath which he hath sworn to Isaac also.

And did conforme the same for lawd, that Jacob should obey:
and for eternall covenant to Israel for aye.

When thus he said, loe I to you all Canaan land will give,
the lot of your inheritance, wherein your seed shall live.

Although their number at that time, did very small appear;
pea, very small and in the land, they then but strangers were.

While yet they went from land to land, without a lice abroad:
and while from turdyk kingdomes they did wander all abroad.

And long at no oppressed hand, he suffered them to take:
but even the great and mighty kings, repioned for their sake.

And thus he said, touch ye not those that mine annointed be;
ne doe the Prophets any harme, that do pertaine to me.

He said a reaurch upon the land, of bread he spred the store:
but he against their time of need, had sent a man before.

The third part.

Even Joseph which had once beene found, to live a slave in woe,
whose feet they hurt in stocks, whose todes the very pearff also.

Untill the time came when his cause, was knowne apparently,
the mighty word of God the Lord, his faulstesse truth did try.

The King sent and deliuered him, from prisone where he was:
the ruler of the people then, did freely let him passe.

And over all his house he made him Lord to beare the sway:
and of his substance made him haue, the rule and all the say.

That he might to his will instruct, the princes of the land:
and wifedomes lose his ancient men, might cause to understand.

Then into the Egyptian land, came Isaac also:
and Jacob in the land of Ham, did live a straenger tho.

His people he exceedingely, in number made to flow:
and over all their enemies, in strength he made them grow.

Whose heart he turned, that they with hate, his people did intreat:
and did his servants wrongfull, abuse with false deceit.
26 His faethful servant Mose then and Aaron whom he chose, he did command to go to them, his message to disclose.
27 The wonderful message of his signs among them he did show and wonders in the land of Sinae then did they work also.

28 Darkest etc. he sent and made it barke in stead of brighter day and unto his commission they did not disobey.
29 He turned their waters into blood, he did their fishes dry: their land brought fowgs even in the place where their king Pharaoh
30 He spake and at his voice there came great swaines of noptome flies: and all the quarters of the land were fild with crawling lice.
31 He gave them cold and snow haile in stead of milder raine: and fiery flames within their land he sent into their paine.
32 He smote the vint's and all their trees whereon their figs did grow: and all the trees within their coasts downe did he overthrow.
33 He spake, then Caterpillers did and Grasshoppers abound: which eate the grass in all their land, and fruit of all their ground.

The 3/4 part.

34 The first begotten in the land the deadly did he smite: yea, the beginning and first fruit of all their strength and might.
35 With Gold and Silver he them brought from Egypt land to passe: and in the number of their Tribes no seele one there was.
36 Egypt was glad and joyfull then when they did chense depart, for terror and the fear of them was falle upon their heart.
37 To his wide them from the parching heate, a cloud he did dispay: and fire he sent to give them light when night had hid the day.

38 They asked and he caused Quailes to raine at their request: and fully with the bread of heaven their hunger he repast.
39 He opened the stony rocke, and waters gushed out: and the dry and parched grounds, like rivers came about.
40 For his holy Covenant, aye mindful was he tho: which to his servant Abraham he plighted long ago,
41 He brought his people forth with mirth and his elect with joy out of the cruel land where they had lied in great annoy.
42 And of the heathen men he gave, to them the fruitfull lands: the labours of the people eke they tooke into their hands.
43 That they his holy statutes might observe for evermore: and faithfully obey his laws, praise ye the Lord therefore.

Contraeunt Domin. Psal. Cvi. N.

Sing
Sing this as the 103. Psalm.

Praise ye the Lord, for he is good, his mercy endureth for ever.
2 Who can express his noble acts, or all his praise display?
3 They blessed are that judgment keepe and truly do alway:
   with favour of the people (Lord) remember me I pray.
4 And with thy saving health (O Lord) blesse me that I may the great felicity of thine elect may see.
5 And with thine people I may a topfull mind possesse:
   and may with thine inheritance a glowing heart express.
6 Both we and eke our fathers all have sinned every one:
   we have committed wickedness and lewdly we have done.
7 The wonders great which thou (O Lord) hast done in Egypt land:
   our fathers though they saw them all, yet did not understand.
8 For they thy mercies multitude did keepe in thankful mind:
   but at the sea, yea the red sea rebelled most unkind.
9 Nevertheless he saved them for honour of his name:
   that he might make his power knowne, and spread abroad his fame.
10 The red sea he did then rebuke, and forthwith it was dried:
   and as in wildernesse, so through the deep he did them guide.
11 He saved them from the cruel hand of their delightfull foe,
   and from the enemies hand he did deliver them also.

The second part.

12 The waters their oppressors becled, not one was left alive:
   then they bestowed his word, and praise in song they did hymn give.
13 But by and by unthankfully his works they cleanse forgot,
   and for his counsell and his will, they did neglect to wait.
14 But lusted in the wildernesse with fond and greedy lust:
   and in the desert tempted God the stay of all their trust.
15 And then their wanton minds desirous they suffered them to have:
   but walking leaues therewith fell into their soules he gave.
16 Then when they lodged in their tents at Moises they did gruite:
   Aaron the holy of the Lord he did they envy much.
17 Therefore the earth did open wide and Dathan did devour:
   and all Abrahams company did over in that hour.
18 In their assembly kindled was the hot consuming fire:
   and wasting flame did then burne vp the wicked in his fire.
19 Upon the hill of Bozrah they an Idol Calse did frame:
   and there the molten Image they, did worship of the same.
20 Into the likeness of a Calse which seedeth on the grass:
   thus they their glory turn'd and all their honour did dessue.
21 And God their only Saviour unkindly they forgot:
   which many great and mighty things in Egypt land had wrought.
The third part.

22 And in the land of Ham for them, most wondrous works had done, and by the red sea dreadful things, performed long ago.

23 Therefore for their doing them, forgetfull and unkindly dealt to bring destruction on them all, he purposed in his mind.

24 Had not his chosen Moses stood, before him in the breake, to turne his wrath, least he on them with slaughter would him breake.

25 They did despite the pleasant land, that he delight to give; yea and the words that he had spoke, they did no whit believe.

26 But in their tents with grudging hearts they wickedly repined: not to the voice of God the Lord, they gave an heartening minde.

27 Therefore against them lifted he, his strong revenging hand, to destroy in wilderness, ere they should see the land.

28 And to destroy their seed among, the Nations with his rod:
and through the countries of the world, to scatter them abroad.

29 To Baal Peor then they did adioyne themselves also, and eat the offerings of the dead, so they spolooked him thro.

30 Thus with their own inventions, his wrath they did provoke.
and his loxe enkindled wrath, the plague upon them broke.

31 But Phineas stood up with zeal, the sinners vile to slay: and judgement he did execute, and then the plague did slay.

The fourth part.

32 It was imputed unto him, for Righteousnesse that day:
and from thenceforth to counted is, from race to race I lay.

33 At waters eke of Meribah, they did him angrey make:
yea to farre forth that Moses was, then punishst for their takens.

34 Because they bent his spirit to soxe, that in impatient heat:
and in his lips spake unadvisedly, his frower was to great.

35 Nor as the Lord commanded them, they slew the people tho:
but were among the heathen mine, and learnd their works also.

36 And did their Idolst serve, which were their ruine and decay:
and to theirs they sones and daughters they, did offer up and slay.

37 Yea with unkindly murthering knife, the guiltless blood they spilt:
yea their owne sones and daughters blood, without all cause of guilt.

38 Whom they to Canaan Idols then, offered with wicked hand:
and so with blood of Innocents, defiled was the land.

39 Thus were they hanged with the wores of their owne filthy Way:
and with their owne inventions, a whoring they did stay.

40 Therefore against his people was the Lords wrath kindled soxe:
and even his owne inheritance, therefore he did abhorre.

41 Into the hands of heathen men, he gave them for a prey:
and made their foes their Lords, whom they were forced to obey.
Psalms CCL.

The first part.

42 Pea and their hatefull enemies, oppress them in the land: and they were humbly made to stoope as subjects to their hand.

43 Full oftentimes from thall ban be, delivered them before: but with their courtesies they to wrath, provoke him evermore.

44 Therefore they by their wickednesse were brought full low to lie: yet when he saw them in distress, he hard ened to their cry.

45 He said to mind his covenants, which he to them had chose: and by his mercies multitude, repentent him therefore.

46 And favour he them made to sinde, before the sight of those, that led them captives from their land, when erst they were their foes.

47 Save us O Lord, that art our God, saue us (O Lord) we pray: and from among the heathen folk, Lord gather us away.

That we may spread the noble praise of thy most holy Name: that we may glose in thy praise, and sounding of thy name.

48 The Lord the God of Israel, be blest for evermore: let all the people lay Amen, praise ye the Lord therefore.

Confitemini Domino. Psal. CCL. WK.

Doubt exhorteth that are redeemed by the Lord, and gathered into him, to give thanks therefore, who by yielding prosperity and abundance, brough men into him. Therefore as the righteous threaten rejoyned, so that the wicked have their mouths stopped.

Sing this as the 77. Psalm.

Glue thanks unto the Lord our God, for gracious is he and that his mercy hath no end, all mortall men may see.

2 Such as the Lord redeemed hath, with thanks should praise his name: and shew how they from foes were freed, & how he wrought the same.

3 He gathered them from forth the lands that lay so farre about: from East to west, from North to South, his hand did find them out.

4 They wandered in the wilderness and strayed from the way: and found no City where to dwell, that secure might for their stay.

5 Whole thirst and hunger was so great, in these deserts so void: that faintness did them soe assaile, and eke their tongues annoyed.

6 Then did they cry in their distress unto the Lord for ayd: who did remove their troublesome state according as they prayed.

7 And by that way which was most right, he led them like a guide, that they might to a City goe, and there also abide.

8 Let men therefore before the Lord confess his goodnesse then: and know the wonders that he wrought before the sons of men.

9 For he the empty soule sustaynd, whom thirst had made to faint: the hungry soule with goodnesse fed, and did them eke acquaintance.

10 Such as doe dwell in darkenesse deeppe, where they on death do waste fast bound to fast such troublous snowes as youn chains doe threat.

The
For that against the Lord's own words, they sought to rebell:
esteeing light his counsell he, which doe to fare excell.
But when he humbled them full low, they then fell downe with grieue:
and none was found so much to helpe, whereby to get relieue.
Then did they cry in their distresse unto the Lord for ayde:
who did remove their troublous state according as they prayed.
For he from darkenesse out them brought, from deaths dreamefull shade
bursting with force the yron bands, which them before did lade.
Let men therefore before the Lord, confesse his kindeenesse then,
and shew the wonders that he doth, before the lones of men.
For he throw downe the gates of haues, brake them with strong hand;
the yron barres he smote in two, nothing could him withstand.
The foolish folke great plagues doe seelie, and cannot from them wende:
but heape on more to those they haue, because they do offend.
Their soules so much did loath all meate, that none they could abide:
whereby death had them almost caught, as they full truly tride.
Then did they cry in their distresse unto the Lord for ayde:
who did remove there troublous state according as they praised.
For then he sent to them his word, which health did loose rest:
and brought them from those dangers deeper wherein they were before.
The third part.
Let men therefore before the Lord confesse his kindeenesse then:
and shew the wonderes that he doth, before the lones of men.
And let them offer sacrifice, with thanks and also feare:
and speake of all his wondrous works, with glad and topfull cheare.
Such as in ships and brittle barques, into the seas descent:
their merchandise through searefull floods, toCompasse and to end.
Those men are forced to behold the Lord's works what they be:
and in the dangerous deepse the same, most marvellous they see.
For at his word the stormy winde, ariseth in a rage:
and styrred up the surges so, as nought can them allwage.
Then are they lifted up to high, the clouds they seeme to gaine:
and plunging downe the depth, untill their soules consume with paine.
And like a drunkard to and froe, now here, now there they reele:
as men with seare of wit bereft, or had of sense no feele.
Then did they cry in their distresse unto the Lord for ayde:
who did remove their troublous state according as they prayed.
For with his word the Lord doth make the sturdy homes to cease:
so that the great voices from their rage, are brought to rest and peace.
Then men are glad when rest is come, which they so much do crave:
and are by him in haven brought which they to famine would have.
Let men therefore before before the Lord confess his kindness therein,
and show the wonders that he doth before the forms of men.
Let them in presence of the folk with people extoll his name:
and where the Elders do concur, there let them doe the same.
Forsaking floods to dry decayes he doth off change and turne:
and dryeth up as it were dull, the springing well and bourn.
A fruitful land with pleasures best full barren both he make:
When on their times they dwell therein, he doth just vengeance take.
Against the wilderness full rude, he maketh fruit to beare:
With pleasant springs of waters cleare, though none before were there.
Wherenof such hungry soules are set, as he doth freely choose,
That they a City may them build, to dwell in for their life.
That they may low their pleasant land, and vineyards also plant:
To peeld them fruit of such increate as none may leane to want.
They multiply exceedingly, the Lord both blest them both:
Who doth also their brute beasts make by numbers great to grow.
But when the faithfull are lowe brought by the oppressors hurt:
And minish doe through many plagues that compass them about.
Then both the Princes bring to shame, which bid them loose oppose:
And likewise caused them to err within the wilderness.
But yet the poor he raiseth up out of his troubles deeper:
And oftentimes both his traine augment, much like a flocke of sheepe.
The righteous shall behold this sight, and also shall rejoice:
Wheras the wicked and pervert with grievance shall stop their voice.
But whoso wise that now suff suff well, he may these things record:
For certainly such shall perceive the kindness of the Lord.

Sing this as the 60. Psalme.

O God, my heart prepared is, and eke my tongue is to:
I will advance my bosome in song, and giving praise also.
Awake my Viol and my Harpe, sweete melody to make:
And in the morning I my selfe right early will awake.
By me, among the people Lord still pleased shal thou be:
And I among the heathen folk, willing O Lord to thee.
Because thy mercy Lord is great above the heavens he:
And eke the truth doth reach the clouds within the lofty skie:
Above the starie heavens he craft thy selfe O God:
And Lord display upon the earth thy glory all abroad.

That
Psalm Cix.

6 That thy dearly beloved may be set at liberty: 
    help O my God with thy right hand, and hearken unto me.

7 God in his holiness hath spoke, wherefore my joyes abound: 
    Sichem I will divide, and mete the bale of Succoth ground.

8 And Gilead shall be mine owne, Manasses mine shall be; 
    my head strength Ephraim, and law shall Juda give for me.

9 Moab my washpot, and my shoe, on Edom will I throw: 
    upon the land of Palestine in triumph will I goe.

10 Who shall into the City strong be guide to conduct me; 
    or how by whom to Edom land conveyed shall I be?

11 It is not thou (O Lord) which late hast be forsaken quite; 
    and thou (O Lord) which with our hoasts didst not go forth to fight?

12 Give us (O Lord) thy favor and when troubles doe assail:
    for all the helpe of man is vain, and can no whit avail.

13 Though God we shall doe wondrous acts, and worthy of renowne: 
    he shall subdue our enemies, yea he shall tread them downe.

Deus laudem tueam. Psal. Cix. N.

David being falsely accused by Sauls fathered, prospered God to help him to destroy his enemies, who represent Judas the traitor, unto Jesus Christ, and all the enemies of the children of God.

Sing this as the 69. psalme.

A speachlesse silence doe not hold O God thy tounge alwaies: 
    O God even thou I say that art the God of all my praise.

2 The wicked and the guelsefull mouth on me discloes been: 
    and they with faulse and liyng tongues haue spoken binde me.

3 They did delet me round about, with words of hatefull spight: 
    without all cause of my deserts, against me they did fight.

4 For my good will they were my foes, but then gan I to pray: 
    my good with all, my friendlyesse with hate they did repay.

5 Set thou the wicked over him, to have the upper hand,
    at his right hand else utter thou his hateful foe to stand.

7 When he is judged let him then condemned be therein: 
    and let the prayers that he makes he turned into sinne.

8 Fewe be his daies, his charge also let thou another take: 

9 His children let be fatherless, his wife a widow make.

10 Let his offspring be vagabonds to beg and seeke their head: 
    wandring out of the walled place, where ert they have been fed.

11 Let covetous extortioners catch all his goods and store: 
    and let the stranger spyle the frutes of all his toyle before.

12 Let there be none to pitrie him, let there be none at all: 
    that on his children fatherless, will let there mercy fall.
Psalme Cx.

The second part.

12 And so let his povertie for ever be desroyed:
   13 His name our blotted in the age, that after, shall succeed.
14 Let not his fathers wickednesse from God's remembrance fall:
   And let not thou his mothers sinne be done away at all.
15 But in the presence of the Lord, let them remaine for aye:
   That from the earth their memory he may cut clean away.
16 Sith mercy he forgot to them but did pursue with spight
   The troubled man, and fought to slay the woeful hearted wight.
17 As he did cursing loose, it shall be tide unto him so:
   And as he did not blessing loose it shall be face him no.
18 As he with cursing clad himselfe, so it like water shall
   In to his bowels, and like oyle into his bones befall.
19 As garment let it be to him, to cover him for aye:
   And as a girdle wherewith he shall girded be alway.
20 Lo, let the same be from the Lord the girdle of my foe:
   For of those that cruel speak, against my toyle also.
21 But thou, O Lord, thou art my God deale thou, I say, with me
   After thy Name deliver me, for good thy mercies be.
22 Because in depth of great distress I needy am and poore:
   And eke within my payned heart, my heart is wounded sore.

The third part.

23 Given so do I depart away, as both declining shade:
   And as the Grasshopper, so I am haken off and fade.
24 With lasting long from needfull food enceiled are my knees:
   And all her fatness hath my flesh enforced beene to leese.
25 And I also a vile reproach to them am made to be:
   And they that bid upon me looke bid have their heads at me.
26 But thou, O Lord, thou art my God, mine apd and succour be:
   Accepting to thy mercy, Lord, taue and deliver me.
27 And they shall know thereby, that this (Lord) is thy mighty hand:
   And that thou hast done it Lord, so shall they understand.
28 Although they curse with spight yet thou shalt bleue with loving voice:
   They shall arise and come to shame, thy servant shall rejoice.
29 Let them be cloathed all with shame that enemies are to me:
   And with confusión as a cloake she covered let them be.
30 But greatly I will with my mouth give thanks unto the Lord:
   And I among the multitude his praises will record.
31 For he with helpes at his right hand will stand the poore man by;
   To save him from the man that would condemn his soule to die.

Dixit Dominus, Psal. Cx. N.

Psalm Cx. A

The Lord did lap into my Lord; sit thou upon my right hand:
   Till I have made thy foes a stoole, whereon thy feet shall stand.
2 The Lord shall out of Sion send the scepter of thy right hand:
   And
amid thy mortall foes he shou the ruler in their sight.
3 And in the day on which thy rage and power they shall see,
then hereby free-will offerings shall the people offer thee.
4 Pea with an holy worshipping then shall they offer all
thy births devout is the dead that both from wombe of mourning fall.
5 The Lord hath sworn, of me never will repent what he doth say,
by th' order of Hebelwhynde thou art a priest so ape.
6 The Lord thy God, on thy right hand that standeth for thy day,
shall wound for thee the stately kings, upon his wrathfull day.
7 The heathen he shall judge, and fill the place with bodyes dead,
and over divers countries shall infinder smite the head.
8 In he shall drinke out of the brooke that runneth in the way;
wherefore he shall lift vp on high his royall head that day.
Confectbor tibi. Psai. Cxi. N.

Sing this as the 154. Psalme.

With heart I do accord to praise and laude the Lord,
in presence of the MS. 2. For great his works are found:
To search them such are bound, as doe him love and trust.
3 His works are glorious also his righteousness
It both endure for ever. 4. His wondrous works he would,
we still remember should his mercy faileth never.
5 Such as to him love heare, a portion full faire.
He hath vp for them laid for this they shall well finde,
he will them have in mind, and keepe them as he sayd.
6 For he did not disdaine, his worke to shew them plaine,
By lightning and by thunders, when he the heathens land
did give into their hand, where they beheld his wonders.
7 Of all his works entwre both judgment, right, and truth.
8 Whereto his statutes tend: they are decreed sure
for ever to endure, which equity both end.
Redemption he gave his people so to saue:
9 And hath also required, his promise not to saue,
but also to preuaile: his holy Name be feared.
10 Who so with heart full faire true wisdomeme would attaine.
The hord seare and obey: Such as his Lawes doe keepe.
Hath knowledge have full depe, his papple shall lif for ape.
Bean's vir. Cxii. W. R.

Psalm with the fulness of them that fear God, & condemneth the cursed state of the contemners of God
Sing this as the Pater noleter.

The man is best that God doth saue, & that his law doth love indeed:
2 His seed on earth God will bpreare, & blewe such as from him proceed.
3 His boate with good he will full of his rightcounsete endure shall fiill.
4 Unto the righteous doth arise in trouble joy in darkenesse light.
Companions is in his eyes, and mercy alwayes in his sight.
5 Pea pitty mouth shut to lend, he doth by judgment things expend.

And
Psalme Cxiii. 6-10

6 And surely such shall never fail,
For in remembrance had is he.
7 No thing shall make him quail,
Who in the Lord his hope doth set.
8 His heart is firm, his fear is past,
For he shall see his foes downcast.

9 He did well for the poor provide,
His righteousness shall still remain,
And his estate with praise abide.
Though that the wicked man disdain.
10 Psa, gnash his teeth, threat shall he,
And to consume his soul to see.

Laudate Pueri, Psal. Cxiii. W. K.

In exposition to praise the Lord for his goodness, that in that contrary to the course of nature, he
blesseth his Church.

Children which do serve the Lord, praise ye his Name.
With one accord, ye blessed be alway his Name: Who from the rising of
the Sun, till it return where it begun, is to be praised with great fame.
The Lord all people both surmount, as for his glory we may count, above
the heavens high to be. With God the Lord who may compare, whose
dwellings in the heavens are: of such great power and so are his.

2 He doth divide himself we know,
Things to behold both here below,
And also in heaven above;
4 The needy out of dust to draw,
And else the poor, which helpeth none now,
His only mercy did him show.
And to him set in high degree
With Princes of great dignity,
That rule his people with great fame.

The barren he doch make to beare,
And with great joy her fruit to reache;
Therefore praise ye his holy Name.

In exitu Israeli. Psal. Cxiii. W. W.

Israel deliver out of Egypt, putted by in remembrance of God's great mercy towards his children
and of our unthankfulness for the same.

Sing this as the 44. psalm.

When Israel by God's address from Pharaoh's land was bente;
and Jacob's house the strangers left and in the same traine went:

In Juda God his glory shewed, his holiness most bright;
so did the Israelites declare his kingdom power and might.

The sea it saw and suddenly as all amazed did fly:
the roaring streams of Jordan's flood recouped backwardly
As Rams afraid the mountains skip, their strength did them forsake;
and as the silly trembling Lambs, their tops did beate and shake.

What said the sea as all amazed, to suddenly to fly?
ye rolling waues of Jordan's flood why ran ye backwardly?
Why shooke ye hills as Rams afraid? why did your strength to shake?
why did your tops as trembling Lambs for fear quiver and quake?

Death confesseth the potentame Lord, and dread his mighty hand:
before the face of Jacob's God seare ye both sea and land. (appears
I mean the God, which from hard rockes both cause maine floues
and from the long silent both cause gull out the fountaines cleare.

Non nobis Domine. Psal. Cxv. N.
The faithful appeased by Praetorius Tyranus, promised that he will be mindful of so great a benefite
if it would please God to hear their prayers, and deliver them by his omnipotent power.

Sing this as the 119. Psalme.
10 O Aaron’s house trust in the Lord, their help and shield is he:  
11 Trust ye the Lord that страе the Lord, their help and shield is he.  
12 The Lord hath minded bene of us and will us bless, also  
      On Israel and on Aaron’s house his blessings he will bow.  
13 They that be fearers of the Lord the Lord will bless them all;  
      Even he will bless them every one, the great and the small.  
14 To you (I say), the loving Lord will multiply his Grace;  
      To you and to the children that shall follow of your race.  
15 Ye are the blessed of the Lord, even of the Lord I say:  
      Which both the heaved and the earth hath made and set in play:  
16 The heavens, yea, the heavens high, belong unto the Lord:  
      The earth into the times of men he galle of tree accord.  
17 They that are dead do not with praise set foorth the Lord’s renowne  
      Nor any that into the place of silence do goe downe.  
18 But we will praise the Lord our God from henceforth and for ayre:  
      Found ye the praises of the Lord, praise ye the Lord I say.

Dilexi quoniam. Psalm Cxvi. N.  
Pauld being in great danger of God in the deler of Sion, perceiuing the great and incomparable woes of  
God toward him, magnifiched such great merciers, and plintely he will be thankfull to the same.  

Sing this as the 95. Psalm.  
I love the Lord, because my voice and prayer heard hath he:  
2 When in my daires, I called on him, he bowed his ear to me.  
3 Even when the snares of cruellest death about best me round:  
      when paines of hell me caught; and when I looe and sorrow found.  
4 Upon the name of God my Lord then did I call, and say  
      deliver thou my soule, O Lord, I do thee humble pray.  
5 The Lord is very mercifull, and rich he is also;  
      and in our God companion both plentifully bow.  
6 The Lord in alerty both preferre all those that humble be;  
      I was in woe and miserye and he delivered me.  
7 And now my soule, thou art safe, returne unto thyn est  
      for largely, loe, the Lord to thee his bounty hath pres.  
8 Because thou hast deluered my soule from deadly devall;  
      my laboured eyes, from mounte and hillers, my mighty feet from fall.  
9 Before the Lord I in the lande of life will walke therefore;  
10 I did beleue, therefore I spake, for I was troubled loo.  

The second part.  
11 I sayd in my distress and fear that all men speak be ye  
12 What shall I pay the Lord for all his benefitors to me?  
13 The wholesome cup of lasting health I thankefull will take  
      and on the Lord’s Name I will call, when I my prayer make.  

O 3
Psalme Cxvii. Cxviii.

14 To the Lord will pay the bowes that I to him belight,
   yea, even at this present time in all the peoples light.
15 Right heare and precious in his sight the Lord doth aye esteeme
   the death of all his holy ones what ever men do deeme.
16 Thy servant, Lord, thy servant, loe, I do my selfe confesse,
   some of thy handmaid thou hast broke the bands of my distresse.
17 And I will offer up to thee a sacrifice of praise.
   and I will call upon the name of God the Lord alwayes.
18 To the Lord will pay the bowes that I have him belight,
   yea, even at this present time in all his peoples light.
19 Yea in the courts of God’s owne house, and in the midst of thee
   through Jerusalem I lay, wherefore the Lord praise ye.

Laudate Dominum. Psal. Cxvii. N.

O All ye nations of the world, praise ye the Lord alwayes:
   and all ye people every where let forth his noble praise.
2 For great his kindness is to us his truth endures for aye:
   wherefore praise ye the Lord our God, praise ye the Lord I say.

Confitemini Domino, psal. Cxviii. N.

O Give ye thanks unto the Lord, for gracious is he:
   because his mercy doth endure for ever towards thee.
2 Let Israel confesse and say, his mercy dures for aye.
3 How let the house of Aaron say his mercy dures for aye.
4 Let all that fear the Lord our God, even now confesse and say:
   the mercy of the Lord our God endureth still for aye.
5 In trouble and in basiness unto the Lord I cried:
   which lovingly heard me at large my suite was not denied.
6 The Lord himselfe is on my side, I will not stand in doubt,
   nor fear what man can do to me when God stands me about.
7 The Lord will take my part with them that help to succour me:
   therefore shall I see my desire upon mine enimy.
8 Better it is to trust in God then in mans mortall seed:
9 Of to put confience in kings or princes in our need.
10 All nations have encloesed me and compassed me round:
   but in the name of God will I mine enemies confound.
11 They kept me in on every side they kept me in, I lay,
   but in the Lords most mightie Name I shall worke their decay.
Psalm Cxviii.

12 They came about me all like bees; but yet in the Lord's name
   I quench their thorns that were on fire, and will destroy the same.

   The second part.

13 Thou hast with fuses thrust sore at me that I indeed might fall:
   but through the Lord I found such helpes that they were vanquished all.

14 The Lord is my defence and strength, my io, my shield, my sword:
   he is become for me indeed a Salvation most strong.

15 The right hand of the Lord our God doth bring to passe great things;
   he causeth voice of joy and wealth in righteous mens dwellings.

16 The right hand of the Lord doth bring most mighty things to passe,
   his hand hath the preeminence his force is as it was.

17 I will not dye but ever line to better and declare,
   the Lord his might and wondrous power his workes, and what they are:

18 The Lord himself hath chastened and hath corrected me,
   but hath not given me over yet to death, as ye may see.

19 Set open unto me the gates of truth and righteousness
   that I may enter into them the Lord's praise to express.

20 This is the gate of the Lord, which shall not be shut:
   but good and righteous men alway shall enter into it.

   The third part.

21 I will give thanks to thee, O Lord, because thou hast heard me,
   and art become most lovingly a Salvation unto me.

22 The stone which at this time among the builders was refusel
   is now become the corner stone, and chesed to be used.

23 This was the mighty work of God that was the Lord's done fact;
   and it is marvellous to behold with eyes that noble act.

24 This is the topfull day indeed which God himself hath wrought:
   let be be glad and joy therein, in heart, in mind, in thought.

25 Now help us Lord and prosper us, we both, with one accord.
   Blessed is he that comes to us in the name of the Lord.

26 God is the Lord that dwells by right, binds he therefore with cold
   your sacrifice to the altar, and give thanks to the Lord.

27 Though my God I will confess, and extend thanks to thee.
   thou art my God, and I will praise thy mercy towards me.

28 O give ye thanks into the Lord for gracious is he;
   because his mercy doth endure for ever towards me.

Benedi immaculati, Psal. Cxix. W. W.

In this Psalm to contain an exquiste art, and a wonderful eloquence in tingeing for the praise
of God's Law, wherein the Proprietor cannot mistake himself, nor be left in suspense the assent which
he beareth thence, being moreover many notable compositions in territelles. Whereas it is meet
that all be fairbut be not always both in head and mind. And if the hebreo were not better be this
with one letter of the Alphabete.
Blessed are they that perfect are, and pure in mind and heart,
whose lives and conversations, from God's laws hinder start. 2. Blessed
are they that give themselves his statutes to observe; seeking the Lord
with all their heart, and never from him swerve.

3 Doubtless such men goe not astray; nor doe no wicked thing,
which steadfastly walk in his way, without any wandering.
4 It is thy will and commandment that with attentive heed
the noble and divine precepts we learn and keep.e indeed.

5 O would to God it might thee please, my ways so to advance,
that I might both in heart and voice, the lawses keep and confess.
6 So shall no blame my life attaine while I thus set mine eyes,
and bend my mind always to mutte on the sacred decrees.

7 Then will I praise with upright heart, and magnifie thy Name,
when I shall learn thy judgmemt's lust, and likewise praise the same.
8 And whole will I give my fesse to keepe the lawes most right:
to take me not for ever Lord, but keep thy grace and might.

BETH The secon part

By what means may a sorgu man best, his life learn to amend?
that he marvel and keepe thy words, and therein his time spend.
10 Unfainely! I have thee sought, and thus seeking abide:
O never suffer me, O Lord, from the pieceps to slide.

11 within my heart and secret thoughts, thy word I have hid skill,
that I might not at any time offend thy holy will.
12 We magnifie thy name, O Lord, and praise thee evermore,
the statutes of most worthy name, O Lord, teach me therefore.

13 My legs have never ceas to preach, and publish day and night,
thy judgments all, which did proceed from the mouth of might.
14 Thy testimonies and the ways please me no lesse indeed,
then all the treasures of the earth, which wordings make there merc.
15 Of thy precepts I will still mule, and thereto frame my talker:
as at a marke so will I mine thy wants how I in my walke.
16 My oldly toy shall be to fect, and on thy lawes so fet:
that nothing can me so far blind that I thy words forget.

GIMEL
The third part.

Rant to thy secuant now such grace as may my life prolong:
Thy holy word then will I keepe both in my heart and tongue.
18 Mine eys which were dim and shut up to open and make bright:
that of thy law and marvellous workes I may have the cleare light.
19 I am a stranger in this earth, wander'ng now here now there:
thy word therefore to me vifclose my foot-steps to cleare.
20 My soule is vauishd with desire, and never is at rest:
but seckes to know thy judgments high & what may please thee best.
21 The proud men and malicous thou hast destroyd each one:
and cursed are such as doe not thy heeles attend upon.
22 Lord turne from me rebuke and shame which wicked men conspire:
for I have kept thy covenants with zeale as hot as fire.

DALETH
The fourth part.

Am, (alias) as brought to gracie, and almost turn'd to dust:
refoсе therefore my life againe, as thy promise is inst.
26 My vawes when I acknowledged, with mercie thou didst heare:
beare now eff-loone and me instruct thy lawes to love and fear.
27 Teach me once throughly 40 to know thy precepts and thy losses:
thy worke I will I meditate, and lay them by in store.
28 My soule I seke to loose opprest that it melteth for gracie:
according to thy word therefore hast (Lord) to tend relishe.
29 From lying and deceitfull lips let thy gracie me defend:
and that I may learne thee to love thy holy lawe me tend.
30 The way of truth both straight and sure I have choson and found;
I set thy judgments me before, which keepe me fast adound.
31 Since then O Lord I loo'st my selfe thy cov'nants to embraсе:
let me therefore have no rebuke, nor checke in my case.
32 Then will I run with joyful cheare where through both me call,
when thou hast let my heart at large, and to me out of that I shall.

HE
The fift part.

Instruct me Lord, in the right trade of thy statutes divine,
and it to keepe even to the end my heart till I incline.
34 Grant me the knowledge of thy law, and I shall it obey:
with heart and mind and all my might I will it keepe, I say.
35 In the right paths of thy precepts guide me, Lord, I require:
none other pleasure do I wish, no greater thing desire.
36 Incline my heart thy lawes to keepe, and covenants to embrace:
and from all sinfull avarice Lord shield me with thy grace.
37 From base desires and worldly lusts turne backe mine eyes & sight,
give me the spirit of life and power to walke thy ways aright.
38 Confirm thy gracious promise Lord, which thou hast made to me:
which am thy servant and do love and scarce nothing but thee.
39 Reproach and shame which I do fear from me, O Lord, expell:
for thou dost judge with equity, and therein dost excell.
40 Behold my heart's desire is bent thy lawes to keepe for sace:
Lord strengthen me so with thy grace that it performe I may.

The seuenthe part.

41 Thy mercies great and manifold let me obtaine O Lord:
thy saving health let me enjoy according to thy word.
42 So shall I stop the flamneuors mouths of lewd men and unjust:
for in thy faithfull promises stands my comfort and trust.
43 The word of truth within my mouth let ever still be preest:
for in thy judgments wonderfull my hope both stand and rest.
44 And whilst that breath within my breast both natural life preserue,
yea till this life shall be dissolved, thy law will I obserue.

45 So walke will I as set at large, and made free from all dread,
because I sought how for to keepe thy precepts and thy read.
46 Thy noble acts I will describe, as things of most great fame:
even before kings I will them blaze, and shinke no whit for shame.
47 I will rejoice then to obey thy worthy beest & will:
which evermore I have found best, and so will love them still.
48 My hands will I lift to the lawes, which I have dearly sought,
and practice the commandements in will, in deed, in thought.

The seuenthe part.

49 Thy promise which thou mad'st fo me thy servant Lord remember:
for evermore have I put my trust and confidence for ever.
50 It is my comfort and my joy, when troubles me assaile:
for were my life ne by thy word, my life would soone me faile.

51 The proud and such as God contemne, still made of me a scorning:
yet would I not thy law fortake, as he that were fortunate.
52 But said to mind, Lord, thy great works knew'd to our fathers old:
whereby I left thy law amount, my grief an hundred fold.
But yet (alas) for fear I quake, seeing how wicked men
thy law sooke and did procure thy judgments, upon them.

And as for me I fram'd my longs thy statutes to rait,
when I among the strangers dwell, and thoughts gan me assaile.

I thought upon thy Name, 0 Lord, by night when others sleepe:
ag for thy law a I kept, and ever will it keepe.

This grace I did obtaine because the covenants sweet and dear,
I did imbace: and also keepe with reverence and with fear.

The eight part.

O God which art my part and lot, my comfort and my stay,

I have decreed and promised thy lawes to keepe alway.

While earnest heart did humbly sue in presence of thy face:
and therefor hast promised, Lord grant me of the grace.

By life I have examin'd, and trie my secret heart
which to thy statutes caused me my feet straight to correct.

I did not lay not longer long, as they that goastfull are,
but hastily thy lawes to keepe, I did my flete prepare.

The cruel hands of wicked men, hauing made of me their prey:
yet would I not thy law forget, nor from thee goe astray.

Thy righteous judgments towards me to great arc and to his,
that even at midnight I will rite, thy Name to magnifie.

Companion am I to all them which feare thee in their heart:
and never will for love noe dead from thy commandments part.

Thy mercies, Lord most plenteously doe all the world fulfill:
O teach me how I may obey thy statutes and thy will.

The ninth part.

A Couding to thy promise, Lord, to haste thou with me dealt
for of thy grace in sundry sortes have I thy servant felt.

Teach me to judge alwaies aright, and give me knowledge (like so)
certainly believe doe I that thy precepts are pure.

Ere thou didst touch me with thy rod I fear'd, and went astray,
but now I keepe thy holy word, and make it all my stay.

Thou art both good and gracious, and givest most liberally.
those ordinances how to keepe, therefore 0 Lord do teach me.

The proud and wicked men have forgd against me many a pe:
yet thy commandments to obserue with all my heart will I.

Their hearts are twoline with worldly wealth, as great to are they fat,
but in thy law doe I delight, and nothing seek but that.

0 happy time, may I well say when thou didst me correct as
for as a guide to learn the law, thy rod did me direct.

So that to me thy word and law is dearer manifold:
then thousands great of silver and gold, 0 I ought that can be sold.
Psalme Cxix.

10 D. The tenth part.

73 Seeing the hands have made me Lord to be thy creature: grant knowledge likewise how to learn to put thy lawes in vte.
74 So they that feare thee shall reioice when ever they me see: because I have learn'd by thy word to put my trust in thee.
75 When with thy rods the world is plagu'd, I know the cause is just: so when thou dost correct me, Lord, the cause is not needs be mutt.
76 Anew of thy goodnesse I thee pray some comfort to me lend: as thou to me hast promised, so from all ill me shend.
77 Thy tender mercies pour on me, and I shall surely live: for joy and consolation both, thy lawe some doth give.
78 Confound the proud whose false pretence is me to to destroy: but as for me thy heists to know I will my selfe employ.
79 Who so with reverence doe thee feare, to me let them retre: and such as doe thy covenant's know and them alone delight.
80 My heart without all wavering let on thy waies be bent: that no confusion come to me, whereby I should be shent.

CAPH. The eleventh part.

81 My soule both faint and ceaseth not, thy saving health to crave: and for thy words sake still I trust my heart's desire to have.
82 Mine eyes doe failc with looking for thy word, and thus I lay: Oh when wilt thou me comfort Lord, why dost thou thus delay.
83 As a skinne in the smoake to am I parched and dried: yet will I not out of my heart let thy commandements slide.
84 Has how long shall I yet taine before I see the hower, that on my soes which me torment thy vengeance thou wilt power.
85 Presumptuous men have digged pits thinking to make me lure: thus contrary against the lawe my hurt they doe procure.
86 But thy commandements are all true, and causeless they me grieve: to thee therefore I doe complain that thou mightst me relieve.

87 Almost they had me cleane destroy'd, and brought me quite to ground yet by thy statutes I abode and therein succour found:
88 Before me Lord against to life, for thy mercies excell: and to shall I thy covenant kepe till death my life expell.

LAMED. The twelfth part.

89 In heaven Lord, where thou dost dwell thy word is stablish sure: and shal from all eternity fast graven there endure.
90 From age to age thy truth abides as both the earth witnesse: whose ground-woke thou hast laid to sure as no tongue can expresse.
91 Even to this day we may well see how all things peruelle: according to thine ordinance for all things thee do feare.
92 Had it not beene that in thy law, my soule had comfort sought, long time ere now in my distress I had beene brought to nought.

93 There—
Therefore will I thy precepts ape in memory, keep fast
by them thou shalt my life restore, when I was at large.

No sight to me can title make, for I am only thine,
lace me therefore, for to thy laws, mine cares and heart incline.

The wicked man doth seek my soul, and thereto lye in wait:
but I the while considered thy noble acts and great.

I see nothing in this wide world at length which hath not end, yet
but thy commandments and thy word beyond all bounds extend.

What great desire and servant-loue do I have to thy law?
all the day long I meditate, is only on thy law.

Thy word hath taught me how to passe my foes in policy;
for skill I hold it as a thing of most excellence.

My teachers which did me instruct, in knowledge I excel:
because I doe thy covenants keep, and them to others tell.

In wildome I doe passe also, the ancient men indeed:
and all because I keepe thy law I held it aye best ree.

My feet I have restrained else from every evil way:
because that continually the word might keep, I pray.

I have not sene from thy judgements, nor yet shunn'd any deadly:
for why thou hast me taught thereby, to live godly and well.

O Lord, how sweet into my taste, since thy words alway:
and from doubtlesse no honey in my mouth, feels ought so sweetly I may.

Thy lawes have me such wildome learnt, so that utter:
I have all wicked and ungodly vaines, in every kinde of rate.

Even as a Lanthorne to my feet, so doth thy word shine bright:
and to my paths where e're I goe, it is a dawning light.

I have both twosome and will performe my promises doubtlesse,
that I will keepe thy judgements true, and them in life expedite.

Affliction hath me sore oppressed, and brought me to death's door.
O Lord, as thou hast promised, so me to life restore.

The offerings, which with heart and voice most frankly I thee give,
accept and teach me how I may after thy judgements line.

My soule is aye in my hand, that danger me assault:
yet doe I not thy law forget, no it to keep will faile.

Although the wicked lay their nets, to take me at a hay:
yet did I not from thy precepts once swerve or go astray.

Thy law I have so claim'd alwayes mine owne heritage,
and why? for therein I delight, and set my whole courage.

For evermore I have been sent, thy statutes to fulfill:
even to like wise unto the end, I will continue still.
The 15. part.

The crafty thoughts and double hearts I doe alwayes detest and loath:
but as for thy lawes and precepts, I loue them ever ever.

Thou art my hid and secret place, my shield of strong defence:
Therefore haue I thy promises, look'd for with patience.

Soo to therefore, ye wicked men, depart from me anon:
for the commandements, I keep of God, onely my Lord alone.

As thou hast promised to performe, that death me notaslave to cast,
not let my hope abate me so, that through distrust I quail.

Uphold me, and I shall be safe, for ought they doe or say:
and in thy statutes pleasure take, will I both night and day.

Thou hast trod such under thy feet, as do the statues breake:
for wondrous anvailes their subtilety, their counsell is but weak.

Like those thou castest the wicked out, where e'er they goe or dwell:
therefore can I as thy statues, loute nothing halfe to well.

Alas is taken with feare, as though it were numbred:
for when I see thy judgements, strait I am as one ason'd.

The 16. part.

I doe the thing that lawfull is, and give to all men right:
Letter me not to them that would oppresse me with their might.

But for thy servant surely he; in that thing that is good:
that proud men gave me not the isle, which rage as they were wood.

Mine eies with waiting are now blinde, thy health so much I crave:
and eke thy righteous promisse, Lord, whereby thou wilt me save.

Intreat thy servant louingly, and favour to him shew:
thy statues of most excellence, teach me also to know.

Thy humble servant, Lord, I am, grant me to understand:
how by thy statues I may know, best what to take in hand.

It is now time, Lord, to begin, for truth is quite decayed:
yth law likewise hate they trangethe it, and none against them said.

This is the cause wherefore I love thy lawes better then gold,
or jewels fine, which are esteem'd most costly to be told.

I thought thy precepts all most full, and so them laid in store:
all crafty and malicious ways I doe abhorre therefore.

The 17. part.

Thy covenants are most wonderfull, and full of things profound:
my loue therefore doth keepe them sure, when they are dri'd and found.

When men first enter into the Word, they finde a light most cleare:
and very idios understand, when they it read exare.

For io I have both gap'd and breath'd, to know thy commandements:
that I might guide my life thereby, I sought what thing it meant.

With mercy and compassion, Lord, behold me from above:
as thou wert wont to behold such, as thy Name fearce and loure.

Direct
133 Direct my footsteps by thy word, that I thy will may know and never let iniquity the servant overthrow.

134 From slanderous tongues and deadly harpies preserve and keep me thy precepts then will I obserue, and put them eke in tre.

135 Thy countenance, which doth surmount the Sun in his bright hew, let shine on me, and by thy law teach me what to entre.

136 Out of mine eyes great floods gush out, of deare tears that fall when I behold how wicked men thy lawes keepe not at all.

ZADE. The 18. part.

Ne'ry point (Lord) thou art true, the wicked though they grudge; and when thou dost sentence pronounce, thou art a righteous Judge.

138 To render right, & see from guile, are two chiefe points most high: and such as thou hast in thy law commanded be straiglyt.

139 With zeal and wrath am I constrain'd, and even pin'd away: to see my foes thy word forget, for ought that I doe may.

140 So pure and perfect is thy word as any heart can desire: and I thy servant nothing more do love or yet esteem.

141 And though I be nothing set by, as one of base degree: yet doe I not thy lawes forget nor shrinke away from thee.

142 Thy righteousnesse (Lord) is most true, for ever to endure: all the law is truth it selfe most constant and most pure.

143 Trouble and griefe have seized on me, and brought me wondrouse low: yet doe I still all thy precepts delight to heare and know.

144 Thy righteousnesse of thy judgments, doth last for euermore: then teach them me, for even in them my life lies vp in store.

KOPH. The 19. part.

Vv\[250\] In my fervent heart I said and cri'd, now answer mee O Lord: that the commandements to obserue I may fully accord:

146 To thee, my God, I make my suit with most humble request: save me therefore, and I will keep, thy precepts and thy hest.

147 To thee I cry even in the moone, before the day rase light: because that I have in the yowd my confidence whole light.

148 Mine eyes prevent the watch by night, and eee they call I wake; that by deluing on thy word I might some comfort take.

149 Incline thine ears to heare my voice, and pitty onme take: as thou waft wont to judge me, Lord, lest life shoulde me for take.

150 My foes draw near, and do procure my death maliciously: which from thy law haue far gone backe, and strayed from it lewdly.

151 Therefore, O Lord, approach thou neere, for need doth to require: for all thy precepts true they are, then helpe I thee desire.

152 But the commandements I haue learned not now but long ago: that they remaine for euermore, thou haft them grounded so.

RESH
Psalm Cxix.

154 Defend my good and righteous cause, with speed some succour send:
from death as thou hast promised Lord keep me and defend.

155 Is for the wicked snares they are from having health and grace:
whereby they might thy statutes know, they enter not the trace.

156 Great are thy mercies, Lord, I grant, what tongue can them attain
and as thou hast me joy'd here now, so let me life obtaine.

157 Though many men did trouble me, and persecute me sore:
yet from thy laws I never humme, nor went away thereforse.

158 And truth it is, for griefe I die when I these traitors see:
because they keep no what thy word, nor yet seek to know thee.

159 Behold, for I do love thy lawes with heart most glad and saucie;
as thou art good and gracious, Lord restore my life again.

160 What thy word doth decree must be, and so it hath beene euer:
thy righteous judgments are also most true and decay never.

SCHIN.
The 21. part.

Princes have sought by cruelty caustles to make me crouch:
but all in vain : for of thy word the fear did my heart touch:

162 And certainly even of thy word I was more merry and glad:
than he which of rich spoiles and prey great store and plenty bad.

163 As for all lies and falsities I hate and most detest:
for why, thy holy lawes doe I above all things love best.

164 Seven times a day I praise the Lord, singning with heart a boise:
thy righteous acts and wonderful so cause me to rejoice.

165 Great peace and rest shall all such have as doe thy statutes love:
no danger shall their quiet state enquire or once remove.

166 Mine only helpe and comfort, Lord, I looke for at thy hand:
and therefore have I done those things which thou didst me command.

167 Thy lawes have beene mine exercise, which my soule most delight:
so much to them my soule was bent, that ought else I requird.

168 Thy statutes and commandements I kept thou knowest aright:
for all the things that I have done are present in thy sight.

TAV.
The 22. part.

O Lord let my complaint and cry, before thy face appeare,
and as thou hast me promise made, so teach me thee to seere.

170 Mine humble supplication towards thee les fins accesce:
and grant me Lord deliverance, for so is thy promise.

171 Then shall my lips thy praises speake after most ample sort:
when though thy statutes hast me taught, wherein stands my comfort.

172 By tongue halling and preach thy word, and on this while thy shall,
Gods famous arts and noble lawes are in and perfect all.

173 Stretch.
173 Stretch out thy hand I thee beseech, and speedily the same:
for thy commandments to observe, chosen, O Lord, I have.

174 Of thee alone Lord I crave health, for other I know none:
and in thy law and nothing else I do delight alone.

175 Grant me therefore long days to live the Name to magnifie:
and of thy judgments mercifully let me thy favour try.
176 For I was lost and went astray much like a wandring sheepe:
oh seek me, for I have not faild thy commandments to keepe.

Ad dominum. Psal. CXX. T. S.

The prayer of David now banished among the barbarous people of Arabia by the false reports of envious slatterers. And therefore he lamenteth his long absence among the Infidels, who were given to all kind of wickednesse and contention.

1. In trouble and in thrall unto the Lord I call, and he hath me comfort.
2. Deliver me, I lay from liars lips alway, 3 tongues of false report.

3. What vantedge, or what thing
Getteth this for to sing,
Thou false and flattering lyar?

4. Thy tongue both hurt I ween
No less then arrows keenly,
Or hot consuming fire.

5. Was to long I slack
Within these tents to recke,
Which Kedar bye name,

Levavi occulos. Psal. CXXI. W. VV.

The Prophet himself by his own example, that the faithful ought to look for all their succour of God alone, who will governe and guide good successe to all their godly enterprises.

1. Lift mine eyes to Sion hill, from whence I do attend that forev.
2. God me send, 2. The mighty God me therefore will, which heaven and earth framed,
frame, and all things therein named.

3 Thy foot from slip he will preserve,
   and will thee safely keep:
   For he will never sleep.

4 Los he that both Israel conferre,
   no slepe at all can him catch.
   But his eies shall ever watch.

5 The Lord is thy warrant alway,
   The Lord eske both thee cover.
   As at thy right hand ever.

6 The Sun shall not thee parch by day,
   nor the Moone halfe by night.
   Shall with cold thee hurt by night.

7 The Lord will kepe thee from distresse,
   And will thy life ture save:
   And thou shalt also have.

8 In all thy business good successe,
   where ever thou goest in or out.
   God will thy things bring about.

Lactatus sum Psal. Cxxii. VV. K.

Did in heart rejoice to heare the peoples voynce in offering so
willingly: for let by by say they, and in the Lords house pray, thus spake
the folke full lovingly: Our feet that wandred wide shall in thy gates
abide. O thou Jerusalem full faire. Which art so sternely set, much like a

Titty neate, the like whereof is not elsewhere.
The tribes with one accord,
The tribes of God the Lord
Are thither bent their way to take;
So God before did tell
That there his Israel
Their prayers should together make.
5 For there are thrones erect-
And that for this respect,
To set forth justice orderly;
Which thrones right to maintain
To David's house pertained
His folk to judge accordingly.
6 To pray let be not cease
For Jerusalem's peace.
The friends God prosper mightily:
7 Peace be thy parks about,
And prosper thee throughout
Thy places continually.
8 I wish thy prosperous state
For my poor brethren sake,
That comfort have by means of thee.
9 God's house both me allure
Thy wealth for to procure
So much alway as lies in me.

Aad leuenai. Psal. Cxxiii. T. S.
A song of the faithful, which are afflicted by the wicked, houlings, and contents of God.
Sing this as the 73. Psalm.

O Lord that heaven dost possess, I lift mine eyes to thee:
Even as the servant lifteth his, his master's hands to see.
2 As handmaids watch their mistress hands some grace for to achieve,
So behold the Lord our God, till he doe his forgive.
3 Lord grant by thy compassion, and mercy in thy sight:
For we are sli'd and overcome with hatred and delight.
4 Our mindes be pinn'd with great rebuke, the rich and worldly wise
Doe make of us their mocking stocks, the proud doe he despise.

Nisi quia Dominus. Psal. Cxxiii., XV. XV.
The people of God being delivered out of great danger, acknowledge not so base served by their own power, but through the labour of God, and show in how great peril they were.

Ow Israel may say and that truly, if that the Lord had
not our cause maintain'd: If that the Lord had not our right sustaine,
when all the world against us furiously made their uproares, and said we
should all die.
3 Now long agoe they had demeaned us all,
And swallowed quicke, so ought that we could doeme;
Such was their rage as we might well esme.
4 And as the clouds with mighty force do fall:
So had they now our lives even bought to th'fall.
5 The raging creames most proud in roaring noise,
Had long agoe overthelmed us in the deepe,
6 But loved be God which doth by safely kepe
From bloody teeth and their most cruel voice,
Which as a prey to eat us would rejoynce.
7 Even as a bird out of the Fowlers snare
Escats away, right so it fares with us:
Broke are their nets and we have leaped thus.
8 God that made heaven and earth is our helpe then:
His name hath saued by even from these wicked men.

Qui confidunt. Pfal. Cxxv. VV. K.

Such as in God the Lord do trust as mount Sion shall firmly
stand, and be removed at no hand the Lord will count them right and

inlak, so that they shall be sure for ever to endure.

2 As mighty mountaines huge and great
Jerusalem about doe close,
So will the Lord do into those
Who on his godly will doe waite,
Such are to him to deare,
They never need to feare.
Psalme Cxxvi.

3 For though the righteous try both he,
By making wicked men his rod,
Leasf they through grief forsake their God
It shall not as their lot still be.
4 Give Lord to us thy light,
Whole hearts are true and right.

5 But as for such as turn aside,
By crooked ways which they out sought;
The Lord will surely bring to nought,
With workers hole they shall abide,
but peace with Israel.
soz evermore shall dwell.

Another of the same. R. W.
sing this as the ten Commandements.

Those that doe put their confidence upon the Lord our God only,
and see to him for their defence in all their need and miserie.
Their faith is true, still to endure grounded, on Christ the corner-stone:
now'd with none all, it standeth still, steadfast like to the mount Sion.

And as about Jerusalem the mighty hills doe it compass:
so that no enemies come to them, to hurt that to tresse in any case.
So God indeed in every need his faithful people doth defend:
Standing them by assuredly, from this time forth world without end.

Right wise and good is our Lord God, and will not suffer certainly:
the unkind Tiles and ungodlies rood to tarry upon his family.
Left they also from God should go, falling to sinne and wickedness: (nes)
O Lord defend world without end the christian shock through thy good

O Lord be good to christians all that steadfast in thy word abide:
such as willingly from God fall, and to false doctrine daily slide.
Such will the Lord scatter abroad with hypocrits thrown down to hell:
God will them send pains without end, but Lord grant peace to Is.
rael.

Glory be to God the Father of might, and to the Sonne our Saviour:
And to the holy Ghost, whose light shine in our hearts, and vs succour.
That the right way from day to day, we may walke, and him glorifie.
With hearts desire all that are here worship the Lord, and say: Amen.

In convertendo. Psal Cxxvi. VV, VV.

This Psalm was made after the return of the people from Babylon, supposing that the means of their deliverance had a wonderfull after the seventy years of captivity, foretold by Deut. 31. 6, 7. 1990.

Hen that the Lord gather his Sion people forth, from bondage.
Psalme Cxxvii.

bondage great and also servitude extreme. His worke was such as did
surmount mans heart & thought: so that we were much like to them that
vse to dreame. Our mouthes were with laughter filled then, and eke our
tongues did shew vs ioyfull men.

2 The heathen folke were forced then this to confesse,
How that the Lord for them also great things had done:
3 But much more we, and therefore can confesse no lesse:
Wherefore to ioy we have good cause as we begun:
4 O Lord goe forth, thou canst out bondage end:
As to delects the flowing rivers send.

5 Full true it is, that they which sow in tears indeed,
A time will come, when they shall seare in mirth and ioy.
6 They went and were in bearing of their precious seed,
For that their foes full often times did them annoy.
7 But their returne with ioy they shall sure see,
their sheaues home bring and not impaired be.

Nisi Dominus. Psal. Cxxvii. WVV.

It is not manes wit, power, or labour, but the free goodness of God, that giveth riches, preserveth
houses and countries, greately nourisheth and children.

Sing this as the Lords prayer.

Except the Lord the house doth make,
And thereunto doth let his hand,
what men doe build it cannot stand,
Likewise in vaile men undertake,
Cities and hols to watch and ward.
Except the Lord be their safeguard.

2 Though ye rise early in the morne,
And to night goe late to bed:
Feeding full hardely with brownie head,
Yet were your labour lost and wone.
But they whom God doth love and keep.
Receive all things with quiet sleepe,
Psalme Cxxviiij. Cxxix.

Therefore make well when every see,
That men have heirs to enjoy their land,
It is the gift of God's own hand.
For God himself doth multiply,
Of his great liberality,
The blessing of posterity:

And when the Children come to age,
They grow in strength and actueness.
In person and in comeliness:
So that a shaft shot with courage,
Of one that hath a most strong arm,
Flies not so swift, nor doth like harne.

Do well is he that hath his quiet,
Furnisht with such artillery:
For when in peril he shall be,
Such one shall never shake nor shiver.
When that he pleaseth before the judge,
Against his foes that bears him grudge.

Blessed art thou that fearest God, and walkest in his way:
2 For of thy labour thou shalt eat, happy art thou I say.
3 Like fruitfull vines on the house side, so both thy wife tripping out,
Of the children stand like olive plants thy table round about, and from.

Thus art thou blest that fearest God, and he shall let thee see:
And the promised Jerusalem, and her felicity.

Thou shalt thy children's children see, thy great gores increase,
And likewise grace to Israel, prosperity and peace.

Sapè expugnanteuit. Psal. Cxxix. N.4
He slayeth the Church of foreign, though she had been afflicted in all ages:
For God will drive out the enemies, for all their glorious thing, shall suddenly be destroyed.

Sing this as the 136. Psalme,

Off they, now Israel may say, me from my youth afflict'd:
Off they shall and me from my youth, yet never they previall'd.

Upon my back the plowman ploweth, I overes long did call:
The righteous Lord hath cut the cords of wicked foes at last.

They that hate me shall be ashamed, and turned base at lo:
And made as grass upon the house, which withereth ere it grow.

Who of the mower cannot find enough to fill his hand:
No, he can fill the lap that goes to glean upon the land.

No2 passers by pay God, on them to let his blessing fall:
No2 say, we bless you in the name of God the Lord at all.

Deprofundis clamavi; Psal. Cxxx. VV. VV.
An effusion of prayer of him that for his times hath suffered great afflictions, and not yet standing by fully trusteth in andareth himself to obtain mercy and forgiveness of his times, and at length deliverance from all evils.

Lord, to thee I make my mone when dangers me oppresse:

I call, I sigh, I groan, trusting to finde release. Hears now, O Lord, my request, for it is full due time: and let thine cares ape be prest unto this prayer of mine.

3 O Lord our God, if thou weigh our times, and then persecute another who can then escape or lay, I can my selfe excuse.

4 But (Lord) thou art merciful, and turn it to us thy grace: that we with hearts most careful, should feare before thy face.

5 In God I put my whole trust, my soule waits on his will: for his promise is most just, and I hope therein still.

6 My soule in God bath regard, willing for him alway: more then they that watch and ward, to see the dawning day.

7 Let Israel then boldly, in the Lord put his trust: he is that God of mercy, that his deliverer must.

8 For he it is that must have, Israel from his time: and all such as surely have their confidence in him.

Domine non est. Psal. Cxv., M.

David charged with ambition, and greedy desire to reign, professeth his humility and meekly beholds God and teaches all men what they should bee.

Sing this as the Lamentation.

O Lord, I am not put in mind, I have no former full eye: 2 I doe not exercise my selfe in things that be too high.

3 But as the childe that weaned is, even from his mothers belly: to have I, Lord, behald my selfe, in silence and in rest.

4 O Israel, trust in the Lord, let him be all thy stay, from this time forth for evermore, from age to age, I say.

Memento, Domine. Psal. Cxxxi., M.

The faithfull, grounded on Gods promise made unto David, declare that he should establish the same, both as touching his posterity, and the building of the Temple, to pray there as Isaac before spoken.
Remember David's troubles Lord, how to the Lord he swore,
And how'd a vow to Jacob's God, to keep for euermore. I will not come
Within my house, nor clime up to my bed, nor let my temples take their
Rest, nor the eyes in my head.

Let all the Priests be clothed Lord, with truth and righteousness;
Let all thy Saints and holy men, sing all with joyfulness.
And for the servant David's sake, refuse not Lord I lay,
The face of thine anointed Lord, nor turne thy face away.

The second part:

The Lord to David swore in truth, and will not shrinke from it:
Laying the fruit of thy body, upon thy seat shall lie.
And if thy sons be my covenant keep, that I shall receafe each one;
Then shall their sonses for ever sit upon thy princely throne.

The Lord himselfe chose Sion, and loves therein to dwell:
Saying this is my resting place, I love and like it well.
And I will bless with great increase, her vsuals every where;
And I will satisfy with bread, the needy that be there.

Pea I will deck and cloath her Priests, with my sustenence;
And all her Saints shall sing for joy, of my protection.
Psalme Cxxxiii. Cxxxvii.

17 There will I surely make the house of David for to bud: for there I have ordain'd for mine, a fair house bright and good.
18 As for his enemies, I will cloath with shame for evermore: but I will cause his crown to shine, more fresh then heretofore.

Ecce quam bonum. Psal. Cxxxiii. W. VV.

This Psalm contains the commendation of godly and brotherly amity, which for the excellencies thereof, is compared to the most precious oyle, whereby the Priests alone, and instruments of the Church were anointed. Exodus 30.

Sing this as the 137 Psalm.

O how happy a thing it is and and joyful to see; together fast to hold the band of amity.
2 It calls to mind that sweet perfume, and that costly ointment, which on the sacrifice's head, by God's precept was spent.
3 It wet not Aaron's head alone, but drench'd his beard throughout; and finally it did run downe his rich attire about.
4 And as the lower ground doth drink the dewe of Hermon hill, and Sion with her silver drops the fields with fruit doth fill.
5 Even so the Lord doth pour out on them, his blessings manifold: whose hearts & minds without all guile, this knot doth keep and hold.

Ecce nunc. Psal. Cxxxiii. VV, VV.

He doth harken the Levites that watch in the Temple to praise the Lord.

Hold and have regard, ye servants of the Lord:
which in his house by night doe watch, praise him with one acc.

2 Lift up your hands on high, unto his holy place, and give the Lord his praises due, his benefits embrace.
3 For why? the Lord who did both earth and heaven frame, both Sion blest, and will continue for evermore the same.

Laudate Nomen. Psal. Cxxxv. N.

He exalted the same faithful, of what estate better they be to praise God for his marvellous works and specially for his grace towards his people, whereby he hath declared his majesty, to the confusion of all his enemies and their foes.
Praise the Lord, praise him, praise him, praise him with one accord. O praise him still all ye that be the servants of the Lord. O praise him ye that stand and be in the house of the Lord: ye of his court and of his house, praise him with one accord.

3. Praise ye the Lord, for he is good, sing praises to his Name; it is a good and comely thing, always to do the same.

4. For why, the Lord hath Jacob chosen to be his owne ye see, and he hath chosen Israel, his treasure for to be.

5. For, this I know and an right sure, the Lord is very great: he is indeed above all gods most easie to intreat.

6. For whatsoever pleased him, all that full well he wrought, in heaven, in earth, and in the sea, which he hath made of nought.

7. He lifteth up clouds even from the earth, he makes lightnings and raines: he bungeth forth the winds also, he made nothing in vain.

8. He knew the first bome of each thing in Egypt great and least, he spared there nothing thing, the man nog get the beast.

9. He hath in thee new'd wonders great, O Egypt void of baunts, on Pharaoh thy cured king, and his severe servants.

10. He knew then many nations, and did most wondrous things: he new the great the mightiest, and chiefest of their kings.

11. Sehon king of the Moabites, and Og king of Bashan;

12. And gave their land to Israel, an heritage to be, to Israel his owne people, an heritage gave he.

The second part.

13. Thy Name O Lord shall still endure, and thy memorial throughout all generations that are or e're be shall.

14. The Lord will surely now avenge his people all indeed; and to his servants he will shew, favour in time of need.
Psalme Cxxxvi.

15 The idols of the heathen are made, in all their coasts and lands, of silver and gold they be, the workes even of men's hands.
16 The haue their mouthes and cannot speake, and eyes that have no sight:
17 They eke haue cares that heare nothing, their mouthes be breathlesse (quite).
18 Wherefore all they are like to them, that so doe let them forth, and likewise those that truust in them, or thinke they be ought woorth.
19 O all ye house of Israel, so that ye praiue the Lord:
and ye that be of Jerusals Houle, praiue him without accord.
20 And ye that be of Leuites houle, praiue ye likewise the Lord:
and ye that stand in awe of him, praiue him with one accord.
21 And out of Sion found his praiue, the great praiue of the Lord:
which dwelleth in Jerusalem, praiue him with one accord.


I most earnest exhortation to give thankes unto God for the creation and Government of all things, which standeth in comparison, that he groweth by all of his mere liberality.

Raise ye the Lord, for he is good, for his mercy endureth for ev err:
Give praise unto the God of gods, for his mercy endureth for ever:
Give praise unto the Lord of lords, for his mercy endureth for ever: which
only both great wonders wrokes, for his mercy endureth for ev err.

5 Which by his willowe made thheatens, for his mercy endureth,
6 Which on the waters stretch't the earth, for his mercy, 
7 Which made great lights to shine abroad, for his mercy, 
8 As Sunne to rule the the lightome day, for his mercy, 

9 The Moone and Stars to guide the night, for his mercy, 
10 Which inote Egypt with the first boats, for his mercy, 
11 And Israel brought out from them, for his mercy, 
12 With mightie hand and stretchte divine, for his mercy, 
13 Which cut the red sea in two partes, for his mercy, 
14 And Israel made passe there through, for his mercy, 
15 And
15 And pronounced Pharaoh and his host, for his mercy endureth for ever.
16 Through wilfulness his people led, for his mercy endureth for ever.
17 He which did smite great noble kings, for his mercy, &c.
18 And which hath shame the mighty kings, for his mercy, &c. upon you.
19 As Sion, king of the Amorites, for his mercy, &c.
20 And Og the king of Bashan land, for his mercy, &c.
21 And gave their land for heritage, for his mercy, &c.
22 Even to his servant Israel, for his mercy, &c. to shew mercy and to do his covenant.
23 Remembering us in base estate for his mercy, &c. to shew mercy.
24 And from oppressors rescued us, for his mercy, &c.,
25 Which giveth food unto all flesh for his mercy, &c.
26 Praise ye the Lord of heaven above, for his mercy, &c.
27 Give thanks unto the Lord of Lords, for his mercy, &c.,

Another of the same by T.C.

Sing this as the 148. Psalme.

O Land the Lord besigne,
Whole mercies last for age.
Give thanks and praises sing
To God of Gods I say.

2 For certainly,
His mercies sure:
Both time and sure:
Eternally.

3 The Lord of Lords playle ye:
Whole mercies are sure,
4 Great wonders openly see,
Eqall works by his great power.
5 For certainly,
His mercies sure:
Both time and sure:
Eternally.

6 Which God omnipotent,
By his great wisedome his
The heaviness immament,
Did frame as we may see,
For certainly, &c.

7 Great lights he made to bee,
For why his love is sure.
8 Such as the Sunne we see,
Corule the light some day.
For certainly, &c.

9 And be the Moone to cleare,
Which shineth in our sight.
And shares that doe appear,
Coughde the darksome night.
For certainly, &c.

10 With grievous plagues & loves
All Egypt smote he them:
There fell boned less and more.
The fewe of beasts and men.
For certainly, &c.

11 And from amid the land,
His Israel south brought againe
12 Which he with mighty hand,
And stretched mine hath wrought.
For certainly, &c.

13 The Sea he cut in two,
Which stood up like a wall.
14 And made as though it goe,
His chosen captors all.
For certainly, &c.
15 But there he whelmed them
The proud king Pharaoh
With his great host of men,
And Chariot's great also.
Foi certainly, &c.

16 Who led through wilderness
His people safe and sound:
And for his love endless.

17 Great kings he brought to
ground.
Foi certainly, &c.

18 And slew with puissant hand
Kings mighty and of name,
As of Amorites land,

19 Sehon the king by name.
Foi certainly, &c.

20 And Og (the giant large)
Of Basan King also:
Super flumina, Pfal. Cxxvii. W. W.

The people of God in this handiomer, seeing God's true Religion decay, lived in great anguish, and forsook of here: the which griefe the Calvians did so highly pity, that they rather increased the same

21 Whose land and heritage,
He gave his people the.
Foi certainly, &c.

22 Even unto Israel,
His servant heere I say,
He gave the same to dwell,
And there abide for aye.
Foi certainly, &c.

23 To minde he did by call,
In our most base degree.
24 And from oppressors all
In safety set his free.
Foi certainly, &c.

25 All flesh in earth abroad,
With food he doth fulfill.
26 Wherefore of heaven the God,
To land he it your will.
Foi certainly, &c.

When as we sat in Babylon, the rivers round about, and in remembrance of Sion, the tears for griefes burst out.
1. We hung our harps
and instruments, the willow trees upon, for in that place men for their ble.

3 Then they to whom we prisoners were, said to be tauntingly:
now let us heare your Hebrew songs, and pleasant melody.
4 Was said we, who can once frame, his borrowfull heart to sing
the praises of our loving God, thus under a strange king.

5 But
Psalme Cxxxviii. Cxxxix.

5 But yet if I Jerusalem out of my heart let slide,
then let my fingers quite forget the warbling harpe to guide:
6 And let my tongue within my mouth be by'd for ever fall,
if that I spake before I see thy full delievers path.

7 Therefore O Lord remember now, the cursed noise and cry,
that Sion sones against his made, when they raz'd our city.
8 Remember Lord their cruel works, when as with one acord,
they cryed, on, cacke, and raze their wayles, in desperight of the Lord.

9 O very half thou O Babylon, at length to dust be brought:
and happy shall that man be call'd, that our revenge hath brought.
10 Pee blessed shall that man be call'd, that takes thy children yong:
to half their bones against hard stones, which lie the streets among.


Daudi with great courage pitteth the goodness of God towards him, which is so great, that it is known
to sovereigne princes who shall praise the Lord together with him, and he is assayed to have comfort of
God in the time following, as he hath had before.

Sing this as the 111. Psalme. N.

Thee will I praise with my whole heart, my Lord my God always:
even in the presence of the gods, I will advance thy praise:
2 Towards th' holy Temple I will goke and worship thee:
and praised in my thankful mouth, thy holy name shall be.
3 Even for thy loving kindness sake, and for thy truth withall:
for thou the Name hast by thy word, advanced over all.
4 When I did call thou hearkenest to me, and thou hast made also,
the power of increased strength, within my soul to grow.
5 Pee all the Kings on earth they shall, give praise to thee O Lord,
for they of the most holy mouth, have heard the mighty word.
6 They of the wages of God the Lord, in tinging shall increase:
Because the glory of the Lord, it is exceeding great.
7 The Lord is high, and yet he doth behold the lovly spire:
but he contemning knowes avarice, the proud and lofty wight.
8 Although in midst of trouble I do walke, yet shall I stand,
renewed by thee O my God, thon wilt stretch out thy hand.
9 Upon the wrath of all my foes, and sauc'd shall Thee,
by thy right hand, the Lord God will performe this worke to me.
10 Thy mercie Lord endures for age, Lord doth not me forsake:
for take me not that am the worke, which thine own hand did make.

Domine probant. Psal. Cxxxix. N.

Daudi to cleanse his heart from all hypocrisie, whereby that there is nothing in him, which God hateth,
which he contemning by the creation of man, after declaring his sins and errors to God, he protesteth
to be an enemy to all that contemne God.

Sing this as the 137. Psalme.

O Lord thou hast me tribe and knowe, my sitting thou dost know:
and seeing eke, my thoughts afarre thou understandst also.
My pathes peac and my lying downe, thou compassed alwaies;
and by familiar custome art acquainted with my waies.

No word is in my tongue O Lord, but knowe wye it is to thee;
Thou me behind holdes and before, thou lapest thine hand on me.
Too wonderfulle abow my reach, Lord is thy cunning skil;
it is so high that I the same cannot attache myrill.

From right of thy all-seeing spirt, Lord whether shall I goe;
I whether shall I slee away, thy presence to scape too?
To heauen if I mount aloft, loe thou art present there;
in hell if I lie downe below, even there thou dost appeare.

Pea let me take the morning wings, and let me goo and hide,
even there where are the farthest parts, where flowing sea both side:
Pea even thisher alio shall, the reaching hand me guide;
and thy right hand shall hold me fast, and make me to abide.

Pea if I lay the darkenesse shall yet liyond me from thy light:
loe even the darkest night, about me shall be light.

Pea darkness lytheth not from thee, but night both shine as day.
to thee the darkenesse and the light, are both alike alway.

The second part.

For thou possessst half my crimes, and thou hast coursed me:
when I within my moother's wombe, enclosed was by thee.

Thee will I praise, made searely, and wondourly I am.
thy workes are marvellous,ight well my todes doth shwo the same.

By bones they are not hid from thee, although in secrect place
I have beene made, and in the earth beneath I shaped was.

When I was forme, then thine eye saw me, for in thy book
were written all, thought was before, that after fashion tooke,

The thoughts therefor of thee O God, how deep are they to me
and of them all how palling great the endlees number be?

If I would count them, loe there sum more then the sand I see:
and whensoever I awake yet am I still with thee.

The wicked and the blody men, oh that thou wouldest slay,
even those O God to whom depart depart from me I say.

Such those of thee O Lord my God, that speak full wickedly,
those that are lerd by in baine, being enemite to thee.

I hate not them that hate thee Lord, and that in earnest wilde
content I not against them all, against thee that nesse?

I hate them with untainted hate, even as my thee loes.

Thee O God, and know my heart my thoughts prove, and disclose.

Consider Lord is wickednesse, in me in me am I:
and in the way O God my guid for ever lead thou me.

Etipse me, Psal. Cxl. N.
Psalm CXL. xi.

David complains of the cruelty, falsehood, and injuries of his enemies, against which he prayeth to God, and assures himself of his help and succour, whereof he promises the just to praise him, and to assure themselves of his tuition.

Sing this as the Lamentation.

1. Lord save me from the evil man and from the cruel might
2. Deliver me, which evil doe imagine in their spite.
3. Which make on me continuall war, their tongues doe hate they whet;
   like serpents underneath their lips, is adders popen set.
4. Keep me, O Lord, from wicked hands preserve me to abide
   free from the cruel man that meanes to caufe my steps to slide.
5. The proud have laid a snare for me, and they have spread a net
   with cords in my path way, and gins for me else haue they set.
6. Therefore I said unto the Lord, thou art my God alone:
   Hear me, O Lord, O hear the voice where with I pray and mones.
7. O Lord my God: thou only art the strength that susteeth me;
   My head in day of battell hath been covered still by thee.
8. Let not, O Lord, the wicked have the end of his delite:
   Performe not his ill thoughts, lest he with pride be set on fire.
9. Of them that compass me about, the chiefest of them all:
   Lord let the mischief of their lips, upon themselves befall.
10. Let coales fall on them, let him cast them in consuming flame,
    and in deep pits, to as they may not rise out of the same.
11. For no back-biter shall on earth be set in stable plight;
    and cruel to destruction still shall haunt the cruel might.
12. I know, the Lord is' afflicted will revenge, and judge the poore.
13. The just shall praise thy Name, and shall dwell with thee evermore.

Domine clamavi. Ps. CXL. N.

David being grievously persecuted under Saul, only lyth to God to have succour, beseeching him to him his afflictions, that he might patiently abide till God take vengeance upon his enemies.

Lord upon thee doe I call, Lord haste thee come and

harken Lord unto my boype, when I doe cry to thee. 2. As incence let my

prayes be directed in thine eyes, and the uplifting of my hands as even-

ning sacrifice.
Psalm Cxli. Cxlii.

3 My Lord, for guiding of my mouth, let thou a watch before: and also of my moving lips, O Lord keepe thou the dofe.
4 That I shoulde wicked worke commit, incline thou not my heart: with ill men of their delicacies, Lord let me eat no part.
5 But let the righteous smite me, Lord, for that is good for me: let him reprove me, and the same a precious oyle shall be.
6 Such smiting shall not break my head, the tyme shall shortly fall: when I shall in their misery make prayers for them all.
7 Then when in sone places downe their Judges shall be cast, then shall they heare my words for then: they have a pleasant taste.
8 Our bones about the graven mouth, loe, scattered are they found: as he that beareth wood, or he that diggeth by the ground.
9 But O my Lord, my God, mine eyes doe looke up unto thee: in thee is all my trust, let not my soule be taken be.
10 Which they have laid to catch me in, Lord keep me from the snare: and from the subtil grins of them, that wicked workers are.
11 The wicked into their owne nets, together let them fall: while I doe by thy helpe escape the danger of them all.

Vose mea. Psalm Cxlii. N.

David neither answered with fear, nor carriyed away with anger, nor tossed by desperation, would kill Saul, but with a quiet mind breare his prayer unto God, who did preserve him.

Before the Lord God with my voice I did send out my cry: and with my strong voice unto the Lord God prayed I.

My meditation in his sight to persuade I did not spare: and in the presence of the Lord, my trouble did declare.

Although perplexed was my spirit, my path was knowne to thee: in way where I did walke, a snare they laid for me.

I looked and bethought on my right hand, but none there would me know: all refuge failed me, and for my soule none care did shew.

Then cried I, Lord, to thee, and said, My hope thou onely art: thou in the land of living art my portion and my part.

Harke to my cry, for I am brought full low, deliver me from them that doe me persecute, for me too strong they be.

That I may praise thy name, my soule from prison, Lord, bring out when thou art good to me, the hand shal passe me round about:

Domine exaudi. Psalm Cxliii. N.

An earnest prayer for the remission of times: acknowledging, that the enemies did cruelly persecute him by God's judgment. He beseecheth, to be restored to grace, to be govern'd by his holy spirit, that he may spend the rest of his life in the true fear and truine of God.

Sing this as the 145. Psalm.

Lord heare my prayer, harke the plaint that I doe make to thee: Lord in thy saving truth, and in thy justice answer me.
Psalm Cxiii.

2 In judgment with thy servant Lord, O enter not at all: for unjustified be in thy sight, not one that lieth shall.

3 The enemy hath pursu'd my soul, my life to ground hath they done: and laid me in the bache like them, that dead are long agoe.

4 Within me in perplexity, was mine accomplish'd spirit: and in me was my troubled heart, amazed and asright.

5 Yet I record mine past, in all thy works I meditate: yea in thy works I meditate, that thy hands have create.

6 To thee O Lord my God, loe I do stretch my clawing hands: my soul desired after thee, as do the thirsty lands.

7 Hear me with speed, my spirit doth faile, hide not thy face me for: else shall I be like them, that downe into the pit doe goe.

8 Let me thy burning kindnesse, in the morning heare and know: for in thee is my trust, show me the way where I shall goe.

9 For I lift up my soul to thee, O Lord deliver me from all mine enemies: for I have hidden me with thee.

10 Teach me to doe thy will, for thou art my God I say: let thy good spirit into the land of mercy me convey.

11 For thy names sake with quickning grace, alicie doe thou me make, and out of trouble bring my soul, even for thy justice sake.

12 And for thy mercy slay my foes, O Lord destroy them all, that doe oppose my soul, for I thy servant am and shall.

Benedicte Dominus. Psalm Cxiii. N.

David praise the Lord with great affliction and humility, for his kingdom restored, and for his kingdom obtained, particularly for help, and destruction of the wicked, promising to acknowledge the same with a song of praises, and declareth wherein the felicity of any people consisteth.

Sing this as the 143. Psalm.

Blessed be the Lord my strength, that doth instruct my hands to light, the Lord that doth my fingers frame, to battell by his might.

2 He is my goodness, fort and tower, deliverer and shield. in him I trust, my people he, subdued to me to yield.

3 O Lord what thing is man, that thou holdest so in price? or sonne of man that upon him thou thinkest in such wise?

4 Man is but like to vanity, to passe his days to end.

5 As fleeting shade, bow downe O Lord, the heauens and descend.

6 The mountains touch & they shall smoke, cast forth thy lightning flame and scatter them, thine arrows shoot, consume them with the same.

7 Send downe thine hand even from above, O Lord deliver me. take me from waters great, from hand of strangers make me free.

8 whose subtilmouth of vanity, and fondnes doth entreat: and their right hand is a right hand of falsehood and decei
I new long will I sing to God, and singing will I be, on viol, and on instrument, ten stringed unto thee.

Then he it is that only giveth deliverance to kings; unto his servant David help from hurtfull foes he bringeth.

From strangers hand me safe and shield, whose mouth causeth vanity; and their right hand is a right hand, of guile and subtlety.

That our sons may be as the plants, whom growing youth doth rear, our daughters as car'd corner stones, like to a paccile faire.

Our garner full, and plenty may with sundry sorts be found; our sheep being thousands, in our streets ten thousands may abound.

Our open be to labour strong, that none doe vs imade; there be no goings out, nor cries within our streets we made.

The people blessed are that with such blessings are so Lord; yes blessed all the people are, whole God is God the Lord.

Exaltabo te Deus. Psalm, Cxlv. N.

This Psalm was made when the Kingdom of David flourished, wherein he declareth the wondrful providence of God, as well in governing man, as in preserving the rest of his creatures. He praiseth God for his blesste and mercies, but especially for his loving kindness towards chose that call upon him, that fear him, and love him.

Hie will I laud my God and king, and blesse thy name forsaage.

For ever will I praise thy name, and blesse thee day by day. Great is the Lord, most worthy praise, his greatness none can reach.

Race to race they shall thy workes praise, and thy power preach.

I of thy glorious Majesty, the beauty will recoll, and meditate upon thy workes, most wonderfull O Lord.

And they shall of thy power and of thy searefull acts declare; and I to publish all abroad thy greatness will not spare.

And they into the mention shall breake of thy goodness great, and I laud the rightouinseth in singing shall repeate.

The Lord our God is gracious and mercifull also; of great abounding mercy, and to anger he is now.

9 Psa
Psalm CXLVI

9 Peace to all, and all his works his mercy doth extend.
10 Loe all thy works do praise thee, Lord, and doth thy honour speed.
11 Thy saints do bless thee and they do thy kingdoms glory show:
12 And blaze thy power to came the sons of men thy power to know.

The second part.

13 And of his righte Kingdome eye, to speak the glorious state:
the Kingdome Lord a Kingdome is, that both endure alwayes.
14 And thy dominion through each age endures without decay:
the Lord upholdeth them that fall, their lifting he both lay.

15 The eyes of all doe waite on thee, thou dost them all relieve;
and to thou each sufficing food in season due dost give.
16 Thou openest thy plentiful hand, and bounteously dost fill
all things whatsoever doe live with gifts of thy good will.

17 The Lord is just in all his waite his works are holy all:
18 Heere all he is that fall on him, in truth that on him call.
19 He the destitute which they require, that fear him will fulfill;
and he will hear them when they cry, and save them all he will.

20 The Lord preserves all those to him, that bear a loving heart:
but he them all that wicked are, will utterly turn from.
21 Whose thankfull mouth shall gladly speak the praises of the Lord:
all seek to praise his holy Name forever shall accord.

Lauda anima mea, Psalm CXLVI.1-2.

Paul th'Listing his great desire he had to please God, taught that none should put their trust in men, but
in God alone, who is Almighty, and delivereth the afflicted, nourisheth the poor, comforteth the sorrowful, and raiseth the sunk.

Sing this as the 137 Psalm.

My soul praise thou the Lord alwayes, my God I will confess;
2 While breath a life prolong my days, my tongue no time shall cease.
3 Truth not in worldly princes then though they abound in wealth:
not in the sons of mortall men in whom their is no health.

4 For why their breath both come depart, to earth anon they fall:
and then the counsellors of their heart decay and perish all.
5 O happy is that man I say, whom Jacobs God both aide:
and he whose hope both not decay but on the Lord is laid.

6 Which made the earth and waters deep, the heavens high withall,
which both his word and promise keep in truth and ever shall.
7 With right alwaies both he proceed, so such as usher wrong:
the poor and hungry he both feed and loose the sufferers strong.

8 The Lord both send the blind their sight, and lame to limbs restore:
the Lord I say both love the right, and in men evermore.
9 He both defend the strangerless and strangers lad in heart,
and quite the widow from distress, and ill mens wiles abate.
Psalme Cxviii.

10 Thy Lord and God eternally, O Sion shall reignze, long as 
11 In time of all posterity, forever to remain re.

Landate Dominum. Psal. Cxviii. 10. 11. H.

The Prophet preacheth the bounty, wisdomc, powere, in all the presence of God upon all his creatures especially upon his Church, which he gathered together all their times past; declaring his good and judgment to unto them, as he hath to no other people.

Sing this as the 137. Psalme.

Praise ye the Lord, for it is good unto our God to sing: 
2 For it is pleasant and to praise, it is a comely thing.

The Lord his owne Jerusalem he buildeth up alone: 
3 And the despight of Israel, both gather into one.

He healeth the broken in their heart, their loyalty he doth by bonds.
4 He counts the number of the stars and names them in their kinds.

Great is the Lord, great is his power, his wisdomc infinite.
5 The Lord relieth the meke, striketh to ground the wicked.

Sing unto God the Lord with vailc, unto thy Lord rejoice: 
7 And to our God upon the harpe advance your singing voice.

He covereth heaven with clouds, and for the earth prepared raine: 
8 And on the mountains he doth make, the grasse to grow again.

He giveth to beasts their food, and to young rauens when they cry.
9 His pleasure not in strength of horse, nor in muns legs both lie.

But in all those that feare the Lord, the Lord bath his delight: 
10 And such as do attend upon, his mercies shining light.

The second part.

O praise the Lord Jerusalem, thy God O Sion praise:
12 For he the bars bath langered strong where-with the gates he shipes,

Thy Children he hath blest in thee, and in thy borders he doth settle peace, and with the flower of wheat he filleth thee.
14 And his commandment upon the earth he sendeth out 

And his word with speedy course, both swiftly run about the earth.
15 He giveth snow like wool, he putteth snow like ashes on the earth.

Like moats the Easter of the cold who can abide.
17 He sendeth forth his mighty word, and melteth them again.

His wind he maketh to blow and then the waters flow amaine.
18 The doctrine of his holy word to Jacob both he show: 

His statutes and his judgments he giveth Israel to know.
19 With every Nation hath he not to deal, nor have they known 

his secret judgments, yea therefore praise ye the Lord alone.
20
Sing this as the 145. Psalm.

Sing ye unto the Lord our God, a new rejoicing song:
And let the praise of him be heard, his holy Saints among.
Let Israel rejoice in him, that made him of nothing:
And let the seed of Zion exult in their king.
Let them sound praise with voice of strength, unto his holy Name,
And with the Psalm and the Harpe, sing praises of the Lord.
For why? the Lord doth pleasure all, hath in his people set:
And by delibance he will raise, the meke to glory great.
Psalm CL.

With glory and with honour now let all the Saints rejoice;
and now aloud upon their beds advance their singing voice.

And in their mouths let be the acts of God the mighty Lord,
and in their hands let them bear a double edged sword.

To plague the heathen, and correct the people with their hands,
To bind their hateful Kings in chains, their Lords in your hands.

To execute on them the doom, that written is before:
this honour all his Saints shall have, praise ye the Lord therefore.

Laudate Dominum. Psalm. CL.

In exhortation to praise the Lord without ceasing by all manner of ways, for all his mighty and wonderful works.

Sing this as the 147. Psalm.

Ye called to God the mighty Lord, praise him in his Sanctuary:
and praise him in the firmament, that sheweth his power on high.

Advance his Name, praise him in his mighty acts always:
according to his excellency of greatness, give him praise.

His praises with a princely noise, of sounding trumpets blow,
praise him upon the Viol, and upon the Harp also.

Praise him with Timbrel and with Sire, Organs and Virginals:
with sounding Cymbals praise ye him, praise him with loud Cymbals.

What ever hath the benefit of breathing, praise the Lord:
to praise the Name of God the Lord, agree with one accord.

The end of the Psalms of David in measure.

A song to be sung before Morning prayer. T. B.
Sing this as the 100. Psalm.

Praise ye the Lord, ye Gentiles all, which hath brought you into this light;
Praise him all people mortal, as it is most worthy and right.

For he is full determined, on his to powre out his mercy.
And the Lords truth be ye assured, abideth perpetually.
Glory be to God the Father, and to Jesus Christ his true Sonne:
with the holy Ghost in like manner, now and at every seaten.
Along to be sung before Even prayer. by T. B.
Sing this as the 100 Psalm.

Bless now give heed such as be,
the Lords servants faithfull and true.

Come praise the Lord every degree, with such songs as to be more due.
O ye that stand in the Lords house, even in our owne Gods manion.
Praise ye the Lord to bounteous, which worketh our salvation.

Lift up your hands in his holy place, even that in time of night:
Praise the Lord which giveth all grace, for he is a Lord of great might.
Then shall the Lord out of Zion, which made heaven and earth by his power.
Give to you and to your Nation, his blessing, mercy and favour.

Glory to God the Father, &c.

The ten Commandements of Almighty God. Exod. xx. W. W.

Attend
The X. Commandments.

Trend my people and guiue rare, of many things I will the

tell: See that my words in minde thou heare, and to my precepts listen

well.

1. I am thy Soueraigne Lord and God,

whiche have thee brought from carefull shall:

And eche reclamation from Pharaohs rod,

Maake thee no Gods on them to call.

2. No fashioned forme of any thing,

In Heaven or earth to worship it:

For if thy God by revenging,

With grievous plagues this sin will intire.

3. Take not in bane his holy Name,

But feit it not after thy will:

For to thou might it come purpuate vaine me,

And in his wrath he would thee spill.

4. The Lord from wox a the seuenthe Day ceas,

And brought all things to perfect end:

So thou and thine that day take res,

That to Gods heile ye may attend.

5. Winte thy parents honour giue,

As Gods commandements doe intend:

That thou long dapes and good maye flue,

In earth where God a place doth lend.

6. Beware of murder and cruelle hate:

All filthy fornication feare:

7. See thou deal not in any rate,

False witness against no man beare.

8. They neighbours house with not to hale,

His wife, or ought that he calls mine:

9. His field, his ox, his ass, his slave,

Or any thing which is not thine.

A prayer.

The spirit of grace grant os Lo禹,

To keepe these lawes our hearts restore

And cause us all with one accord

To magnifie thy Name therefore.
The Lords prayer.

For of our selves no strength we have;
To keepe these lawes after thy will:
Thy might therefore O Christ we crave,
That we in thee may them fulfill.

Lord for thy Name sake grant us this,
Thou art our strength our saviour Christ:
O thee to speed how should we muse,
In whom our treasure doth consist?

To thee for evermore be praise,
With the Father in each respect,
And with the holy Spirit alwayes,
The comforter of thine elect.

The Lords prayer.

O Father which in heaven art, and mak'st us all one brotherhood, to call upon thee with one heart, our heavenly father and our God, grant we pray not with lips alone, but with our hearts deep sigh and groan:

Thy blessed Name be sanctified,
Thy holy word might be insaim
In holy life to abide,
To magnifie thy holy Name,
from all erreus defend and kepe
the little flocke of thy poore sheepe;

Thy kingdome come even at this pouver,
And henceforth everlastingly:
Thine holy Ghost into vs pour'e,
With all his gifts most plenteouly,
From Sathan's rage and filthie hand
Defend us with the mighty hand:

Thy will be done with diligence,
Like as in heaven in earth also:
In trouble grant vs patience,
Thee to obey in wealth and woe,
Let not fed, blood, or any ill,
Previ' the against thy holy will.

Give
The Creede.

Give us this day our daily bread, And all other good gifts of thine; Keep us from war and from bloodshed; Also from tickle death and pine: That we may live in quietness, Without all greedy carefulness.

Forgive us our offences all, Believe our careful conscience: As we forgive both great and small, Which unto us have done offence. Prepare us Lord for to serve thee, In perfect love and duty.

O Lord into temptation, Lead us not when the fiend doth rage, To withstand his invasion, Give power and strength to every age. Arise and make strong the feeble host, With faith and with the holy Ghost.

O Lord from evil deliver us, The darts and darts are dangerous: From everlasting death save us, And in our last need comfort us, A blessed end to us bequeath, Into thy hands our soul's receive.

For thou O Lord art King of kings, And thou hast power over all: Thy glory shinet in all things, In the wide world univerall, Amen: let it be done O Lord, That we have pray'd with one accord.

The xii. Articles of the Christian faith:

ALL my beliefe and confidence, is in the Lord of might, the fa- ther which all things hath made the day and eke the night. The heavens and the firmament, and all things of all that is there-
The Creed.

in, which passe mens reason far.

And in like manner I believe, in Christ our Lord his Son, same of the heart, and man in flesh and bone, Conceived by the holy Ghost, his word doth me assure, and of his mother Mary borne, yet she a Virgin pure.

Because man is made to Satan was, for sin in bond and thrall, he came and offered by himself, to death, to save us all. And suffering most grievous paine, then Pilate being Judge, was crucified on the cross, and that did not grudge.

And so he dyed in the flesh, but quickened in the spirit: his body then was buried, as is our body and right. His soul did after this descend, into the lower parts, a hand unto the wicked spirits, but joy to faithful hearts.

And in the third day of his death, he rose to life againe, to the end he might be glorified, out of all grief and paine. Ascending to the heavens high, to sit in glory still: on God's right hand his Father beare, according to his will.

Untill the day of judgement come, when he shall come againe, with Angels power (yet of that day we all be unceraine,) tojudge all people righteously, whom he hath dearly bought: the living and the dead also, which he hath made of nought.

And in the holy spirit of God, my faith to satisfie: the third person in the Trinity, believe I steadfastly. The holy and Catholike Church, that God's word doth mainaine: and holy Scripture doth allow, which Satan doth disdain.

And also I doe trust to have, by Jesus Christ his death, release and pardon of my sins, and that onely by faith. What time all shall have rise againe before the Lord of might, and see him with their bodily eyes, which now doe give them light.

And then shall Christ our Saviour, the shepe and goate divide: and give life everlasting, to those whom he hath tri'de: within his Realme celestiall in glory for to rest, with all the holy company, of Saints and Angels blest.

Which leave the Lord omnipotent, obediently each house, to whom he be all dominion and praise for evemore.

A prayer to the holy Ghost, to be sung before the Sermon.

Sing this at the 119 Psalm.

Come
Come holy spirit, the God of might, comforter of all; teach us to know thy word aright, till we doe never fall.
Oh holy Ghost, visit our coast, defend us with thy shield against all sinne and wickednesse. Lord help us winne the field.
Lords keep our King and his Councell, and give them will and might; to preserue in thy Gospell, which can put sinne to flight.
O Lord, that givest thy holy word, send Preachers plentifully: That in the same we may accord, and therein live and die.
Oh holy spirit direct aright, the Preachers of thy word:
That thou by them mayest cut downe sinne, as it were with a sword.
Depart not from those Passors pure, but snde them at all need:
Which break to vs the bread of life, whereon our soules doe feed.
Oh blessed spirit of truth, keepe vs in peace and unity:
Keepe vs from sects and errours all, and from all papistry.
Convert all those that are our foes, and bring them to the light,
That they and we may all agree, and praise thee day and night.
O Lord encrease our faith in vs, and space to to abound,
That man and wife be void of strife, and neighbours about vs round.
In our time give thy peace to vs, to raise the peace and high:
And teach them all thy holy word, that we may sing to thee.
All glory to the Trinity that is of mighties most,
The living Father and the Son, and eke the holy Ghost,
And as it hath been in time, that hath been heretofore,
As it is now, and so shall be, henceforth for evermore.

Pax pacem Domine.

Sure peace in these our days, O Lord, great dangers are now at hand, thine enemies with one accord, Christ's name in every land, seek to deface, root out and race, thy true right worship indeed, be thou the stay.

Lord we the pray, thou help us alone in all need.
Give us that peace which we doe lack.
Though mis-beliefe and ill life:
A thanksgiving.

Thy word is ever thou dost not slack,
Which we unkindly gainsay and true.
With fire and sword, this healthful word
Some persecute and oppose.
Some with the mouth confess the truth,
Without sincere godliness.

Give peace, and by thy spirit downe send,
With griefs and repentance true.
Pierce thou our hearts, our lines amend,
And by faith Christ renew.
That war and bloodshed, and by our sides,
Through the sweet mercy and grace,
May from us slide, thy truth may abide,
And shine in every place.

The complaint of a sinner, who craveth of Christ to be kept under his mercy.

Where righteousness doth say, Lord for my unfruitful part, in wrath thou shouldest me pay vengeance for my desert, I can it not deny, but needs

I must confess, how that continually thy lawes I doe transgress;

But if it be thy will, with sinners to contend,
Then all thy flocke shall spill, and be lost without end.
For who lives here to right, that rightly he can say,
He sinneth not in thy sight, full oft and every day.

The Scripture plainly telleth me, the righteous man offendeth,
Seven times a day against thee, whereon thy wrath depended.
So that the righteous man, doth waketh in no such path,
But he falleth now and then, in danger of thy wrath.

Then lieth the case to stand, that even in the man right wise
Fals oft in sinfull sence, whereby thy wrath may rise.
Lord I that am unwise, and righteous none have;
Wherefore then shall I trust, my sinfull soule to save?
The Lamentation.

But truly to that post, where to I cleave and call,
which is thy mercy most, Lord let thy mercy fall.

And mitigate thy mood or else we perish all,
the price of this thy blood, wherein mercy I call.

The Scripture both declare no drop of blood in thee:
but that thou didst not spare, to shed each drop for me.

Now let those drops most sweet to moist my heart so dry,
that I with time replie may live and sin may die.

That being mortified, this time of mine in me,
I may be sanctified, by grace of thine in thee.

So that I never fall into such mortal sin,
that my foes infernal rejoice my death therein.

But yestake me to keepe, from those infernal foes,
and from that sake to deep whereas no mercy growes.

And I shal sing the songes continued with the shrift,
that unto thee beongs, which are mine only trust.

The Lamentation.

Though perfect repentance, the sinner hath a sure rent in God that his sins shall be washed away
in Christ's blood.

Lord in thee is all my trust, give ear unto my voicefull cry;
refuse me not that am bruised, but bowing downe thy heavenly eye, be-
hold how I doe still lament, my sins wherein I do offend, O Lord for

them shall I be shent, with thee to please I do intend.

No, no, not so, the will is bent to deale with sinners in thine ire:
But when in tears they shall repent, thou grant it with speed their lust de-
To thee therefore shall I cry, to wash away my sinfull crime: since.
The blood O Lord is not perdy, but that it may helpe me in time.

Haste thee O Lord haste thee I say, to poure on me thy gifts of grace.
That when this life shall sit away, in heaven with thee I may have place
where thou dost reign eternally, with God which once did bow in thee lend
where Angels sing continually, so thee be praise world without end.
A thanksgiving after the receiuing of the Lords Supper.
Sing this as the 137 Psalm.

The Lord be thanked for his gifts and mercies evermore,
that he doth shew unto his Saints, to him be laud therefore.
Our tongues cannot to praise the Lord, as he of right deserves,
our hearts cannot of him to think, as he all by preserue.

His benefits they be so great, to his that he but shewe:
that at our hands for recompence, there is no hope to winne.
O sinfull sall they shoule not have such mercies of the Lord:
they dost deserve more worthily of him to be abhored.

Bought else but sinne and wretchednes, both rest within our hearts:
and stubbornly against the Lord, we daily play our parts.
The sune abowe in firmament, that is to be a light,
both shew it selve more cleare and pure, than we be in his light.

The heatens abowe and all therin more holy are then we:
they sete the Lord in their estate each one in his degree.
They doe not strive for mastership, nor flaque their office set:
but feare the Lord and do his will, hate is to them no let.

As the earth and all therein, of God it is in awe:
it doth obserue the owners will, by shiffull natures law.
The sea and all that is therein, doth bend when God doth beach:
the spirits beneath doth tremble all, and feare his wrathfull checkes.
But we alas for whom all these, were made them for to rule:
do not to know of love the Lord, as both the Horse s2 Mule.
I law he gave for us to know, what was his holy will:
he would us good, but we would not avoid the thingis ill:

Not one of us that seeketh out the living Lord to please,
noz doe the thing that might vs isynne, to Chriuks and quiet face.
Thus are we all his enemies, we can it not deny:
and ye againe of his good will, would not that we should die.

Therefore when remedy was none to bring vs into life:
the Sonne of God our sall he tooke, to end our mostall strife.
And all the law of God the Lord, he did it full obey:
and for our sines upon the Crosse his bloud our debts did pay.
And that we should not yet forget, what good he to vs wrought,
a signe he left our eyes to tell, that he our bodies bought.
In Bread and Wine here wistle, unto thine eies and taste,
his mercies great thou maeste record, if that his spirit thou haue.

As once the corn did liue and grow, and was cut downe with sythe:
and twitched out with many stripes out from the huske to dryne.
And as the milw with violence, did tearre it out to small,
and made it like to earthly dust, not sparing it at all.
And as the Queene with fire hot, did close it in her heart:
and all this done that I may say, that it should be our meat;
So was the Lord in his riper age cut downe by cruel death:
his soul begun in tormentes great, and yeelded up his breath.

Because that he to us might be an everlastinge bread,
with much reproch and troubles great on earth his life he led.
And as the Grapes at pleasant time are pressed very soe:
and plucked downe when they be ripe, and let to grow no more.

Because the wine there, in them is, as comfortable drinke:
we might receive and sofull be when sore times make us sighne.
So Christ his blood so yeelded was, with Napole and she with speare:
the wine thereof both save all those that rightly do him feare.

And as the comes by Unity, into one loafe are knit:
to us the Lord and his whole Church, though he in heaven sit.
As many Grapes make but one wine, so should we be but one:
in faith and love Christ above and unto Christ alone.

Leading us without strife, in quiet, rest and peace:
from envy and iron malice both, our hearts and tongues to ease.
Which if we bee then shall we know, that we his chosen be:
by faith in him to lead a life as alwayes holde he.

And that we may so indeed, God lend vs of his grace:
then after death vs shall be sure, with him to have a place.

R. W.

Forbear vs Lord by thy dear word, from turke and Pope de-
send vs Lord, which would thrust out of his throne, our Lord Jesus
Christ thy dear Sonne.

Lord Jesus Christ send forth thy might, that thou art Lord of Lords by
thy poor afflicted flock, defend us we may praise thee without end.
Right God help Ghost our constant be our patron, helpe, and succour;
give vs one mind and perfect peace, all gifts of grace in vs increase.

Thou living God in persons three, thy Name be praised in Unity;
in all our needes defend, that we may praise thee without end.
Prayers.

A form of prayer to be used in private houses every Morning and Evening.

Morning Prayer.

All mighty God and most mercifull Father, wee doe not present our selves here before thy Haulest, trusting in our owne merits or wor-chyness, but in thy manifold mercies, which hast promised to heare our prayers and grant our requests which wee shall make to thee, in the Name of thy belov'd Sonne Jesus Christ our Lord, who also hast commanded vs to assembl our selves together in his Name, with full assurance that he will not onely be amongst vs, but also be our Mediator and Advocate towards thy Haulest, that we may obtaine all things which shall seem expedient to thy blessed will, for our necessities. Therefore we beseech thee sweete Father, to turne the lowng countenance towards vs, and impute not to vs our manifold sinnes and offences, whereby we lufely deserve thy wrath and punishment, but rather receive vs to thy mercy for Jesus Christ's sake, accepting his death and passion as a just recompence for all our offences, in whom thou art well pleased, and through whom thou canst not be offended with vs. And seeing that of thy great mercies we have quietly passed this night, grant O heaven-ly Father, that we may behold this day wisely in thy service, so that all our thoughts, words and deeds, may redound to the glory of thy great name, and good example to all men, who seeing our good works, may glorifie thee our heavenly Father: and soasmuch as of thy meere favour and love, thou hast not onely created vs to shine oune similitude and likeness, but also hast chosen vs to be heires with the deare Son Jesus Christ, of that immortall kingdom which thou preparst for vs, from the beginning of the world. We beseech thee to encrease our faith and knowledge, and to lighten our hearts with thy holy spirit that we may in the meaner time live in godly conversation and integrity of life, knowing that Idolaters, Adulterers, covetous men, contentious persons, drunkards, gluttons, and such like, shall not inherit the kingdom of God.

And because thou hast commanded vs to pray one for another, we do not onely make request O Lord for our selves and for them that hast already called to the true understanding of thy heavenly Will, but for all the people of nations of thy world, as they know by thy wonderfull works that thou art God over all, so they may be instructed by thy holy spirit, to believe in thee their Saviour and redeemer. But as much as they cannot believe except they heare, nor cannot heare but by preaching, and none can preach except they be sent, therefore O Lord raise by faithfull distributors of thy mysteries, who letting apart all worldly respects may both in their life and doctrine, onely seek the glory. Contrarily command Satan and Antichrist, with all heretics, whom thou hast already casted into a reprobation, that they may not by sects, schismes, heresies, and errors, disquire the little flocke. And because O Lord we be fallen into the latter days and dangerous times whereunto ignorance hath gotten the upper hand and Satan by his ministers seeketh by all manneres to quench the light of the Gospel; we beseech thee to maintaine thy cause against those raving wolves, and strengthen all thy servants whom they keepe in prison and bondage, let not thy long sufferings be an occasion either to increase their tyranny, or discourage thy children, neither yet let our times and wickednesse bee an hindrance to thy mercies, but with speed
Prayers.

O Lord God Father everlasting and full of pity, we acknowledge and confess that we be not worthy to lift up our eyes to heaven, much lesse to present our allures before thy presence, with confidence that thou wilt hear our prayers, and grant our requests; if we consider our owne delinquencies, our consciences do accuse us, and our sins do witness against vs, & we know that thou art an upright Judge, which doth not unjustly sinners and wicked men, but punishest the faults of all such as transgresst thy commandments: Yet most merciful father since it hath pleased thee to command us to call on thee in all our troubles and adversities, promising even then to helpe vs, when we seek our selues (as it were) swallowed up of death and desperation, we utterly renounce all worldly confidence and hope, and to the soueraigne bounty as our only stay and refuge: beseeching thee not to call to remembrance our manifold sinnes and wickednesse, whereby we continually provoke thy wrath and indignation against vs, neither our negligence and unkindness, which have neither worthily esteemed, nor in our times sufficiently expressed the sweet comfort of thy Gospel revealed unto vs but rather to accept the obedience and death of thy Son Jesus Christ, who by offering his body in sacrifice once for all hath made a sufficient recompence for all our sinnes. Have mercy therefore upon vs (O Lord) and forgive vs our offences, teach vs by the whole spirit that we may rightly weigh them and earnestly repent vs of the same. And so much the rather (O Lord) because that the reprobate and such as thou hast forsaken cannot praise thee, nor call upon thy name, but the repenting heart the sorrowful minde, the conscience oppressed, hungering and thirsting for thy grace, shall ever set forth thy praise and glory. And albeit we be but women and dust, yet thou art our father, and we thy children, thou art our shepherd, and we the flocke, thou art our redeemer, and we thy people whom thou hast bought, thou art our God, and we thine inheritance: Correct vs not therefore in thine anger (O Lord) neither according to our delerets punish vs but mercifully chastise vs with a fatherly affection, that all the world may know that at what time louer a sinner both repent him of his sinnes from the bottome of his heart, thou wilt put away all his wickednesse out of thy remembrance, as thou hast promised by thy holy Prophet.

Finally, therefore as it hath pleased thee to make the night for man to rest in, as thou hast ordained him the day to travell in, grant deare father that wee may to take our bodies rest, that our soules may continually watch for the time that our Lord Jesus Christ shall appear for our deliverance out of this mortal life.
Prayers.

life, and in the mean season that we be not overcome by any fantasies, dreams, or other temptations, may fully set our minds upon thee, love thee, fear thee, and rest in thee. Furthermore, that our sleep be not excessive or overmuch after the inlittles desires of the self, but only sufficient to content our weak nature, that we may be the better disposed to live in all godly conversation, to the glory of thy most holy Name, and the profit of our brethren. So be it.

A godly prayer to be said at all times.

Honor and praise be given to thee, O Lord God Almighty, most dear Father of heaven, for all thy mercies and loving kindnesses showed unto us, in that it hath pleased thy gracious goodness, freely of thine own accord, to elect and choose us to salvation before the beginning of the world, and even like continual thanks be given to thee for creating us after thine own Image, for redeeming us with the precious blood of thy dear Son, when we were utterly lost, for sanctifying us with thy holy spirit in the revelation and knowledge of thy holy word, for helping and succouring us in all our needs and necessities, for saving us from all dangers of body and soul, for comforting us so fatherly in all our tribulations and persecutions, for sparing us so long and giving us so large a time of repentance. These benefits (most merciful Father) like as we acknowledge to have received them of thy only goodness, even so we believe thee for thy dear Son Jesus Christ's sake, to grant us always thy holy spirit, that we may continually grow in thankfulness to thee, to be led in all truth and comforted in all our adversities. O Lord strengthen our faith, bind us more in frequentures, and love towards thee and our neighbours for thy sake: Suffer us not (most dear Father) to receive thy word any more in vain, but grant us always the assurance of thy grace and holy spirit that in heart, word, and deed, we may sanctify and do worship to thy name: Help to amplify and increase thy kingdom, and whatsoever thou sendest we may be heartily content with thy good pleasure and will: Let us not lack the thing O Father, without which we cannot serve thee, but bless thou so all the works of our hands, that we may have sufficient, and not be chargeable, but rather helpful to others.

Be merciful (O Lord) to our offences, seeing our debts are great, which thou hast forgiven us in Jesus Christ, make us to love thee and our neighbours so much the more. Be thou our Father, our captain and deliverer in all temptations, hold thou us by thy merciful hand, that we may be delivered from all inconveniences, and end our lives in the sanctifying and honor of thy holy name, through Jesus Christ our Lord and only Saviour. So be it.

Let thy mighty hand and our stretched arm (O Lord) be still our defence, thy mercy and loving kindness in Jesus Christ thy dear Son our salvation, thy true and holy word our instruction, thy grace and holy spirit our comfort and consolation unto the end and in the end. So be it. O Lord increase our faith, &c.

A confession for all estates and times.

O Eternall God and most merciful Father, we confess and acknowledge here before thy divine majesty, that we are miserable sinners, conceited and bove in time and unty, so that in us is no goodness. For the self evermore rebellious against the spirt, whereby we continually transgress thy holy precepts, and commandments, and to purchase to ourselves through thy insudgement death and damnation. Notwithstanding (O heavenly Father) forasmuch as we are disple-
Prayers.

Displeased with our crimes, we humbly beseech thee, and do surely repent us of the same; we most humbly beseech thee, for Jesus Christ's sake, to have mercy upon us, to forgive us all our sins, and increase thy holy spirit in us, that we acknowledging from the bottom of our hearts our own unworthiness, may from henceforth not only moderate our frail and selfish affections, but not bring forth such fruits as may be agreeable to thy most blessed will; not for the worthiness thereof, but for the merits of thy dearly beloved Son Jesus Christ, our only Saviour, whom thou hast already given an oblation and offering for our sins, and for whose sake we are certainly persuaded, that thou wilt deny us nothing that we ask in his name, according to thy will. For thy spirit and truth our consciences, that thou art our merciful Father and to us all by thy children through him, that nothing is able to remove thy heavenly grace and favour from us. To thee therefore (O Father) with the Son, and the holy Ghost, be all honour and glory world without end. Amen.

A prayer to be said before a man begin his work.

O Lord, most merciful Father and Saviour, seeing it hath pleased thee to command us to truant, that we may relieve our need, we beseech thee of thy grace so to bless our labours, that the blessing may extend unto us without the which we are not able to continue, and that this great favour may be a witness unto us of thy bountifulness and assistance, so that thereby we may know the fatherly care that thou hast over us.

Moreover (O Lord) we beseech thee, that thou wilt strengthen us with thy holy spirit, that we may faithfully truant in our estate and occupation, without fraud or deceit, and that we may endeavor our skills to follow those holy ordinances, rather than to seek to satisfy our greedy affections, or desire to gain: and if it please thee, O Lord, to prosper our labour, give us a mind also to bless them that have need, according to that ability that thou of thy mercy shalt give us: and knowing that all good things come from thee, grant that we may humble our skills to our neighbours, and not by any means let our skills go above them which have not received to liberal portion of thy mercy thou hast given unto us. And if it please thee to try and exercise us by greater poverty and need, then our skill would declare, that thou wouldest yet O Lord, grant us grace to know that thou wilt no wise forsake continually, through thy boundless liberality, that we be not tempted, that we fall into distress, but that we may patiently sustain our loss, not only with corporal graces and benefits, but chiefly with heavenly and spiritual treasures, to the intent that we may always have more example occasion to give thee thanks, and to wholly rest upon thy mercies. Hear us O Lord of mercy, through Jesus Christ thy Sonne, our Lord and Saviour Amen.

A prayer for the whole estate of Christ's Church.

Almighty God and most merciful Father, we submit our selves, a fall downe before the Watche, beseeching thee from the bottom of our hearts, that the seed of thy word now so sowne amongst us, may take such deepe root, that neither the burning heat of persecution, can it to wither, neither the thorny cares of this life choke it, but that as seed sowne in good ground, it may bring forth thirty, fifty, and an hundred fold, as the heavenly Wisdom of God hath appointed. And because we have need continually to crave many things at thy hands, we humbly beseech thee (O Heavenly Father) to grant us thy holy Spirit, to direct our
Prayers.

Petitions, that they may proceed from such a serene mind, as may be agreeable to thy most blessed will. And seeing that our infirmity is able to do nothing without thy help, and that thou art not ignorant with how many and great temptations, we poodle, whereas are on every side enclosed and compassed: Let thy strength, O Lord, sustain our weakness, that we being defended with the force of thy grace, may be safely preserved against all assaults of Satan, who goeth about continually like a roaring Lyon seeking to devour us. Increase our faith, O merciful Father, that we do not swerve at any time from thy heavenly word, but augment in us hope and love, with a careful keeping of all thy commandments. That no hardness of heart, no hypocrisy no conceit of the eyes not the intrenchments of the world, to draw us away from our obedience: Seeing we live now in these most perilous times, let thy fatherly providence defend us against the violence of our enemies, which do seek by all means to oppose thy truth. Furthermore, so as much as by thy holy Apostle we be taught to make our prayers and supplications for all men, we pray not only for our enemies here present, but beseech thee to reduce all such as be yet ignorant from the miserable captivity of blindness and error, to the pure understanding and knowledge of thy heavenly truth: That we all with one consent and unity of mind, may worship thee our only God and Saviour. And that all Pastors, Shepherds and ministers, to whom thou hast committed the dispensation of thy holy word and charge of thy chosen people, may both in their life and doctrine be found faithful, setting before their eyes thy glory: That by them all people whereby wander and go astray, may be gathered and brought home to thy fold. Moreover because the hearts of all rulers are in thy hands, we beseech thee to direct and govern the hearts of all Kings, Princes and Magistrates to whom thou hast committed the sword: Especially, O Lord, according to our bounden duty, we beseech thee to maintain and increase the honourable estate of the Kings, and all his noble Councils and Magistrates: with all the spiritual Pastors and ministers, and all the whole body of this commonwealth. Let thy fatherly favour so preserve them, and the holy Spirit to govern their hearts, that they may in due season execute their office, that thy religion may be purely maintained, manners reformed, and sin punished, according to the precise rule of thy holy word. And so that we be all members of the mystical body of Jesus Christ, we make our request unto thee, O heavenly Father: for all such as are afflicted with any kind of cross or tribulation, as war, plague, famine, sickness, poverty, imprisonment, persecution, banishment, or any other kind of the cross, whether it be calamity of body, or derision of mind: That it would please thee to give them patience and constancy till thou send them full deliverance of all their troubles: Root out from hence, (O Lord) all ravening Wolves, which do fill their bellies seek to destroy thy flock: And show thy great mercies upon these our brethren in our countries, which are persecuted, cast into prison, and daily condemned for the testimony of the truth. And though they be bitterest yeast of all mans, yet let the sweet comfort never depart from them, but do insinuate their hearts with the holy spirit, that they may boldly and carefully abide such tyrants as the good will done shall appoint. So that at length as well by their death as by their life, the Kingdom of thy dear Son Jesus Christ, may increase and shine through all the world. In whose name we make our humble petitions unto thee as he hath taught us. Our Father which art in heaven, hallowed, &c.
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<td>Lord shine now unto the Lord</td>
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The man is blest

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