Extremely rare =

It is stated in the Bibliotheca Grolieriana that of this celebrated version by Archbishop Parker, printed about 1560, only eight copies are known. This copy has not the colophon. There is a fine copy in the library of the Cathedral, Canterbury, with the date 1567 as the date. Walsh Catalogue 1578 2
Psalm 1 David

translated into English metre
(by Archbishop Parker) c. 1560

a very good copy, lacking only the last of end

cellaneous the epilogue

very rare

1578
The whole
Psalter translated into English Metre, which containeth an hundred and fifty Psalms.

The first Quinquagene.

Quoniam omnis terre Deus : Psallite sapienter. Psalm 47.

Imprinted at London by John Daye, dwelling ouer Aldersgate, beneath S. Martyns.

CVM GRATIA ET PRIVILEGIO
Regiae maiestatis, per Decennium.
Ad Lectorem.

To the Reader.

O F thee good frend: thus muche I craue,
These few requestes I say:
No browes to bende: but first withsafe,
To judge by like alay.

And if ye spie: as much ye may,
where strayed amisse I have:
To mend where I: went out of way,
with art more sad and graue.

But reade it round: and haze it not,
as jumblyng short with long:
Expresse them sound: and race them not,
as learners use among.

Accent in place: pour boyce as needeth,
note number, poynte, and time:
Both lyse and grace: good reading breedeth,
flat verse it repith sublime.

Observe the traine: the ceasure marke,
To rest with note in close:
Rhythmedogrell playne: as dogs do barke,
ye make it els to lose.

Reade oft inough: well spell the lyne,
left iarr to heare by dse:
If verse be rough: no fault is myne,
if ye the earc abuse.

A.ii. But
But princepall thing: your lute to tune,
that hart may sing in corde;
Your boyce and string: to fone to prune,
to love and serve the Lorde.

S Yng Psalmes and hymnes: and songes on hye,
To God your selues among:
But sing in hart: make melodye,
To God geue thankes in song.

James.
F fad ye be: and beare the croffe,
In faith pray ye contrite:
If glad ye be: and seele no losse,
Sing Psalmes of thankes aright.

Dauid. Psalme. 33. 47. 68.
IN Lute and Harpe: rejoyce to sing,
Syng Psalmes in decachorde:
Of all the earth: fith God is Kyng.
Syng wisely feare the Lorde.

Iesus Syrach. 44.
T He fathers olde: both sought and found,
Sweete musikes mooedes full sone:
The Scripture songes: they did expound,
Their hartes were all deuine.

Iesus Syrach. 32.
V V Ho knowledge loueth: teach him thy lore,
No musike hinder thou:
Where hearyng wanth: spare wordes the more,
And modestie allow.
Of the vertue of Psalms.

Yet man hath hart: in beaunies
With sundry cares opprest:
And would have helpe: in redines,
To heale his thoughtfull best.

And yet by man: in suerthe,
For Physike want his cure:
Thus set in hard: perpleritie,
To God yet trusting sure.

Let him beholde: the melodie,
of Davids blisful harpe:
In Psalmes there fynde: his remedie,
He may of care so sharpe.

If soyrene foe: or enemey,
Hath wasted all thy coastes:
No helpe thou canst: have suerly,
More strong to dawnst his boastes.

If theeues thy goodes: haue caught in net,
And haue made thee ful bare:
In Psalmes thy mynde: if thou do set,
They will thy losse repayre.

If wrong thou beest: by tyrannie,
And banisthe out of land:
Thou mayst releaue: thy miserie,
Content by Psalmes to stand.

If frayne be layd: all craftely,
In spite to trap thy way:
Take Davids loose: than redily,
And bid thy foes go play.

A iii. Thou
Of the vertue of

Thou mournst and sighest: in doulesfull hart,
by death thy children gone:
If Psalmes thou takest: in ghostly part,
They will allwage thy mone.

In house and land: if poore thou lye,
downe cast on both thy knees:
Here must thou haue: recoverie,
soz all that thou canst leefe.

If panges and paynes: both sharpe and fell,
with gripes thy body wynges:
Sweete Davids harpe: can ease thee well,
soz it good Phisike singes.

If borne thou be: enviouslie,
In skorne and great disdayne:
No patrone thou: canst better spie,
then Davids life and raigne.

Thy hie degré: is low deiect,
by fortunes turnyng blaff:
If Davids state: thou feelest reiect,
thou shalt be leffe agast.

Thy fielde lye all: in baren soez,
by burynge Sunne his heate:
To Davids welles: if thou resoet,
His dewes thy soyle shal sweete.

Agayne if they: be ouerflowne,
By rage of water streames:
If Davids Psalmes: thou makest thine owne,
Thy soyle must feelie his beames.
the Psalms.

(Oh fool the men: that marke the skie,
The Starres and Planets gate:
By them to searche: their destenie,
and so repose their state.)

And thus what wo: or: misery,
may moue or: treat thy hart:
In Psalms thou mayst: have remedie,
to beare all payne and smart.

Not beare them well: I onely saie,
but them erpell ful strong:
Who like in hart: can them defraie,
as Dauid did among.

Not thus alone: hast thou thine ease,
of worldly grieue and payne:
But here thou mayst: all soules disease,
by comfort sweete restrayne.

So deep in sinne: no wight can bee,
no conscience so thrall:
But prest reliefe: here may he see,
to reyse his deadly fall.

No wight can be: so burdensous,
mans senses harde to presse:
But Psalms that be: so vertuous,
can loose the weight redresse.

Now go and searche: the Discipline,
of mortall men to bayne:
Who taught by wit: or: sort deuine,
of them these helps to gayne.

A.iii.
So soule shalt thou: deceived be, to trust their rules and lawes: As dreamers be: which thinke to see, all wealth within their clawes.

So now to men: and beg their art, in sickness thee to saue: By means untrue: to heale thy smart, where God thy hart should haue.

This Prophet here:forbiddest thee, thus once from God to stray: Even he that harpeth: all melody, of godly wisdomes way.

For what thou readest: Saint Aulken holdeth, in law or stories true: In Proverbs wise: or prophets olde, the Psalm doth it renew.

Both what is past: and what to come, the Psalm doth it perfourme: It is a law: in perfect some to maners them to fourme.

Though Scripture boke: saith Athanasie, of vertue rule it bee: Yet Psalter boke: of soule it hale, the state for eche degree.

In other bookes: where man doth loke, but others wordes saith he: As proper hath: this onely boke, most wordes his owne to be.
It is a glasse: a myrrour bright,
for soule to see his state:
A garden saye: all fully dight,
with herbes most delicate.

A treasure house: ye may repute,
this boke of all good love:
All wholesome value: to distribute,
to eche mans griefe and love.

For who delighteth: them well to sing:
his mynde shall feel a grace:
Of sinne both dulde: the cursed thing:
and vertue come in place.

The Psalmes sayth he: in verse be solde:
and tuned by musique sweete:
The care to please: of yong and olde,
so Davids thought it meete.

Josephus sayth: and Philo wright:
That Davids Metres made:
Quinquemeters: some trimetres,
by musikes tract and trade.

For that that is: commended both,
with tune and tyme aright:
It sinketh more sweete: and despet goth,
in harte of mans delight:

O wondrous fact: of God I saie,
in his devise so playne:
Though we be sene: but sing and plai:
the soule yet winth his gayne.

B.S. The
Of the vertue of

The Psalter boke: of Psalterie,
an instrument so named:
For that the Psalmes: most commonly,
to it were tuned and framde.

And who that noth: and hath it waighde,
how Psalmes by Petrego:
Can blame no art: by rythme so layde,
not musike squard therto.

Thus Bernard sweete: in holy rede,
Christes death revolved in rythme:
So Ambrose sage: and worthy Bede,
thought this no shame or cryme.

And what is verse: but rythme to name,
in Lattine, Frenche, or Greeke:
Our Englishe verse: I count the same,
though all men hit not like.

The Psalmist layde: with tuned songe,
the rage of myndes agaist:
As David did: with harpe among,
to Saule in furye cast.

With golden stringes: such harmonie,
his harpe so sweete did wrest:
That he reliend: his phreneshie,
whom wicked sprites possed.

Both Powle and James: in their denise,
bid Psalmes with voyce to use:
In hymnes and songes: sweete exercise,
To God in hart to make.

Whs
Who tunes and rhythms: as alke their kyndes,  
to Psalmes can frame I saie:  
The sweete in strengthe: for that he kyndes,  
must beare the bell awaie.

The singyng man: and Poete must,  
with graue divine concurre:  
As Davids skill: all thys discut,  
when he his harpe diſurre.

Depart ye longes: lasciuious,  
from lute, from harpe depart:  
Gene place to Psalmes: most vertuouſ,  
and solace there poure harte.

Pe longes so nice: ye sonnets all,  
of lothly louers layes:  
Pe woxe mens myndes: but bitter gal,  
by phantasies peuishe playes.

My readers all: now must I pray,  
in worth to take my payne:  
I ment but well: as well they may,  
meane well, and winne some gayne.

As some befoyn: the lyke hath playde,  
of Psalmes to pike their choyce:  
And them in ryme: so syne hauue layde,  
to sing with musikes boyce.

Then some in prose: moſt learnedly,  
haue tournd the phrazes and worde:  
Some gloſe haue made: full bluerly,  
yet ſang in good accoſde.
That some in verse: right lately,
have strunged David's harpe;
They have their laudes: most worthely,
their paynes ought no man carpe.

Herein because: all mens delight:
beie diverse founde in mynde:
I found the Psalmes: all whole in sight,
in rythmes of divers kynde.

And where at first: I secret ment;
but them my selfe to sing:
Yet frendes requestes: made me relent,
thus them abzode to bring.

Pressse his pen: in exercise:
who list, he may, that can:
By this is wrought: no prejudice,
I trust to God or man.

Werte cleare to frame: was first preference,
I followed Hierome next:
Third Chaldey glase: fourth seventie sentence,
rythme, tyme, were sift and set.

So Utablus: and Pellicane,
in truth were not receive:
Poz Dunster yet: oz Pagnyne playne,
in tonges were sled for seate.

From Ludolfe that: Carthusian,
the collect most veruyeth:
Poz praple pardy: to any man,
to hide, by whom he th?i?eth, Who
Who more will search: how here it goes,
let him the Hebrew trye:
Where words were skant: with texts or glose
that want I did supplye:

And that in some: reports be found,
and words as spare put to:
They may be left: the sense yet found,
though Metre baryth so.

If some be blamed: to rythme so thicke,
transpose the words ye may:
The lease by right: may Domus kicke,
the beame so some away.

If some will carpe: so light a warke,
grave Psalms in rythmes displayde:
Let Michol heare: before the arke,
how David daunced and playde.

Where senses strange: oft diversly,
be scene in writer's skill:
I did yet pen: my fantasie,
let others do their will.

Presuming not: yet thus in sight,
as I could this do best:
My Lute was set: in whole delight,
these tunes divine to weest.

And yet good frende: beare thou with me,
though words be straynd among:
The verse and phrase: soest beuntie,
I lude yet sense most strong.
Of the vertue of

Require not heere: great difference,
In worpdes so ofte the same:
Although to fæle: great violence,
I might not chaunge the name.

Conceyue in barf: no griefe to foze,
wozdes olde so ofte to dewe:
Thy gayne therby: is wrought the moze,
though worzdes be neuer newe.

How can we fæle: sacietie,
in fourmes of godly speache:
The soule which fælth: aduersitie,
loues playnes health to seache.

Among gay wozdes: that hart were scene,
therto the bendeth first:
She doth not gale: on bushe so greene,
oz luckth the post for thirst.

Right path of truth: most earnestly,
God graunt we holde in worde:
To yue co God unseenedly,
In hart with one acorde.

Us long should moue: as spite therby,
might tunes in concorde sing:
God graunt these Psalms: might edifie,
that is the chiefltet thing.

So els if tune: should reason rule,
and senses brute haue will:
To flesly lust: might voyce recule,
and soule bide barren still.
No pastime dayne: to sing in boynce,
or thus to set in rythme:
Kepyne not frende: at this my choyce,
checke saue my restfull tyme.

Verse harde in mouth: while off I chowde,
I spied therin no waft:
Cleare sent to mynd: more sweftely chowde,
earst thus not felt in talt.

Nor yet of this: I do repent,
Sith thus my hart I ealde:
Judge Reader well: my good entent,
so thinke that God be pleade.

All thewod to judge: thy neighbours cause,
may the the lyke befall:
Even feare thou God: and kepe his lawes,
now this is ende of all.
Do not a little mercuul at, and commend thy constant purpose in Chriſte (frende Marcellypye) not onely for that thou dost so valiantly beare this present adversi- tye, wherein thou haft suffered right many painesfull diſ- pleasures : as, for that thou haft not cast off renounced thy continual study: for when I enquired of the bearer of thy letters how thou sprec thy lyfe after thy sicknes, I under- stode plainly, thou wholly appliſt all thy diligence to holy scripture, but more specially to the booke of psalmes labouring with thyſelfe to this ende, that thou mightest comprehend the secret hidden ſence of euerye psalme : for which thing I must loue thee so much the more, for that I my ſelfe beare so great affection toward that booke, as to none almost so muche in all the whole Scripture, the ra- ther to enſlaine therunto by the persuasioſn of that auenti- ent olde Father Philoponus, who once in a learned dis- course that he vouchedfauc to make vnto me, made euent demonstration : that whatſoever was conceyned abroad in the whole Scripture, was fulſly reported in the Psal- ter booke : So that the matter of the v. booke of Moſes, the substance of the vi. bokes following, the booke of the kingses with their supplementes, all the mysteries of Chriſt, & of the vocation of the Gentiles, which were trea- ted by the Prophets in their bookeſ generallly: The boke of the Psalnes (beyng wel resembled to a pleaſant garden of all deliciousnes) did univerſally by Metre expreſſe them all, by playing them as it were sweetely upon musiſcal in- strumentes. In where his conference he also noted, that the booke of the Psalnes had this peculiar grace and ob- servation chieſely by it ſelfe, that beside other matters by which it hath an agreeable proportion and fellowship, with other bookeſ of the scriptures, it hath this in a marvelous consideratyon proper to himſelfe alone (sayth he) that it co- tynueth the motions, the mutations, the alterations of eu- ery mans hart and confience describted and lynyely pynaunted to his owne ſight, so that if a man lift, he might eaſely ga- ther out thereof certaine consideratyon of himſelſe as out of a bright glaſſe and playne paterne let before his face, to the ry to refoursne himſelſe as he red therin ; for in other bookeſ
bookes (sayth he) onely we heare the preceptes of the law, what oughte to bee done, and what vnbeone, we heare the matter of prophecy, to the entent we should not bee igno-
raunte of Christes comming unto vs in the fleſhe: further-
more, we reade the histories, whereby the acts of kynges &
holy fathers might be knowne & brought to remembrance,
but in the bookes of the Psalmes, over and above that, we
learne and heare all these forefaid things sufficiently:there
every one may see and perceine the motions and affections
of his owne hart and soule, both to see whereto he is incli-
ned, and where he is freyned and pinched, so that he maye
have a very good fourme of prayer thereore, not that these
motions should lightly fal from his consideration, assoone
as he haue hard them but to learne how he may heale these
his affections and passions, by worte and by deede. There
be in other bookes worde and sentences, which forbid di-
vers vices and enornities, but this booke prescheth a
forme, how a man may be cleare of them, & how to auoyde
them. As in example, we bee bidden to repente vs, & to do
penance, & told further we be, that truly to repent vs, is to
cease from sinning: but in this booke is there a fourne set
out vnto vs, how to do penaunce, and what is meete to be
laid presently at hand in that case and state. Furthermore
S.Paule teacheth in his doctrine, that tribulatiõ worketh
patience, patience bringingeth in probation, and probation
breadeth hope, & hope is never ashamed, but in the psalme
is set out, howe tribulation shoule be borne, and by what
waies every one of vs is tryed and proved, and what kind
of prayer we may vs, to come by this hope in God. Also it
is commanded in precept, that we shoulde geue thankes
in all thinges. Howe doth the Psalme expresse, what is
meete to be sayd when we do geue thankes. Moreover, we
heare of other places of Scripture, that all such as wil line
godly in Christ, shall suffer persecution & aduersitie: where
in the Psalmes we learne how we should be affected when
we be exilde, and there to flee from tyrannye. In them we
learne who they be which suffer persecution, & what thank
full prayers they ought to offer to God, whiche be escaped
and deliuered from the purreute of their enemies. So like-
wise we be charged to bleſse the Lord, and to laude him in
all thinges, but how and in what fourme we should praise
god, and what worde we shoule pronounce in our laudes

E. t. s. lir-
Singing, we bade that instruction in the Psalms onely.
To be short, we may there finde in every case as may vs
most divine songs and ballats, perceiving as wel to our
selfe in perçon, as to our deuynes and state whatsoever we
be in. There is also in the Psalmes (sayd he) one other mer-
culous thing to be expended: For when in other bookes
of Scripture beside, we reade such thinges as the holy fa-
thers eyther spake in woordes or did leaue in writing (we so
reade them as though we seened but to recite and rehearse
them onely, and they which doo heare to when we reade
such matters, straight way they conceiue in their imagina-
tion that they be other mens woordes and dedes that they
heare, and in suche sort are they enslaved to those matters
so rehearsed that they bend themselves to be as followers
to them to counterfayne the like. But whosoever take this
booke in his hande, he repareth & thinketh all the woordes
he reade (except the woordes of prophetye) to be as his ve-
ry owne woordes spoken in his owne person, yea and who
soever do but here them reade, he is so affected to them, as
he were the very man that read them, or first spake them,
and so is disposed to warde the woordes of the verses, when
they bee uttered, as they were properlye his owne onely
woordes, first by him conceiued and pronounced. So that
he shall not esteeme the in a singuler respect, referring those
woordes to the perçons of the Patriarches, or of Moses, or
of any of the prophets: for as much as the psalme without
respect of perçons do express as well the righteous man,
which obeyeth gods precepts, as the sinners which tran-
gresseth his precepts, with all their deeds they do. So that
all maner of men must needes be comprehended in them;
as of whome the Psalmes make so plaine mention. And
bereely me thinke the psalmes be to him, which singeth thoe
as a glasse where he maye beholde the whole affections
of his soule, which so uttered to his owne light, he may de
clare forth to other: for who that heareth a man readeyn
such kynde of poesie, undoubtedly he taketh it so to himself
as it were onely of himselfe, and so while conscience hathe
remorse in the hearyng, he is thereby compunge and stryed
to repentance, & sometyme hearing what grace the psalm
both expresse as done by Chriſt to his electes, & what
hope they may have in him, he must needes in the contem-
plation thereof begin to reioye in his conscience and gene
God his thankes. wherupon he which shall sing the third
psalme, in beholding his owne adversitie, he shall so re-
porte it, as though they were his owne very woordes,
who that shall rehearse the 1o, and i7. psalmes. He
shall so utter them, as he pronounced his owne
hope and trust, who shal read the 51. psalme,
so speaketh he the woordes of a penitent
contrite harte, as they were his in
deede. And who that prayeth the
54, 56, 57, 142, he is not so dis-
posed in them, as though
he should speake
of some other which suffreth persecuti-
on, but as he himselfe felt the same
in deed, and therefore, singeth
to God those woordes as
his very own woordes
and petitions,
Of the use and vertue of the Psalms

By Athanasius

All holye Scripture is certenly the teacher of all vertue and of the true faith: but the booke of the Psalms doth expresse after a certaine manner the verye state and condition of the soule. For as he whiche entendeth to present himselfe to a kyng, firste will compounde with himselfe to set in good order both his gesture and speache, leaft els he might be reputed rude and ignoraunt. Euen so doth this godly booke enforce all suche as be desirous to leade their life in vertue, and to knowe the life of our sauiour, which he led in his bodilye conversation, putting them in mynde in the reading therof: First, of all their affections and passions, wherto their soule is inclined. Moreover, the Psalms forme and teache euery man with diuers instructions, whereby he maye not onely espy the affections and state of his soule, & to winne a good paterne and discipline, how he may please God, but also with what forme of woordes he may amend himselfe, & how to geue God due thanks least if he should speake otherwise then were conuenient, he should fall into impietie by his vnreuerent estimation to God, for we must all make an accounte to the judge, as well of our euill dedes, as of our idle words.

If therefore thou wouldest at any tyme describe a blessed man, who he is, and what thing maketh hym to be so: thou haft how in these Psalms. Blessed is that man which hath not walked in the counsaile of the ungodly. 1. Blessed is he whose unrighteousnes is foruen 32. Blessed is he that considereth the poore 41. Blessed is the man that feared the Lorde 112. Blessed are all they that feare the Lorde. 128.
If thou wouldst rebuke the Jevves for their spite they have to Christ: thou hast: Why do the Heathen rage. 2.

If thine owne familiars pursue thee: and if manye rise against thee, say: Lord how are they increased. 3.

Hear my prayer O Lorde. 143.

If thus in thy trouble thou hast calld on God, and hast taried upon his helpe: and wouldst gene him thankes for that he hath heard thee with his helpe, sing. Hear me when I call. 4. I am well pleased. 116. I waitted patiently for the Lorde. 40.

If that thou feest that euill men lay snares for thee, & therefore desirest Gods eares to heare thy prayer, sing: Ponder my wordes O Lorde. 5.

If thou feest Gods dreadfull threates, & feest thy self afraid of thee: thou mayst say. O Lord rebuke me not. 6. O Lord rebuke me not. 38. O Lord God of my salvation. 88

If any take counsaile against thee, as Achitophell dyd against David, if thou be admonished thereof, sing. O Lorde my God. 7.

If thou in beholding the grace of our Saviour so spread on every side, specially for the restoryng of mankynde to salvation: and wouldst speake thereof in meditation to God, sing. O Lord our gouernour. 8.

If so agayne thou wilt sing in giving thanks to God for the prosperous gathering in of thy fruities, be the same. O Lord our gouernour. 8.

If thou Wouldst have thine aduerlary kept back, and thy soule saucd, trust not in thy selfe but in the sonne of God which can do it: and say. I will gene thankes. 9.

If thou perceuyest God to be mouth with his people, as though he regarded them nothing, thou haft to pacifie him to complainyng thereof: Why standst thou so far of. 10. O God thou hast cast vs out. 60. O God wherfore. 74.

If any ma should put thee in feare, haue thou thy hope in God and sing. In the Lord put I my trust. 11.

If thou beholdest the pryde of many men, and seest ma C.iii.
litke to abounde, so that there is no godlines among men 
repayre thou to God and say. *Helpe me Lorde. 12:

If thyne aduerlarye lye long in wayte agaynſt thee, 
dispayre not as though God had forgotten thee, but call 
upon the Lord, and sing. How long O Lord, 13. Heare 
my cryng O God. 61. *My God my God. 22.

If thou hearest any to blaspheme God in his providence 
be not pertaker with them in wickednes, but make halfe 
to God and say: The foole hath sayd. 14. 53.

If thou desirest to know who is a Citizen of heaven: 
sing. Lord who shall dwell in thy tabernacle. 15.

If thou hast neede of prayer for such as be against thee 
and haue closed thy soule on every side, sing: Preſerve 
me O God. 16. Heare the right O Lord. 17. Bow downe 
thine eare. 86. Lorde I call upon thee. 141.

If thou hast escaped from thine enemies, and art deli-
uered from them who pursued thee, sing thou: I will lone 
thee O Lord. 18. My song shall be of the louyng kindenes of 
the Lorde. 89.

If thou dost wonder at the order of things created 
by God, considerynge the grace of the deuyne providence 

If thou seest any man in aduerſitie, comfort hym and 
pray for hym. The Lord heare thee. 20.

If thou perceyue thy selfe to be defended and fed by 
God, and to lyue prosperously, reioyce therin, and sing: 
The Lord is my shepeheard. 23.

If thine enemies coſpire agaynst thee, lift by thy soulo 
to God and say: Unto thee O Lord. 25. and thou shalt 
esperre them to labour but in bayne against thee.

If thine enemies cloſter agaynst thee, and go aboute 
with their bloudy handes to destroy thee, goe not thou a-
bout by mas helpe to revenge it, for all mens judgemets 
are not trusty, but require God to be the judge, for he a-
alone is judge, and say. Be thou my Judge. 26. Plead 
thou my cause. 35. Genes sentence with me. 43.
If they press more fiercely on thee, though they be in numbers like an armed host, fear them not, which thus reject thee: as though thou were not appointed and electe by God but sing: *The Lord is my light.* 27.

If they be yet so impudent that lay wayte against thee so that it is not lawfull for thee to have any vocation by them, regard them not but sing to God: *Unto thee will I cry.* 28.

If thou wilt exhort & prouoke kyngs & princes, to sub mit they powres to God, and to regard his honore syng: *Bring unto the Lord.* 29. *God standeth in the congregatio.*


If thou seest thy seyle had in hate for the truthe sake of thy fredes and kinsfolke, leave not of thy purpose, no to fear them which be against thee, but thinke on whiche follow: and sing. *In thee O Lord have I put my trust.* 31

If thou beholdst such as be baptised and so delivered from the corruption of theye byzth, prayse thou the bountifull grace of God and sing. *Blessed is he whose unrichteousnes is forgenuen.* 32.

If ye delightest to syng among many, call together righteous me of godly lyse and syng: *Reioyce in the Lord.* 33.

If by chauce thou fallest amonges thyne enemies, & yet hast forstunably escaped them, if thethere thou wylte geue thankes, call together make men, and sing: *I will alwyes geue thankes.* 34.

If thou seest wycked men contend among themselves to do mischiefe, thinke not that theye nature doth impell them by necessitie to wooke sine agaynst theye will, as certaine heretikes suppose, but consider the psalme. *My barte skewerth me.* 36. and thou shalt percyue that they be to themselves their owne occasion of syning.

*If thou seest how wycked men doo much wickednes &

C.119. that
that yet simple folke prayle such ; When thou wilt admis
there any man not to followe them, to be like unto them
because they shall be shortly rooted oute and destroyed:
speake to thy selfe and to other. Fret not thy selfe. 37.

If thou hast deere to take hede of thy selfe, and feele
thyne enemy approch nye thow, as to signe, the aduersary
is more prouked to come wytth assault, and therefore wilt
prepare thy selfe syng. I sayd I will take heede. 39.

If thou feele many pore men to beg, and wilt shew pitty
to them, thou mayst both thy selfe receyue them to mer
eye, and also exhorte other to doo the same syaung: Ble-
ved is he that considereth the poore. 41.

If thou hast a desire to Godward, and hearest thine en-
nemies to bpbayde thow, be not troubled, but consider
what fruite of immortalitie ryseeth to thow for this desire:
comfoyt thy soule wytth hope to God, and so therein rele-
uyng and asswagyng the heavines of thy lyfe, say : Like
as the hart desireth the water brookes. 42.

If thou wilt remember of Gods benefites which he
dyd to their fathers, bothe in the deserte, and how good God was to them,
but they unthankefull to hym. Thou hast : We haue
heard with our eares. 44. Heare my law. 78. My song
shall be alway of the loving kindnes of the Lord. 89. Heare
my prayer. 102. O gene thankes unto the Lord. 106. and
107. When Israel came out of Egypt. 114.

If thou hast made thy refuge to God and hast escaped
such trouble as was prepared against thow, if thou wilt
gewe thankes and shew out hyss kyndnes to thow, syng:
God is our hope and strength. 46.

If thou wilt know how to gewe thankes to God whow
thow doost resort to him wyth understandyng sound, syng
O clap your handes together. 47. Great is the Lore. 48.

If thou wilt exhorte men to put to their trust in the living
God, who ministreth all things abundantly to good mes-
bles ; & blameth the madnes of the world : which such
If thou wouldst call upon the blynd world for thy wrong confidence of their brute sacrifices, and shew the what sacrifice God most hath required of them, sing: The Lord the mighty God. 

If thou hast sinned and art converted and moved to do penance, desirous to have mercy, thou hast two of confession in. Haue mercy upon me. 

If thou hast suffered false accusation before the king, and set the divel to triumph thereof, go aside and say, Why boast thou thy selfe. 

If they which persecute thee with accusations would betray thee, as the Phariseis dyd Jesus, and as the alpacantes dyd David, discomfoyt not thy selfe therwyth, but sing in good hope to God. Save me O God. 

If thou art straund conference to be thy frendes, speake most against thy: whereupon if in thy meditation thou art somewhat greued therat, thou must call on God, say, Hear my prayer O God. 

If pericution come fierce on thee, and unbewares chance to enter into the cave where thou hyest thy selfe not, for in thy straung thou halte have expedient woordes both to comfort the, and to put the in olde remembrance with: Be mercifull unto me O God. I cryed unto the Lord with my voyce. 

If thou wylt confound hypocrites which make glorious shepdes outwardly, speake they conversion. Are your myndes set upon right. 

If thy pursuers commaundde thy house to be watched when thou art escaped, give thanks to God, and grave it in the tables of thy harte for perpetuall remembrance and say: Deliver me from myne enemies. 

If thyne enemies cruelly assault thee, and would catch
If thou speakest persecution, and gettest thee into wilderness, seare thou not, as though thou wert alone, but having God nye unto thee, ryse to hym early in the morning, sing. O God thou art my God, early will I seeke thee. 63.

If thyne enemies would put thee in feare, and never cease to lay traynes for thee, and picke all maner quarles against thee, though they be very many, gene no place to them, for the darters of babes shall be theys destruction, ye thou sayest: Heare my crying O God. 61. Let God arise. 68. Hast thee O God to deliver me. 70. In thee O Lorde. 71.

If thou wilt laud God wyth a Psalme or hymne, sing: Thou O God art praised. 65. O be joyful. 66.

If thou askest mercy of God, sing: God be mercifull. 67.

If thou wouldest sing to the Lorde, thou haast what to say. O sing unto the Lord a new song. 96. and 98.

If thou haest neede to confess God wyth thankes, sing: In thee O Lorde haue I put my trust. 71. Unto thee O God. 75. It is a good thing to gene thankes. 92. O gene thankes unto the Lorde. 105. 118. 136. O God my hart. 108. I will gene thankes to the Lord with my whole hart. 111. and 138.

If thou feest wicked men prosper in peace, be not offended nor mowane there at, but say: Truelye God is loving. 73.

If thyne enemies have beset the wayes whether thou seest, and art thereby in great anguish, yet in thys trouble dispayre not but pray, and if thy prayer be hard, gene God thankes and say: I will cry to God. 77.

If they perseuer still, and desile the house of God, kill his elects, and cast therebodies to the foules of the ayre, seare not their cruelty, but thew pity to them which be in such
If thou wilt enforme anye man with the mysterie of the resurrection, sing: *Hear* O thou shepheard 80.

If thou wilt sing to the Lord, call together Gods seruauntes on the feastfull day, and sing: *Sing we merely.* 81. O come let vs sing unto the Lord. 95. Beholde now praye the Lord. 134.

If the adversaries flocke together on euery side, and threaten to destroy the house of God, and make their conspiracies against hys religion; let not theyr numbers and power trouble the, for thou hast an anchor of the wordes of thys Psalme. *Holden not thy tongue.* 83.

If thou callesst an eye to gods house and to his eternal tabernacles, and hast a desire therto as the Apostle had: say thou also. *O how amiable are thy dwellings.* 84.

If Gods wrath be ceased, and the captituitie ended, thou hast cause how to gene thankes to God wyth Dauid, recountyng hys goodnes to thee and others with this Psalme. *Lord thou art become grations.* 85. I beleued and therefore will I speake. 116. In Iwye is God knowne. 76.

If thou wilt rebuke Paynysms and heretikes, for that they have not the knowledge of God in them, thou maull have an understandyng to sing to God. *Bowe downe thyne eare O Lord.* 86. *Not to vs O Lord, not unto vs.* 115

If thou wilt see and know the dissente that the catholike churche have from schismes: and wouldest convert them, or to discerne the church concernyng the outward appearance, and formes therof: thou mayst say. *Her foundations are upon the holy hils.* 87.

If thou wouldest know how Moses praved to God, in hys meditation, recountyng the brittle state of mans lyfe, desyre God to direct to his hote lyfe, that he might follow wildome, read. *Lord thou hast bene our refuge.* 90

If thou wouldest comfort thy selfe and others in true religion, and teache them that hope to God will neuer
68 If thou wilt sing on the Sabboth day, thou hast: It is a good thing to give thanks to the Lord. 92.

69 If thou wilt sing on the Sunday in meditation of God's word, desiring to be instructed therein, whereby thou mayst rest in God's holy will, cease from all the works and doctrines of vain man; resolve that notable psalm Blessed are those that are unseiled in the way. 119.

70 If thou wilt sing in the second day of the Sabboth, thou hast. O come let us sing unto the Lord. 95.

71 If thou wouldest sing to the Lord, thou hast what to say: O sing unto the Lord a new song. 96. and 98.

72 If thou wilt sing the fourth day of the Sabboth, sing: O Lord God to whom vengeance belongeth. 94. for then when the Lord was betrayed, he began to take vengeance on death, and to triumph of it: therefore when thou readest the gospel. Wherein thou hearest the Jews to take counsel against the Lord and that he standeth boldly against the Deuill, then sing the forefaid Psalme. O Lord God.

73 If thou wilt sing on good Friday, thou hast a commenda-tion of the Psalme. The lord is king. 93. for then was the house of God's church built and groundly founded, though the enemies went about to hinder it. for which cause sing to God the songs of triumphante victory, with the said Psalme, and with. Many a tyme have they fought against me. 129. and with O sing unto the Lord a new song. 98.

74 If there be any captivity wherein thy house is laid waste and yet builded agayne, sing: O sing unto the Lord. 96.

75 If the lande be vext with enemies, and after come to any rest by the power of God, if thou wilt sing therefore, sing: The Lord is king. 97.

76 If thou considerest the providence of God in his go-vernance to over all, and wilt instructe any wyth true faith
Faith and obedience, when thou hast first persuaded the
to confess thee, sing: O be joyful in the Lord. 100.

If thou dost acknowledge in God his judicial power
and that in judgment he mireth mercy, if thou wilt draw
three unto him, thou hast the words of this Psalm to this
ende. My song shall be of mercy and judgment. 101.

If for the unbecolkitie of thy nature thou art weary with
the continuall miseries and griefes of this lyfe, and would
dest comfort thyself, sing: Hear my prayer O Lord. 102

If thou wilt give thanks to God as it is most congru
ent and due for all his gifts: when thou wilt to do; thou
hast how to inoyne thy soule therunto, wyth these.
Praise the Lord O my soul. 103, and 104.

If thou wilt praise God, and also knowe how and for
what cause, and wyth what worde thou maist best do it,
consider. Praise the Lord thy servant. 113. O praise
the Lord ye heavens. 117. Behold how good. 133. Praise
the Lord O my soul. 146. O praise the Lord for it is a good
thing to praise. and Praise the Lord O Jerusalem. 147.
O praise the Lord of heaven. 148. O sing unto the Lord.
149. O praise God in his holiness. 150.

If thou hast faith to such things as God speaketh, and
believe that which in prayer thou utterest: say. I believe
and therefore I will speake. 116. in the ende.

If thou feest thy selfe to ryle bywarde in degrees of
well workinge, as though thou spake with S. Paul. I
forget those thynges which be behynde me, and set myne
eyes on thinges which be before me, thou hast in every
exaltation of thy progresse what thou mayest saie in the
psalmodies of the prayers. 120.

If thou hast holden in thy almsome under straying
and wandring thoughtes; and seest thy selfe draven
by them, whereof thou art forse, then staye thy selfe
from thenceforth, and tary where thou hast founde thy
selfe in fault, set thee downe and mourn the thou also as the
Hebrew people dyd, and say with them. By the waters

D.ii.
If thou perceivest that temptations be sent to prove thee, thou oughtest after such temptations give God the thankes and say: O lorde thou hast searched me out and knowne me. 139.

If yet thou be in bondage by thyne enemies, & wouldest sayne be delivered, say: Deliuer me O lorde. 140.

If thou wouldest pray and make supplication, say. Lorde I call upon thee. 141. I cryed unto the lorde. 142. Heare my prayer O lorde. 143.

If any tyrannous enemy ryle by agaynst the, people, feare thou not, no more then David did Goliath, but believe lyke David and sing. Blessed be the lorde. 144.

If thou art elect out of low degree, specially before oother to some vocation to serve thy brethen, advance not thy self to hpe against the in thyne owne power, but give God his glory who dyd chose thee, and say thou: I will magnifie thee O god my kyng. 145.

If thou wilt sing of obedience praysing God with Alleluia, thou hast these: O gene thankes. 105. 106. I will gene thankes. 111. Blessed is the man. 112. Prayse the lorde. 113. When Israel came out of Aegipt. 114. I am well pleased. 115. O prayse the lorde. 117. O laude the name of the lorde. 135. O gene thankes. 136 Prayse the lorde O my soule. 146. O prayse the lorde. 147 O prayse the lorde of heauen. 148. O syng unto the lorde. 149. O prayse god in his holines. 150.

If thou wilt sing specially of our Saviour Chrift, thou hast of hym in every psalme, but most chiefly in, Unto thee O lorde will I lift vp my soule. 25. My harte is ending of a good matter. 45. The lorde sayd unto my lord. 110

Such Psalmes as thew his lawfull generation of his father, and his corporall presence be these. In the lorde put I my trust. 11. Saeue me O God. 69.

Such as do prophecy before of his most holye crosse & passion, tellyng how many deceitfull assaultes he suffred for vs, and how much he suffred be these. Why doo the
the Heathen rage. 2. Blessed are those that are undefiled in the way. 119.

Such as express the malicious enmities of the Jewes and the betraying of Judas, be these. Hear my prayer O God. 55. Hold not thy tongue. 109. The king shall rejoice. 21. The lorde even the most mighty god, 50. Give the king the judgementes. 72. Save me O God. 69.

Such as describe his agony in his Passion, the cruelty of the Jewes, the condition of his death and sepulture be: My God my God. 22. O lorde god. 88. and that he suffered not for himself but for us, is declared in the Psalm afore sayd 88. the seventh verse saying: Thine indignation lyeth hard upon me. 8 in the 69. Psalm, in the fourth verse: I paid the things that I never tooke.

Such as expound his dominion and his presence in the flesh be these: Preserve me O God. 16.

Such as shew his glorious resurrection of body be: The earth is the lorde's. 24. O clap your handes together. 47.

Such as set out his ascension into heaven be these: The lorde is king. 93. O sing unto the lorde. 96,98. The lord is king, the people. 99.

And that he sitteth on the right hand of his father: The 110. Psalm maketh manifest saying: The lorde sayd to my lord, sit thou on my right hand.

Such as shew that he have authoritie of his father to judge, expressing his judicial power, both in condemning the devill, and all wicked nations be these: 9. Psalm, the 6. verse: Thou shaltest rebuke the Heathen and destroye the ungodly. Give the king the judgementes. 72. The lorde even the most mighty god. 50. God standeth in the congregation. 82.

Thus thou mayst by reading these, behold Christes mysteries, and what benefits the Lord hath given us by his Patiuitie and passion.

Lo such is the style & forme of the Psalms for manlike and commodite.

It is to be remembered that the beginning of the psalms in this table, be according to the translation commonly used in churches, & not of the translation hereafter following.
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| Qui admonent                        | 37.                                   |
| Qui exhortant                       | 29, 33, 96, 98, 103, 104.              |
| Qui exhortant cum cantico           | 145, 81, 66.                          |
| Qui minanter imprecantur.           | 109, 64, 94, 120, 74, 70, 71.         |

| Qui veterum exempla habent         | 60, 77, 108, 135, 80.                 |
| Qui alacritatem cantunt            | 91, 118.                              |
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| Qui confessentur & plorant peccatum | 9, 51, 6, 39, 38, 75, 106, 136, 143, 130. |
| Qui innocant                        | 4, 54, 142, 3, 69, 123.                |
| Qui ad euentum votum & obsecrationem | 7, 12, 13, 16, 25, 27, 31, 35, 43, 44. |
| Qui ad euentum solum                | 57, 59, 61, 83, 86, 88, 140.           |
| Qui accusant impios                 | 3, 26, 69, 70, 71, 79, 80, 123, 130, 131. |

| Qui in actione gratiarum sunt       | 8, 18, 30, 34, 46, 63, 85, 116, 124, 126. |
| Qui cum hymnis cantunt              | 48, 65, 92, 144.                        |
| Qui laudem anunciant                | 113, 117, 146, 147, 148, 149, 150, 138 |
| Qui exultat de resurrectione        | 56.                                    |
| Qui exultant tantum                 | 100.                                   |

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All manner of Scripture for that it is inspired from God above (as necessary for instructiō) is expressed by the determination of the holy ghost to the intent that all men in common, should gather out thereof (as out of a storehouse of Physike for the soule) peculiar remedies, every one of vs for our owne infirmities: for such Physike as a certaine writer testifieth will restraine great and many sinnes. Now where as the Prophetes haue doctrine proper to themselves, and the bokes of the deuine histories matter by themſelfe: the law haue his peculiar forme of teaching, and the Proverbiaall bookes haue their feuerall kinde of exhortations. The booke of the psalmes comprehend in it selfe, the whole commoditie of all their doctrines aforesaid, for it prophesieoth of things to come, it reciteth the histories, it sheweth lawe for the gouernaunce of life, it teacheth what ought to be done, and to be shorte, it is a common storehouse of al good doctrine, which doth aptly distribute matter to euery man peculiar to himself for it healeth not only olde festured woundes of the soule, but also can geue quicke remedy to suche as be newly made. It stayeth and comforteth that member which is sicke and corrupt, & preserueth that which is whole and sound, it plucketh vp by the rootes (as much as is possible) all such euil affectiōs as do raigne tirannically in the whole course of mans life, which effect it worketh as it were with agreable delection inſtilling pleasantly into our hart, all sober honeſtye. For where as the holy ghost perceived that mankind was hardly trayned to vertue, & that we be very negligent in thinges concerning the true life in dede, by reason of our inclination to worldly pleasures & delectations: What hath he inuented? he hath mixte
in his forme of doctrine the delection of musike, to thintent that the commoditie of the doctrine might secretlye steale into vs, while our eares bee touched with the pleaflauntnes of the melodie. Even muche like as expert Phisitians vse to doo, when they minifter their bitter potions to sicke children, leaft they should abhorre their helth, for the bitternes of their drinkes, for the most part they annointe the brinke of the cuppes with hony. And for this ende bee these sweete and harmonious songes deuised for vs, that such as be children either by age or children by manner, shold in deede haue their soules wholesomely instructed, though for the time they seme but to sing onely. Furthermore, we see commonlye that they which be of the vulgare people, or of rude and groffe nature, can not redely beare away and kepe in mynde the graue preceptes of the Apostles or Prophetes, where yet the deuine psalmes they syngle at home in their houses, and abrode they can recorde them. And certainly though a man were neuer so furiouslye raging in ire and wrath, yet assone as he heare the sweete tunes of the Psalmes, straight way is he asswaged of his fury, and must depart more quiet in mynde by reason of the melodie. The psalme is the rest of the soule, the rokke of peace, it stilleth and pacifieth the rayng bellowes of the minde, for it doth asswage and mollifie that irefull power and passion of the soule, it induceth chastity, where reigned wantonnes, it maketh amitie, where was discorde, it knitteth frendes together, it returneth enemies to an unitie againe: For who can long repute him as an enemy, with whom he joyneth himselfe in lifting vppe hys voyce to God in prayer. So that the song of the Psalme worketh charitie, whiche is the greatest treasure of all goodnesse that can be, deuising by this inducement of concord singing the knot and bonde of unitie, so joynyng the peo-
people together after the similitude of a quire in their unitie of singing.

The Psalme is an introduction to beginners, it is a furtherer to them which go forwarde to vertue, it is to the perfect man a stable foundation to rest on, it is the sweete voyce, the onely mouth of the spouse of Christ the church. The psalme doth cheare the feastfull day, the better to reioyce, it worketh that same heauines which is heauines to godwarde: for the psalme is able to plucke out teares of any mans hart; though it be neuer so stony harde.

O wise and merueilous devise of our heauenlye scholemaister, who could inuent, that we shold both pleasantly sing and therwith profitably learne, where by wholesome doctrine might bee the deper printed in vs: for that which with violence and force is learned of vs, is not wont to abide long, but that whiche entreteth into vs with pleasure, and by loving grace it continueth the lenger in our hartes, it sticketh the father in our memories.

Now as for the matter and content of the Psalme, what is there, but that a man maye learne it there? Is not there to be learned the valiantnes of fortitude? The righteoufnes of iustice? The sobernes of temperance? The perfection of prudence? The forme of penance? The measure of patience? Yea and whatsoeuer soundeth to vertue or perfection is it not there taught?

In the Psalme is conteined absolute divinitie, both prophecy of chirstes comming in the flei̇h. The thretfull warninges of the judgement. The hope of our rising agayne. The feare of Gods punishmentes. The promises of euerlasting ioye. The revelatio of all mysteries, all these be laide and couched vp in the Psalter booke, as in a great treasure house common to al men. Which booke the Prophet Dauid framed most aptly
aptly (among many instruments of music) to agree with the instrumente called the Psaltrie. Signifying thereby (as I can judge) the grace of God to come from the inspiration of the holye ghost: for this only, instrumente of all other have the cause of his sounde from his upper parte, where the harpe or the late by their wrestes have their sound coming forth out of the lower parte of them, but the psalterye putt forth the sweetenes of his harmonious melodie from the upper part, teaching vs thereby that we should set our whole study and meditation in heavenly things aboue, and not by the sweetenes of the tunes to bee borne downe to the sensuall affections and delectations of the flese.

Chrisostomus. In Psalmos. to.2. ho. 15.

As this life is susteyned by meate, which it doth straighte way ministre after it be receyued, even so if we bestowe our endeuer to vertuous actes, we shall obtaine Gods liue sprite, by the possession whereof, we shall flowe in all good workes, which on the other side if we performe not, the sayde sprite will flee from vs, of whom if we be destitute, we mustes nedes halte in any doing we have: for if his holye sprite should depart from vs, consequently wil the wicked sprite enter, which thing may clearely be learned in Saule who was sore haunted therewith. Now what should it helpe vs, though we be not vexed so extremly wyth suche a spirite, as Saule was vexed, if we bee tormented and choked by malicious actes and wretched dedes. We have therefore muche neede to have Davids harpe, to sing to our soule some divine harmony, as well gotten out of the Prophet, as also flowing from good life, so that whether of them both we use, that is either to sing some Psalme or song of Davids, or yet to beginne a vertuous life, we shall thereby destroy the devils power in vs, as readily as Davids was wont to aswage Saules fury with his harpe: And this shall be our principal remedie to obtaine all righteounes to the healethe of
our foules yea beside this the deuill shall rage so much the more in fury, when he seeth that for all his sinfull suggestions, we be nothing drawne to euill, for these ungratious and uncleane spirites are euin in the beginning of their temptations afrayde, least we should haue occasion geuen us by their wicked suggestions to turne our whole entent the rather to worke some laudable acte. So that when they see we stande and perfeuer steadfastly, they rage the more, for that they bee so frustrate in all their base care they haue to hurt vs. Whereupon, after our victory fo gotten, let vs sing out some song of thankes; the farther to beate from vs that diueller importune assault of our enemy; for the deuill in deede cannot utterly deprive us of heauen, no, for many times he is a furtherer to us, by his warryng against us, so that we be watching warely at him, and use sobernes to winne heauen from whence wilfully many be cast by their ungratious and sinfull living. And verely whatsoever he be that offended of purpose, and that ofset will rageth in mischiefes, is a plaine deuill, and is not worthy to haue pardon or favor of any man. Let vs therefore sing to that foule that is affected with other sayinges of holy scripture specially Davids Psalmes: In suche wise that the outwarde voyce maye edifie the inwarde mynde. Doubtleffe, when we instructe and frame our tongue thus to sing; the conscience of man must needs be ashamed if he do not preserue that thing at the leaet whiche he singeth, though his disposition inclineth to the contrary. So that by this meanes we shall not winne that commoditie, but manye other commodities, as we shall for example reherfe. First, the prophet Davids wrote not onely of things that were to come, but he disputeth of these visible creatures, & of the invisibile forme of the firmament. Now if peraduenture thou desirest to be taught whether this firmament shal stand firmly in that same state that it is of now, or no, will not Davids straight way answer thee and saie. The heauens shall waxe olde as doth a garment, and thou O Lord shal chaunge them as a vorsteuer, for they shall be transposed. Also if thou desirest to heare of the fution of the heauens, by him maist thou understand it.
ting thus, I stretch out the heavens like a curtain. Beside this, if thou wouldest knowe further of the backe-halfe of the heavens, he shall say to thee, which is lowerest the uppermost partes of heavens with waters. And yet is he not content to rest here, but maketh mention of the breadth thereof, declaring that both sides be of equall distance, saying, How much the East is from the West, so farre hath he put our sinnes from us. And as heie as the heaven is from the earth, the Lorde hath so largely confirmed his mercy on them that feare him. Furthermore, if thou wouldest search for the foundation of the earthe, thou canst not bee ignorant thereof, when thou hearest him say. For he hath found the earth upon the seas. Also if thou desirest to know the cause of the earthquakes, thou mayest understand it by him when he singeth thus. Who beholdeth the erth and maketh it to tremble, so that now of this thing he putteth thee quite out of doubt. Moreover, if thou longest to know the course of the nighte, even of him maist thou haue this knowledge. In the night (faith he) all the beastes of the woode haue their walke, and to what use the hils were made, he also tellett it thee. The hie hils he appointed for hartes and byndes. And wherfore the stony rockes serve, that he describeth also, saying, The cliftes and rockes be the couert to conies. And why the unfruitefull trees be ther growing, there (faith he) shal the sparowes build their nestes. Why moreouer water springes be flowing in wildernes, thus he sheweth. By them will the beastes of the field haue their abiding. Also to know why wine serveth not for to drinke onely, seeing that water mighte supplye that Want abundantly: but for this entent, to make the more merie and ioynde. Wyne (faith he) maketh glad the hart of man. Wherby thou mayest consider, how far forth wine should goe in lawfull use: Furthermore, of him mayest thou heare, howe foules and savage beastes be nourished. They all O Lord set their eyes to thee that thou shouldest geue them meate in due season: And if thou askest a reason of the creation of thy household beastes, he will answer thee that these also were created for thy sake, saying thus, Who bringeth forth grene herbe
and grass for beasts to the service of man. Why the Moone
is nedefull: Heare of his worde. Who made the Moone for
distinctions of tymes, How beside all thinges visible and in-
visible were made, he sheweth it clearely thus. He sayde the
worde and made they were: He commaunded, and by and by
they were created. And that there shall be once a discharge
from continuall dyeng, he teacheth thee after this sorte. God
haue delivered my soule from the power of death, when he shall
take me unto him. Furthermore he instructeth vs, whence this
our body had his original, thus. I am (sayth he) in good re-
membraunce, that I am dust and earth, and shall returne a-
gayne to my dust where I spring. Furthermore that all things
were created for thy sake, thus he saith. Thou hast crowned
him O Lord with honour and glory, and set him uppe over the
workes of thy handes. And what similitude we mortall men
haue with aungels, thus he sheweth it. Thou hast abased him
somewhat lower then the state of aungels. Also what love al-
mightie God beareth to vs, thus he doth expresse it. Like as a
father pitieth his children, even so bath the Lorde compassion
on all them which feare him. What is laid up for vs for here-
after, and what rest we shall haue in the ende of this life, thus
he certifieth us. Returne O my soule into thy rest and quiet.
Furthermore, why the heavens be of se huge compasse, he spew-
eth thus the cause. The heavens set out to sight the glorye of
God. Why the night and day were made, he telleth this also:
not to geue light onely and rest, but beside this to instructe us.
There is (sayth he) no language or woordes in them, and yet
their voyces be heard. Finally, in what maner God doth walke
in his compasse both on sea and land, he describeth it, as the
epistle to the Hebrewes auoucheth the same. The deepe is as his
garment. Thus taking atast of those thinges that be said be-
fore, ye may conjecture other thinges higher and greater, that
is to say, of Christ, of his resurrection, of the ioyes and paines to
come: of inordinate affections of lawes and such other, so that
ye cannot resorte to Davids bookes, but ye shall cary thence in-
umerable riches: For if thou shouldest fall into any beau-
nes, or into any evil affection of mind, these psalms will much avail to thy comfort. If thou be slidden into sin, there shalt thou find many values to restore thee. If thou beest overladen with poverty, or with any adversity, in them shalt thou see many restfull havens for thy refuge, if thou be in state of righteousness, there maieft thou finde howe to keep thee in suerte thereof. If thou be in state of sinne, there shalt thou be put in much hope to be pardoned, if thou sufferest many displeasures for righteousness sake, thou shalt heare David confesse thus. For thy sake O Lord am I as daily appointed to death, and againe. We be esteemed as sheepe prepared to the slaughter, all these things saith he, be come on us, and yet we have not forgott thee, but if thou shouldest waxe proud by the sight of thy good deeds, thou shalt heare him pray. Enter not O Lord into judgement with thy seruauntes, for no man on line can be justified before thy sight, and thus straightway shalt thou bee wonne to follow humilitie. Yea furthermore if thou hast committed any thing, whereof thou mightest take dispaire, thou shalt heare him oftentimes to sing. This day if ye heare his voyce, harden not your hartes, the hearing whereof, will soone refolute the soule into repentance. Beside all this, though thou were a king gloriously crowned, and therwith hawtie and proude, yet there shalt thou learne this: That a king is not saued for all his valiauntnes, nor the Gyant is in safetie by his great power and mighte, and so by this meanes thou shalt be abated in thy pride. If thou flowest in riches and glory of this worlde, thou shalt heare him againe singing. Wo be to them which trust in their power, and in the multitude of their goodes, and in an other place. Man is in his dayes as graze, whose pompe shal not go downe into the graue with him, and thus by such considerations thou shalt repuete nothing in all the earth much to be esteeemed: for if thou despisest these two things (I meane power and glory) which exceed all other things in mens estimation, what can there be beside, whereto thou shouldst set so much thy hart? Also if thou shouldst be overcharged with any beautines of hart, thou mayst here there. Why art thou thus heavy
O my soule, and why dooest thou so vexe me? Trust in the lord for I will gene him thankes. Over thys, if thou speakest manye men to have great commendation, without any cause of decreasing, speak thou thus to thy selfe. Be not envious at wycked men, for they shall wither away like greasse, and shall fade to nought even as the greene herbe in the field. If thou chaunce to marke how good men and euill men be both together affliected, yet by Dauid thou shalt understand, that the maner of their affliction is not alone, for he sayth that there be many scourges for sinners, which yet he doth not affrme to be inflicted upon good men, when he sayth. That the iust man have many temptations, but out of them all God will deliver him, and agayne. The death of sinners is odiable. Where the death of his electes is very honourable before the Lorde.

Reuelue therefore such things as these be oft with thy selfe and by the instruction of them get thee some understandyng, for there is a large wilde fielde of wise sentences comprehended in these sayings aforesayed: yea in every one of them though he they be briefe ye thus vewed and perused by us. But if ye will more exactely search out these sentences of Dauid, ye shall perceiue that they will sprede into plentiful store of gootly treasure. Ouer and beyond that, every man that will, may by these sayinges, purge himselfe of euill vices, how fast so euer they haue roote within them. If he will neither geue ear redily to enuy, neither yet to bitter malice, if he will despise riches, if he set light by aduersitie, by trouble, by pouertie, if he set not much by his lyfe at all.

This maner of contemplation will far drive from us all vice and sinne, for the subduing of which vices, we muste gene our thankes to God: and thus by despising these transitory goodes we may winne the goodes everlastyng, and through patience in aduersitie, and by the consolatio we haue in holy scripture, we may haue hope, and at the last to enjoy the blisse to come thorough Iesus Christ, to whom with the father & the holy ghoft, be all honor.
The delocation of the eares had once bound me strongly, yea they had subdued me, but thou (O Lorde) didst unbind me, and madest me free. Now in these sweete tunes which thy holy scriptures give so lively a grace vnto, when they be sung with the sweete voyce of cunning men: I do confess that I am somewhat delectably holden, but yet not for that I would dwell and abide still there, but that my affection might be stirred to rise vpwarde when I see my time. But yet these tunes and notes thus lively made by the dittie of thy worde, the rather do they desire to haue place in me, yea they woulde my harte should haue them in great assiance, which yet I haue not peraduenture altogether as is most agreable. For sometime me thinke I esteeme this musicall harmonie more hiely then is conuenient, as when I feele my hart to be more vehemently stirred to ardent devotion by those holy wordes, when they be so set out with song then if they were not so sung: For this I perceyue, that all the affections of our sprites in their diversitie of natural disposition, to haue their peculier properties and facions, as well in respect of the voyce, as of the tunes. So that by a secrete familiaritie and similitude that is betwixt them, the mindes of men be diverslye affected and rauished, but the delocation of my flesh, though it ought not to subdue my mynde with to much vaine and seeble sensualitie, yet it ofte deceyueth me, in that my brute senses doo not wayte on Lady Reason, as modestlye content to come after her, but they strive to go before her & would be her guide, and other cause can they alleage none, but for that by her at the first they were broughte in and admitted. And thus I offend vnbewares, though after-ward I perceive it. So againe while that I eschue this sullte
tuttle deceit of my fenses, beyond due measure I erre on the other side, by ouermuch foower grauitie, yea so far otherwhiles, that I would all such swete harmonie of deleatable singing, wherewith Danids Psalter is vfed to be sung, utterly removed not from mine owne eares only, but banished out of the church to, as judging that waie to be more sure and furtheft from perill of abuse, that I remember hath bene ofte told me done of Athanasius bishop of Alexandria, who caused the readers of the quier to recite the psalmes in such euenn equalitie of the voyce, that it appeared to bee more like a reading then a singing. How be it, when I cal to minde what teares I wept at the hearing of the songes which thy churche and congregation did vffe to sing to thee (O Lord) what time I first began to recover my faith vnto thee (as me thinke euenn yet fiill I feele my selfe rauished, not yet with the singing, but with the swete matter which is sung, specially, when it is sung with full expressed voyces and with decent harmonie) then againe I iudge this ordinance of singing to be much profitable and expedient. And thus am I toft betwixt the danger of vaine deleGation and the experience of wholesome edification. But more am I inclined and induced to allowe this custome of singing in the churche (although I speake not this as in fentence diffinitine) that the weaker sorte of men, might by suche deleGation of the eare, rise vp to godly affection and heauenly devotion. Not withstanding, when I feel this in my selfe that the melodie moueth me more then the matter of the dittie which is sung, I confesse then that I offend mortally therin, & then wish I rather not to heare such sungyng then so to heare it.
When David was at rest from wars and other such dangers, and had now peace at will, he composed songs and hymns to God of divers Metres, some trimetres and some quinquemetres, and caused divers instruments to be made, and he taught the Levites how they should in their diversities sing and play hymnes on the Sabbath and other feastuell dais: Of which instruments some as the harpe were lowde and Shirle made of ten stringes, which were touched with the one end of the wrest. Nabla was of xij. stringes and tunes, and was playde on with the fingers. There were also Cymbals of brasse both large and broade.

Eusebius. li. 2. cap. 16, 17. in hist. ecclesiastica.

Philan Hebrew e borne, who as reporte goeth, came to Rome in Emperour Claudius daies, and saw Peter the Apostle, and was his auditor hearyng the doctrine he preached, amonge other thinges that he wrae of the christián sect, sayth thus. The christen people haue in all places of their assemblies, houses dedicated wholye to prayer, into the which they resorte aparte by themselue, and there vse to haue their mysteries ministred in most honest and chast life, wherein they bring nothing that serue for eating & drinking, or for any other corporall necessitie of the body, but onely the bookes of Gods lawe and of the Prophetes, and hymnes made to God and such like things as these be, by which discipline & vertuous exercice, they be together edified, & so by daily continual diligence they attaine to very perfect life. Furthermore, they do not onely understand the auncient hymnes of their Elders, but they themselves deuise
nife newe to Gods honour, whiche they sing with all kindes of graue numbers and rythmes in a comely hande maner, and with sweete harmonie. And furthermore Philo faith, our hymnes are so long with vs, that where one (as Chanter) singeth before one verfe orderly and comely by observing the certentie of his numbers, all the multitude beside, secretlye geuyng care vnto him, at the lafte syng together the latter partes of the hymnes.

Euseb. lib. 3. cap. 33. in hist. eccl.

Linian the second, who bare office in a certen province under Traiane the Emperour, perceiving how fro day to day were slaine great numbers of the christian people, being much moued at the slaughter of them; reported to the sayde Emperour that thousandes of people almost innumerable were daily put to death, in whome was spied no crime at any tyme done or committed, nor any thing els contrary to the Romaine lawes, sauing this onely that they vsed to sing before day to one Christ, as to a God their morning hymnes. But as for adulteries and such other crimes they vterly abhord, and kept themselves cler from them, and liued otherwise customary after the common lawes. Traiane the Emperour by this mans aduertisement made decree by authoritie of his rescript, that the Christians shoulde no more be serched for, and except that any of them offred themselues, els not to be punished.

Hieronimus in prologo galeato.

Certaine Psalmes as the 36. 110. 111. 114. & the 144. although they be writen and composed in divers Metres, neuerthelesse they bee interlaced wyth the Alphabet letters of all one number.

Hieronimus in prologo galeato.
ho had the perfect skill of the Hebrues tongue. W. should perceive that they had among them many right eloquent oratours, for they haue verses and Poefies made by mofte exquisite arte and cunning, as that great Canticle of Moses, & the 118. Psalme of David, be composed in Heroicall Metre, which is called verse Exametres. They haue also such other, as well trimetres and tetrametres, which as concerning the composition of them be devised most eloquently, substantially, and pleasantly, and as concerning the fence and matter of them, no mans writing is to be compared with them, for in them are expressed gods wordes, and wordes of mere truth, where in be conteyned godly doctrine, knowledge of notable things, and wholesome conclusions.


Plato that deuine Philofoper, judged that Metres ought to be sung, for (sayth he) disciplines be fit for education and bringing vp of Children, to traine them to a right life & lawful conversatio. To the entent therefore that childrens myndes might follow the lawe, that therwith they should both joy & mourne, let them learne Metres and songes, and let them sing oft such. Wherein be conteyned the commendations and condénations of such things which the lawes commend and condemne, because the tender wittes and yeares of children, can not comprise the reason of vertue, they be well prepared therto by play and song. Not without good skill therefore doo we (Christian men) use, that children doo learne the the canticles of the Prophetes.

Necessarie it were (as the faide Plato affirmeth) that Poetes (who be inuenters of such Meters) were forced
forced by lawe, that in their verses, when they be de-
scribing a blessed man in felicitie, to praise none o-
ther for such, but him that is a good man, modest &
rightfull in his doyng, whether he be little or great,
riche or poore. And that who soever were a wrong
doer, to call him misier, though he were richer then
Cresus or Mydas. Let these Poetes therfore call no
man a blessed man, excepte he come by these goodes
(which be so called of the vulgar people) both right-
fully, and also rightfully dispemand the same. And suche
matters beyng compiled in their rythmes and verses
were good for the youth to learne. As Dauid insipted
with the grace of gods holy sprite so described a ble-
sed man in his Odys and sones sone before these
dayes, teaching who is truely a blessed man, and who
is contrary. In the beginning of his Psalter saying:
Blessed is that man which walketh not in the counsayles of
wicked men, &c.

And furthermore writeth Plato, that it is a grace
centially belonging to God himselfe, or to some per-
fect man chosen by him: well to vse rythmes & ver-
ses, and therefore it were good that there were di-
gent lawe prouided for them that they should haue no
other respect, but to set out vertue, to which ende all
Musike shoulde be applied. As it was so prouided a-
mong the Hebrues, who were restrayned from recey-
uing any other hymnes and songs, then such as were
composd by the Prophetes, who were inspired by
the holy ghost. Furthermore, I graunt to Plato in this
thing which is commonly spoken, that delectation &
pleasant satisfieng of the eare is iudge to musike. But I
say that is best musike, which delighteth good men &
learned men, & specially such as excell others in ver-
tue. And therefore vertue must bee iudge in this case,
specially fortitude and prudence, and not Musike to
be esteemed good by the allowance of the rude people
G.j.
which be led and blinded with ignorance and with cowardly base affections. For so among the Jews of olden time, the judgement of divine songs, was not permitted to the multitude, but some there were, though they were but a few, which judged these things by divine inspiration, who had the authority to consecrate (as I might say) and to approve the books of the Prophets, as also to disallow and to reject such as they thought disagreeable from God's holy spirit.

_Basilius in concione ad adolescentes._

Imotheus the Musitiō, so excelled in that art and faculty, that he could stirre up a man's mind to anger by his rough and lower harmony, & could assuage and release them again by a soft kind of harmony at his will and pleasure: Of whom it is written, that when he had at a time before Alexander sung the Phrigian harmony, he excited him as he was at supper, to run to war, and again by his most gentle and easy harmony, brought him again to the table among his gestes. Such strength & virtue is set in the true view of music. As Pithagoras once by chance was in company among a sort of wanton & drunken folk, wherupon, he bad the minstrel to change his song & to rebuke their dissolute wantonness with playing to them the Dorian harmony, by which music they were cast so in a shame of themselves, that they threw from them their garlands, & fled home all confused for their lightness, where before by the harmony he played, they raged in fury as men out of their wits. So muche awhileth it to haue our eares filled with vertuous or vitious songs, wherefore I would yong men should haue so little a do with such songs of music, as nowe a dayes be moste set by as they would with any thing most monstruous and vicious, ye let them ensue that other kinde of musicall songs
songs muche better then the other, and stirreth vs to better things. I meaneth that was used of David the Poete of holye songs, by whiche he pacified the mynde of Saule when he was in his raging fury.

That the whole multitude of the church sung their Psalmes together, testifieth S. Ambrose li. exameron. 3. ca. 5.

What other thing is this consent and congregation of waters, but as it were the harmonie & singing together of the people, wherupon, the church is well compared oftentimes to the Seas, which church by the first rushing in & entrie of the people, gusheth out as it were waters about all the porches and allies of the temple, & after that in the prayer of all the billowes meting together make a great noise by the responfaries and answers of the Psalms, as when there riseth vp as it were a concorde rebounde of the waters by the singing of men, women, virgins and children.

Nicephorus telleth that the catholike church from the beginning, hath receyued the custome of singing Psalmes and hymnes.

And the auncient church euyn from the apostles haue receiued the maner of anthems, that is, to sing their songes by sides and by course. And it is said that divine Ignatius, which was the third Bishop in Antioche churche, from Peter the Apostle who lined also along tyme with the Apostles, beyng in a traunse saw a new vision, how that the holy aungels did extol in praise, the blessed Trinitie with their songes, by course one answering an other. Wherupon, he was the first that did deliuer this forme of singing to the church of Antioch, from whom as fro the spring, this custome is spred throughout all churches.

G.b.ber
If song be had at any tyme, let it be ful of grauitie that it neither sounde out wantonnes nor rude-
nes, let it be so sweete that it be not light, let it so delighte the eares, that it moue the hartes in aſswaging heauines, and tempering ire. Let it not deprieue the letter of the fence, but rather augment it: For it is no light losse of spiruall grace, to be caried away from the profi-
tablenes of the fence, with the light-
nes of the notes, and to bee more carefull vpon the chanting of the voyce, then to geue heede to the matter.
Lo thus you see what is comely to come into the hearyng of the church & what he is that is the author of the fame.

Henrie Haward Earle of Surrie in his Ecclesiatices.

All such as enterprife,
To put newe thinges in vre:
Of them that scorne shall their dewife,
May well themselves assure.
His booke is called of the Suentie Interpretres a Psalter, by the name of a Musicall instrument: Wherunto (as to some others) these Psalmes were sunge. The Hebrews name it a booke of laudes or prayses. Christ our Lorde calleth it Psalms and the booke of Psalms: As doth also Peter the Apostle, out of the whiche because our Saviour Christe taketh his testimonies, he sheweth that they were written by the inspiration of the ho-ly ghost.

This first Psalme is as a Preface of the booke to exhorte all men to the studie of Scriptures to get heauenly wisdom, and it teacheth that godly men be blessed of God, and wycked men be accursed of hym whose endes shall be thereafter.

The first Psalme.

The Argument.

Beatus vir.

Triades.

Ambulare.
Stare.
Sedere.

Impij.
Peeotare.
Deisores.

Consilia.
Via.
Casbedra.

This Psalme in sense of men both good and bad:
Shevth difference

It sheweth their fruities
Their hertes pursuities
Their endes both glad & sad

An heles no doubte: who walketh not out, in wicked mens assayyes:
And stondeth no date: in sinners wayne, now, fifth in scorners chapyes.

G.iij.
Psalme. II.

2 But holdth euen still: Gods lawe in will,
with all his hartes delight:
And will him bse: on it to muse,
to kepe it day and night.

3 He like shall bse: the planted tree,
nie let the riuers course:
Which fruthe in tyde: whose leaues abide,
all prosperth what he doele.

4 Not so,not so: the wicked do,
lyke dust oz chase they bse:
Uphoyft by winde: as light by kynde,
from face of earth to se.

5 Therfore these men: so wicked then,
in judgement shall not stand:
Noz sinners bse: in companie,
of righteous men of hand.

6 The Lord doth know: and will know,
mens wayes that are of God:
Where hall decaie: the beaten waie,
of wicked men so brde.

The Collecte.

O Blessed father make vs to be as fruitfull trees be-
fore thy presence, so watered by the dewe of thy
grace,that we may glorifie thee,by the plenteousnes
of sweete fruite in our daily conuersation, thorough
Christ our Lorde, Amen.
Psalme. II.

The Argument. Psalme. II.

Of Christ ye see
A Prophecy
Thus David spake with us:

As marveiling
That earthly king
Should rage against him thus

Quare fremuerunt.

Why fumeath in sight: the Gentils spite,
In fury raging stout?

Why taketh in bond: the people found,
Wayne things to bring about?

2 The kings arise: the lords devise,
in counsapes mett therto:
Against the Lord: with false accord,
against his Christ they go.

3 Let vs they say: breake downe their ray,
of all their bondes and coordes:
We will renounce: that they pronounce,
their looses as lately lords.

4 But God of might: in heaven so bright,
Shall laugh them all to scorne:
The Lord on hie: shall them desse,
they shall be once scorned.

5 Then shall his ire: speake all in fire,
to them agayne therefore:
He shall with threate: their malice beate,
in his displeasure soe.
Psalme.  II.

6 Yet am I set: a king so great,
on Zion hill full fast:
Though me they kill: yet will that hill,
my lawe and worde outcall.

7 God's wordes decreed: I (Christ) will spee
for God thus sayd to me:
My sonne I say: thou art, this day,
I have begotten thee.

8 Ask thou of me: I will gene thee,
to rule all Gentils londes:
Thou shalt possesse: in suenelle,
the worlde how wide it londes:

9 With iron rod: as mightie God,
all rebels shalt thou bruise:
And breake them all: in pieces small,
as herdes the potters ble.

10 Be wise therefore: ye kinges the more,
Receyue ye wyldomes lore:
Ye judges strong: of right and wryong,
aduisse you now before.

11 The Lord in seare: your servise beare,
with dreed to him rejoyce:
Let rages be: resist not ye,
him serue with joyfull boype.

12 The sonne kisse ye: lest wrooth he be,
lose not the way of rest:
For when his ire: is set on fire,
who tryst in hym be blest.

The Collect
Psalme. III.

The Collect.

Break a sinner O Lorde the bondes of our sinnes that we may bee faithfully yoked to the preceptes of thy law, to serue the in seare and reuerence, to the laude of thy holy name. Through Christ, &c.

The Argument. Psalme. III.

This Psalme endieth may comfort base of God.

How troubled sprite make David fled so broad.

Domine quid. Lord how ill: encrease they still, that trouble me so sore?

Full many rise: in spitefull wise, against me more and more.

Sela They say I haue: no God to saue, oh this temptation great.

But yet O Lorde: thou wilt accord, as thievelde to fentence my soule:

My worship cleare: thou art full deare, my bed thou wilt extoll.

I did but mone: with boype alone,

to God my Lorde in will:

He heard me just: as I dyd trust,

Sela from his so holy hill.

I layde me dolone: I slept full sound,

and by I rose agayne:

For God me kept: where saie I slept,

his grace dyd me sustayne.

Hi. Do
Psalme: IIII.

6 To be afRAYde: or yet dismayde,
for thousands ten, what need ye?
They go about: to drue me out,
but God will dulle they spede.

7 Up Lord saue mee: my God most fre,
on chéeke thou smicest my soes:
Well haft thou chust: theyr teeth to duff,
of such as wicked goes.

8 Unto the Lord: by truthes recoye,
belongth all sauing helth:
Thy blessing hand: so nie doth stand,
to wouke thy peoples welth.

The Collect.

Poure vs O Lorde thy heauenly benediction, that
we may be armed with the faith of the resurrection
not to feare any army of men set against vs.
Through Christ. &c.

The Argument. Psalme.IIII.

{x The church in stress

{x For heainesse complaynt to God's full sore.

{x The good house ease

{x Of their disease they sacrifice therefore.

1 God so hie: heare when I crie,
my right is all in thee:
Thou takest me fro: all troublous we have mercy heare thou mee.

2 Pe sonnes of men : how long agayne,
will ye blaspheme my name?
Why triumph ye: in vanitie?

Sela why take ye lies to frame?
Psalme. IIII.

Know this ye soes: that God hath chose,
himselfe all godly men:
And when I call: this Lord of all,
he straight will heare me then.

Of weathfull ire: refraine the fire,
shine not but muse in hart:
Upon your beds: keepe still your beds,
deathes day recount in part.

Looke ye arise: in sacrifice,
of righteousness in skill:
And put your trust: in God so just,
but tame your fleshly will.

There many bee: that say, O see,
who good to be can do?
Lift vp thy face: of cherefull grace,
on be O Lord to go.

Thou hearest my hart: as God thou art,
with love of thy good spritte:
Since corne and wine: with ople so fine,
of theirs increast in sight.

I will me lay: in peace I say,
my sleepe to take full well:
I hope for thou: O Lord as now,
makst me most safe to dwell.

*The Collecte.*

Hear vs O mercifull Lorde, and haue compassion
on vs in our tribulations, and where thou alone
art most worthely magnified in thy people: graunte
that we may haue spirituall gladnes in our hartes, by
the hope of the heauenly reward. Through &c.

*H. vi.*
Psalme V.

The Argument. Psalme V.

The church in spirit, Maketh fute aright, for all opprest in payne
Here Christ advanceth His heritaunce she Iewes be blamth agayne.

Verba mea

1. Expend O Lord: my plaint of worde, in griepe that I do make: My musing mind: recount most kind gene eare for thine owne sake.

2. O harke my grone: my crying mone, my king, my God thou art: Let me not stray: from thee alway, to the I pray in hart.

3. My voyce and bolve: thou wilt alowe, betymes O Lord so free: In spring of day: I thee will pray, and shal look up to thee.

4. This I may bow: the God art thou, which hatell all wickednes: No malice fell, with thee can dwell, thou louest no cruelties.

5. Such solish spite: can bide no sight, of thy god lovely face: Thou dost defie: their vanitie, who wickednes embrace.

6. Thou shalt destroy: and them annoy, with lies who shame thy worde: Bloodthirly men: which crafty remne, the Lord hath them abhoode.

Just
Psalme. V.

5 Just will I go : thy house into,
in trust of thy great grace:
In feare I will : do honour till,
against that holy place.

6 O Lord be guide : defend my side,
in thy great righteousness:
Make plane the way : lest I do stray,
my soes shall byag the leffe.

7 Their mouthes expresse : no faithfulness;
they holow hartes be hayne:
Wilde throte they haue : as open grave,
they; tonge but ies do sayne.

8 Destroy their thought : O God for nought,
they owne wyes be they; shame:
Expell them out : in lies so stout,
who thus blaspheme thy name.

9 Let them rejoyce : that trust thy voyce;
ye thankes they shall extend :
Who love thy name : shall ioye the same,
they dost so them defend.

10 Thou Lord wilt than : geue rightwys man,
the heavenly blisfe from thence :
Thy favour kynde : is not behynde,
as them with sheld to fence.

The Collecte.

O Mercifull father whiche knowest the lamentation of a sorrowfull hart and contrited spirite, before it be utterde, in found into vs thy holye spirite alway to sue vnto thee in all our troubles, defend vs with the sheld of thy protection, that wee may be found daily attending to thy will and pleasure, to glorifie thy name, through Christ, &c.
O Carpe not sower: thou Lord of power,
my sinne in ire to soze:
No: chaften me: in crueltie,
I pray to thée therefoze.

But mercy haue: my life to saue,
O Lord for weake am I:
Hy bones be vert : with feare amamert,
thy domes make me to crye.

Hy soule also : is full of woo,
my confeyence dothquake:
O Lord how long : thy scourge so strong,
shall me thus searesfull make.

O Lord returns: thou seest I mourne,
make free my soule to go;
Oh saue me now : thy grace auowe,
thy glory standeth therto.

In death no man : remember can
thy name to celebrate:
What man thus bound : thy prayse can found
in pit and hell to late.

Of groning so : I weary go,
my bed I nyghtly washe:
My couch with teares : for sinfull seare,
I wafer thus alas.
Psalme. VII.

7. My benty waunteth: my trouble standth, myne eyes for thought be dymme: My zeal for wrath: much magre hath, amyds my foes to brynne.

8. Anaunt ye all: to you I call, which worke all vanitie: The Lord of holles: hath heard your holles, and eke my wopting crye.

9. This Lord I say: at needesfull day, hath heard my meke request: From hence he will: with mercy still, heare me to geue me rest.

10. Hyne enemies: all hatefull spies, shall feel both shame and payne: Gods helping grace: them all shall chace, to see swift backe agayne.

O Most mercifull father: which of thine owne tender fauour art alway inclined to heare all mens peticions. Heare now the hulbe voyce of our mournful prayers, and graunt to our infirmitie health perpetual, and as thou vouchsauest to accept the request of our prayers, so vouchsaue to comforte vs still wyth the continuaunce of thy mercy, through Chist. &c.

The Argument. Psalme. VII.

As Semei
Full wickedly
at Davids shewed his spite

So who with lye
Is charged hie
may pray this Psalme aright.

Lord in the: my trust I see, for why my God thou art:
From men untrue: which me pursue saue me and take my part.
Psalme. VII.

2. Lest he devour: my soul to flower,
as Lyon doth the sheepe:
Lest pieces small: he make of all,
if none be me to keepe.

3. O God my Lord: let truth record,
if this in me do stand:
Let it be sought: if guile I sought,
if evil done hath my hand.

4. If I good will: have taken evil,
to rende that frendly delt:
Pea quit did I: my enemy,
when causeles hate I felt.

5. Then let my foes: worke all their woes,
and take my soul in spite:
Sela Let them confound: my life to ground,
my name in dust to wright.

6. O rise in ire: Lord I desire,
my wrathfull foes represse:
Stirre up to me: thy set decreé,
which once thou diest represse.

7. So folke in strée: on heapes will mete,
in church to praye thy might:
For all their sake: my partie take,
raise up thy selfe on hight.

8. The Lord judgeth all: as truth befall:
O sentence gene my side:
To my desert: stand Lord in hart,
as iust my worikes be tried.

Let
Let evil I pray: consume alway, 
of wicked men the trapnes:
Oh guide the iniquite true God of truth,
thou triest both hartes and raynes.

No helpe of man: obteyne I can,
my God is all myne ayde:
He them preserveth: that well deserueth,
whose hartes to right be layde.

God judgeth he is: full right twis,
both strong and patient:
Who dare provokes: his heauy stroke,
to ire when he is bent.

Except ye tourne: your life in tourne,
his sword he myndth to whet:
His bowe to bend: he doth entend,
it is so ready set.

Deathes dartes most hard: he hath preparde,
against their pride and wrong:
His arrowes bright: be prest to smight,
these persecutors strong.

Behold and see: how traveleth he,
to do all wickedly:
Conceyued hath hee: anrietie,
but beare he shall a lye.

To delue and digge: a pit so bigge,
his hart was wholy bent:
But he in pit: shall fall in it,
that he so crafty ment.
Psalm VIII.

16 For in his stead: his wrathfull deed,
with hym shall meete at gate:
His wickednes: in spitefullnes,
shall fall upon his pate.

17 In hart all whole: I will extoll,
this Lord as he deserve:
I will record: this heauenly Lord,
his name I mean to serve.

The Collecte.

Almighty God searcher of all hartes, deliver vs frō all them that persecute vs, & graunt to our hartes stedfast perseveraunce in patience in the expectation of thy judgement, so that we revenge not our selues on our enemies, to prevent thy judgement and com-
mandement, Through Christ, &c.

The Argument. Psalm VIII.

Domine
Dominus
noster.

Here thankes ensue
To God most due
for his great giftes to men

How Christ detiect
Of cruell sect
and how he raught agayne

Lord our guide: thy name how wide
in all the world excels?
Thy glory great: thou hie hast set,
aboue the heauenly cels.

Babes mouthes so pone: euem sucklings tong,
thy laude thou madest them tell:
Thy foes to blanke: their threats to danke,
to still thaduenger fell.

Thy
Psalm VIII.

3 Thy heaven when I: consider bie,
thy mighty worke of hand:
The bone by night: of Starres the light,
in order how they stand.

4 What thing is man: Lord thinke I than,
that thou so him regardst?
What is mans childe: so boze so milde?
that thou so hym rewardst?

5 Thou didst abate: his pozte and state,
more lowe then aungels bee:
Thou didst him crowne: in great renowne,
aduansst in dignitie.

6 Thou madest him sittte: as Lord most sittte,
of all thy workes of hand:
And under cast: all thing thou hast,
as his footstole to stand.

5 Both shepe and colwe: the ore to plowe,
thou madest for man his loue:
The beast in fielde: both tame and wyldt,
that man might all improne.

6 All soules in skie: how hpe they schie,
yet stoupe for man his neede:
All she in see: how deepthey be,
they rysmans some to see.

7 O Lord of powre: our gouernour,
how much ercelth thy name?
This world so wide: therin what bydeth,
doeth sprede thy woorly fame:

J.g. The
Most puiflaunt and bountifull creatour, we moft humbly befeche thy marvelous name and power divine, that where thou haft made all creatures subject to the vfe of man: So vouchsafe to make vs mete and worthy subjects to the lowly service of thy mercifull goodnes: Through, &c.

The Argument. Psalme. IX.

1. We thankes with song: I wil full long in hart gene Lord to thee: I wil endight: of thy great might, thy workes so wondrous be.

2. I wil rejoyce: in hart and boyce, full glad in thee D Lorde: Thy name so hie: to magnifie, in song I wil accorde.

3. For that in haft: my foes fled falk, and backe fell all their might: No better speede: shall them succeede, but fall from thy good light.

4. But thou in deede: haft mayntained, my right and eke my cause: Thy throne is true: thy sentence due, thou judgeth with equall lawes.

The
The heathen feet: well hast thou checkt,
Thou hast cropt wicked men:
Thou hast they name: put out with shame,
For age and ever agayne.

D thou so bye: myne enemie,
Thy walkes have now their ende:
As citie bë: destroyed by thë,
They3 same wyth them is shend.

But Gods devise: shall stand and rise,
The Lord shall still endure:
In just regard: he hath prepar'd,
His seat to judge by sure.

For righteousnes: he will expresse,
When he shall judge the land:
And judge shall bë: in equitie,
His folke by rightfull hand.

The Lord I say: will be all day,
A fence for man oppress:
A refuge sweete: in season mete,
When griefe at hand is prest.

Who knoweth thy name: will trust the same,
So they thy word do leke:
For their advayle: thou wilt not sayle,
All them that theë do leke.

O praise the Lord: in psalmes accorde,
Who dwelth in Zion place:
Declare his strength: with wordes at length
to folke of his good grace.
Psalme. IX.

18 For when in ire: he doth enquire,  
so; bloud he them recount:  
He will not yet: the poore forget,  
they cryes to hym do mount.

13 D Lord me saue: and mercy haue,  
expende my wosful state:  
How suffer I: myne enemy,  
ryd me from death the gate.

14 That I may tell: thy daughters well,  
of Zyon all thy praysse:  
To sprede in streete: thy health so streete,  
to ioye thy health allwayes.

15 The Heathen bee: sonke downe ye se,  
in pit that they dyd delue:  
Their owne set net: theyz soote hath get,  
and trapt therwith themselue.

16 The Lord is sene: how he hath bene,  
true judge to wicked bandes:  
The wycked is: well smarstagis,  
wyth workes of his owne bandes.

17 The naught shall dwell: euen th:ult to hell,  
if they wyl not repent:  
Pea all the rout: that put God out,  
of mynde shall soule be shent.

18 For God so wyse: wyl not desippe,  
alway the poore that wayle:  
The restfull harte: of mylers smarte,  
for euer shall not quayle.
Psalme. X.

89 Up Lord to Stand: left upper hand,
man get of thy good flocke:
The Heathens spite: judge thou in fight,
wyth all they: brode and flocke.

90 Put them in feare: thy deead to beare,
O Lord themselfe to see:
As wretched men: how wyde they renne,
in errour all from the.

The Collecte.

Orde of all comforte and consolation, fullil our
harters with thy heauely ioye, to confesse thy name
before the powers of this wycked worlde, and so
assist wyth thy protection, that we may persist agaynst
all our enemies, finally, to rejoyce in thy helpe & sal-
uation. Through, &c.

The Argument. Psalme. X.

Let this Psalme depende
Of thowth end: it prayth against the proude
Who use theyr might
To boaste in sight: theyr ende not so allowed.

Ps quid Domine.

21 Why standst so far: and art no nar?
O Lord why hydest thy face?
When trouble rysse: wilt thou deuise
in nade to shew no grace?

22 Whyles men of poyde: so wycked byde,
the poore in fire is brect:
Let them in wiles: and all they: guiles,
betrap wyth lyke entent.

I.uy. Thun-
Thungodies actes: his bottes and crackes,
be pryfced at his desire:
With prayse all rouse: the couetous,
whom God abhorrith in ire.

The wycked wyght: so vaunteth in sight,
of God to force right nought:
He taketh no care: in welthy fare,
no God in all his thought.

His croked wayes: all greuous layes,
thy iudgements scape his eyes:
He seareth no man: say what he can,
all foes he doth despise.

In his proud prayde: his hart thus sayd;
tulle, who shall call me downe?
No harme o2 wo: can chance me to,
my power kepeth my renowne.

His mouth even sloves: with cursing throws
he ioynth decep and fraude:
Ungodlynes: in solychnes,
his tong hath under palude.

He lurkth in strete: as these is mete,
so close wyth all the riche:
The iust to kill: in penihe will,
the pooze he marketh mich.

In denne he dwelth: as lyon fell,
and lurketh the pooze to snatche:
The pooze by might: to rauishe qupte,
whom he in net doth catche.
30 10 He faileth at eye: most fawningly,
yet guiles be all his fruits:
That this poor lost: myght so reloft,
in handes of his deputes.

31 11 His hart sayth thus: he thinkth even thus,
that God forgotten hath:
His face away: he turnth (he sayth)
he seeth no poor mans safeth.

32 12 Yet God and Lord: for thy true word,
aris, lyft by thy hande:
The poor defend: thy might extend;
forget not hym in bande.

33 13 Why thus so laude: should men so proude,
prouoke almighty God:
Thus thou (they say:) wilt search no day,
their hartes talke thus so brode.

34 14 Thou failest at eye: and markst full eye,
to quyte all wrong and streffe:
The poor both stand: to thy good hand,
thou aydst all comfortless.

35 15 Breake downe the power: the malice tover,
of wycked man so blynde:
If thou in tyme: wouldst searche his cryme,
no where thou shouldst hym synde.

36 16 Our lyning Lord: by truthes record,
is kyng for aye no doubt:
The heathen spyte: shall perisse quyte,
from land of his full out.

R.f, Thou
Psalme. XI.

37 17 Thou Lord hast hard in good regard,
the utes of all the poore:
They hartes in care: thou didst prepare,
the hartes both day and hower.

38 18 To judge the streffe of fatherlitt:
to helpe the poore to right:
That earthly man: agaisst them than,
no more might rise in sight.

O God of all mercye open (we beseeche thee) thyne
ears to our meke confession of thy name, thou
ever forlakest them that trust therto, graunt that we
may be deliuered from the gates of perpetual death:
and finally to escape the craftye traynes of the temp-
tour. Through &c.

The Argument. Psalme. XI.

Here hast thou peace
How it behoueth
Strong faith in storms to stand:
Against the trayne
Of errors vanye
Of all the diuelishe band.

In domino consido.

1 Lord so great: my hope is set,
why than my soule bid ye:
That the shold half: as bird agaist,
to hus that desert be:

2 The wycked loe: haue bent they2 howe,
they2 shastes in quiner thault:
To shote from hye: all priuyleye,
at men of hart to inke.
Psalme. XI.

3 If earth the ground: tourned byside downe,
though heauen and earth should fall:
The iult in woe: what should he do?
but ficke to God in all.

4 The Lord is yet: in temple set,
in heauen the Lord bath place:
The pone he spyeth: as thence he trieth,
mens childeerns walke and pale.

5 The Lord alowth: and iust auowth,
the rightwise man full well:
His soule desith: whose hart applieth,
in wickednes to dwell.

6 Downe he shall rayne: to they, great payne,
upon th'ungodlies hart:
Snare, bystmone,fyre: lyth tempestes ire,
these stormes,theyr cup in part.

7 For as the Lord: is iust in worde,
so loueth he sothfastnes:
His ryghtfull eye: will pleauntyly,
behold all righteousnes.

The Collect.

Direct thy mercifull eyes almighty God, vpon the
humble state of vs thy poore seruantes, & fence
vs wyth the armour of true fayth: So that we e-
capying the dartes of all wickednes may bee able to
kepe perpetuall equitie and righteousnes, to the laud
of thy name. Through, &c.

R.y. The
The Argument. Psalme. XII.

1. Hee Lord doth heye: this case, for why not one good man is more: The faithfull gone: scant any one, theys children mynished loose.

2. They talke so fre: of vanitie, one neyghbour neyghbour to: In tong they close: it double close, their hartes dissemble so.

3. All lips so byone: God will them straye, and plucke them by by rote: Oh that he wroung: the boasting tonge, to treade it underfote.

4. For thus they rable we will prynale, our tonges must matters breake: For who dare thus: be Lord to bs, our tonges must onely speake.

5. For this the fre Floe: of comfortlesse, for sighes that poze men make: Now ryle wyll I: sayth God most heye, and helpe they part to take.

6. Gods worde is sure: it is as pure, from earth as bluer quit: Though tryde be golde: in fire seven folde, his worde yet palleth it.
Psalme. XIII.

7 O Lord, so grave: thou shalt save,
and evermore preserve:
From all thy route: that be so route,
for ever thee to serve.

8 These walk most wyde: in wicked wyde,
all cruelty they frame:
While they so far exalted are,
poze men be put to shame.

The Collecte.

Have mercy of our frailtie most loving father, and
grant that we may keepe thy holy wordes with
pure & chaste hartes, to escape the manifold deceites
of mad and vayne talkers in error, Through. &c.

The Argument. Psalme. XIII.

For patience
For Gods defence
In trouble David crieth

Left deadly might
Should bllynd his sight
Good hope in God he spiceth

Vt queque Domine.

How long wilt thou: forget me now,
so ever Lord, my guyde?
How long wilt thou: not me allow,
how long thy face wilt hyde?

How long shall I: thus heavely,
in soule lēke counsayle to:
How long my hart: shall seele this smart,
to be thus vert lyght foe.
3 Dixit infipiens.  
O my God: repellere thy rod,  
hear me now, consider me:  
Myne eyes with light: Declare thou thy light,  
death shall not last they do see.

4 Lest that to hye: myne eneme,  
myght boast of hyys preyable:  
If downe I were: thyse baratter,  
would Ioye to see me quayle.

5 But all my trust: lyeth fully just,  
in thy good mercy still:  
My hart thy heith: shall Ioye to see  
Gods godnes laude I will.

The Collecte.

Ourne not thy face awaye from vs O God of all  
might and consolation, left our enemies preyable  
against vs, and so endue the hertes of vs thy servantes  
with the reioysing spirite of thy saluation, that we es-  
cape the dreadfull sleepe of second death. Through  
Christ. &c.

The Argument Psalme. XIII.  

Dixit insipiens.

This Psalme set out  
The carelesse route of sinners obstinate  
How far a syde  
They wander wyde  
which hold with God debate

He twie hath sayd: in hart affrayd,  
that God there is euen none:  
In workes they are: corrupt so far,  
not one doth good not one.

The
The Psalm. XIII.

The Lord casteth eye: from heaven to spye,
The trade of Adams bëode:
If that as there: some wyle man were,
Which God would seke so god.

But all astroç: have taken theyr way,
Abominable made:
There is not one: to do well, none
They all from truth decayd.

For theotes they haue: lyke open grave;
They2 tonges have bled decept;
And uncles lips: they2 poysen lips,
Of Alpes the benome beast.

They2 mouthes do swim: wyth cursings bëim
All bitternes to spill:
They2 seete make spede: mans bloud to shee,
They force not whom they spill.

Destruction: confusion,
In all theyr2 wayes do ryse:
Of peace no day: they know the way,
Gods feare se not theyr2 eyes.

Have they no mynd: in hart so blynd,
In myschiefe how they go:
Who lyke as meate: my people eate,
And God they call not to.

But they shall there: be once in seare,
Where nought they feared in déede:
For God is spide: most strong to bide,
Wyth lust mans righteous seede.
Where dayly nowe: ye mocke and moan,
at poore mans purpose inust:
When he is bent: wyth fast entent,
in God to put his truſt.

Who els can spede: poore Jacobs fede,
wyth helpe from Zyon hill:
When God shall call his people thrall,
reioyce all Jury will.

The Colleête.

Ouchlace O Lorde to looke from thy holye heauen
eruns vpon the children of men:and graunte vs to
knowe the way of peace, that we auoyding the bon-
dage of synne, may haue the fruition of thy habitatio
in heavenly Jerusalem. Through Christ. &c.

The Argument. Psalme. XV.

Here David craueth
And anſwer haueth
Whom God alowth in flight

Domine
quis habi-
tabit.

Who (Lo: d) shall hyde: by thy sweate hyde?
In tabernacle sure?

O: who shall stand: hold fast thy hyll,
which holy doth endure?

Who walkth in gate: immaculate,
who blameles lyfe entueth:
And rightwise daede: fulfilth in spede,
who speakth from hart the truth.

Whole
Psalme. XVI.

3 Whose tongue in lyttele doth notbackebyte,
Whose yeare neyghbour will,
Whose cannot beare: with quiet ear,
His yeghhour slendar shill.

4 And he whose eyes the bad despise,
And lawdth Gods fearfull men:
Who swareth also: his neyghbour to,
And chaungth not it ageyn.

Who will not plie: to diarie,
Hys copne for lucrestowe:
Who bribeth nothing: the is to workng,
Oh he shall never move.

The Collect.

G Raunt we befech thee O bountifull lord & god immaculate, that we may walk in thy church without spot, with drawn wholly from the harmful workes of this wretched worlde, so that while we labour to obserue the preceptes in earth, we may at last attayne to thy heauenly habitation, where thou raignest eternally one God the father, the sonne and the holy spiritte, to whom be all honour and glory worlde wythout ende, Amen.

The Argument. Psalme. XVI.

That Christ did pray and when his selfe did sue
For his alyev,
His burial
His rise withall
the Prophet told full true

God of trust: preferue me inst
In soule and body to:
For why to the: my hope both she,
to none els will I go.

L. s.
Psalme. XVI.

2 O soule in spite: thou saydest aright,
to God who the so wroughe:
My God thou art: of saithfull hart,
my godes can happe the nought.

3 All my delight: to sayntes full bryght,
is set which trauell here:
In vertues all: celestiall,
they do excell so clere.

4 Who multiplie: them Idoles hie,
and after them do gad:
Their sacrifice: I whole despise
I hate theyr names so mad.

5 The Lord alone: is porcion,
of myne inheritaunce:
My cup he is: my crose to blisse,
my lot he wyll aduaunce.

6 My lot ful brode: by lync and rod,
so fayre did fall to me:
That I reioyce: the godly choyce,
myne heritage to se.

7 The Lord to blisse: I wyll not myse,
who gawe me counsayle to:
My reynes by nyght: yet the Lord me lyght,
in thought to God to go.

8 In face I set: my God so great,
he alwayes was my marke:
For strong he standth: on my ryght hand,
how can I fall in darke.
Psaume. XVII.

For helpe thus had: my harte was glad,
my glory joyed his sill:
My field in grave: though earth it hateth,
yet rest in hope it will.

For why in hell: my soule to dwell,
Thou wilt not leaue it there:
The holy one: corruption
to see, thou canst not beare.

Thou shalt shew mee: hyues path to see,
And joy in thy good sight:
Thy right hand have: all joy full grace,
to stand for aye in might.

The Collect.

Preserve O mighty Lorde all them whiche traut in thee, & grave in our hartes to fullfill thy holy will,
that whyle we be recomforted with the joyfull remembrance of thy resurrection, we may attayne to
fitte on thy right hande, wyth thy blessed santes in
joy euerlaeting, through Christ, &c.

The Argument. Psaume. XVII.

That sayth myght stand In upper hand
the just man prayth full sayne

And must be in part
Thus should be vexet in sayne.

Care thou the right: O Lord my might,
consider my complaint:
My lippes be freight: and hate deceit,
give care to my constraint.

L.y. Deus.
Psalme. XVII.

3. Gue thou assent: to myne entent,
in hand my right to take:
Let thy good eye: my cause discerne,
for thée my judge I make.

3. My hart thou tryst: by right thou spioke,
thou sawdest me eye in deed:
Thou foundst not yet: my fault so great,
my thought to mouth agreed.

4. Mens works ful taught: by them so wrought
against thy word and will:
Made me to marke: thy wise most darke,
thy lawes who do but spill.

5. O stay my stede: of lyce most meete,
thy word to holde the path:
Least wrong I wale: thy truth to balke,
to slip in thy great wayth.

6. O God of all: on thée I call,
so thou my face lovst heare:
Enycle to me: thy face so fre,
your wordes in hearyng heare.

7. Thy mercies great: extend thou yet,
save them which trust in thée:
From such as stand: against thy hand,
and Payne relietts bee.

8. As ball of eye: O tenderly,
kepe me my Lord and kyng:
And shaddow me: so close to bee,
thy hand under thy good loving.

Defend
Psalm. XVII.

9 Defend me quite: from all the spies,
of them that me molest:
My foes I see: round compass me,
my soul to have oppressed.

10 So fat and fed: they set to redde
in wealth they stand full yea:
Proud speche to tauge: even what they tauge,
they walke disdainfully.

11 In warres they wapte: to note our gate,
so set on every side:
They bend their eyes: as crasty spies
on ground to cast us ywyde.

12 Lyke Lyon dyue: they privy lyse,
which greedy seekth his pray:
As close it were: fierce wilffe or beare,
o; Lyons Wype they lay.

13 For thy renowne: ryse,cast hym downe,
destroy his spyte O God:
My soule O saue: from wycked saue,
who is thy sword and rod.

14 From men so fonde: that be thy hond,
O Lord from worldly beast:
Who make good chere: thou kill them here,
they leawe theyr bables the rest.

15 And I shall bold: thy face behold,
in righteousnes so baught:
I shall in deede: be satisfied,
thy glory brought to lyght.

Livy. The
Psalme. XVIII.

The Collect.

Ouevert the eyes of our faith O dere father, to beholde the truth of thy judgement, that when wee be tryed by the spirituall fire of probation, we maye haue at the last fruition of thy glorious presence, to be satisfiied wyth the fruite of thy righteousnes. Thro-rough Christ our Lorde, Amen.

The Argument Psalme. XVIII.

Christ here in this geneth thankes to God aright,
For hym and his
For that they bee
Delivered free from all ungodly sights.

Diligam te Domine.

1 Will loute thy: most inwardly,
O Lord my strengthe thou art:
Thy mercies all: both great and small,
do comfort much my hart.

2 My Lord is hence: my rocke and fence,
my sauyng God I say:
My might and shield: my trust in field,
my hozne of health, my stay.

3 The Lorde alwaies: most worthy prapes,
on hym I mynde to call:
So safe shall I: most stedfastly,
escape myne enemies all.

4 The greuouynes : of deadly stelle,
dyd compasse me about:
The streames of sinne: so whelmed me in,
they troubled me full out.

The
Psalm X. XVIII.

5 The paynes of hell: that were to fell,
   dyd me inclose full fast:
The trappes and snares: of deadly cares,
   prevented me in hale.

6 In troublous wo: I cald unto,
   my Lord my God in feare:
To heare my case: his will it was,
   my cry even toucht his eare.

7 The earth did shake: soseare did quake,
   the hills they2 bases shooke:
Removed they were: in place most faire,
   at Gods ryght searefull loke.

8 Darke smoke rose so: hys face there sto,
   hys mouth as fire consumde:
That coales at it: were kyndled ryght,
   when he in anger sunde.

9 The heauens full lowe: he made to bowe,  
   and downe dyd he ensue:
And darkenes great: was under set,
   his face in slowdy hue.

10 He rode on hye: and dyd to lye,
   uppon the Cherubins:  
He came in sight: and made hys flight,
   uppon the wyng of wyndes.

11 His place he set: In darkenes great,
   as secret there to byde:  
Wyth cloudes about: he set it out,
   wyth waters blacke beide.
Psalm XVIII.

12 At his great light: of present light,
   the clouds pass over quight:
As stones of hayle: do melt and quayle,
   by coales in fire light.

13 The Lord from heaven: sent down his leaueen
   and thunders thence in ire:
He thunder call: in wonders blast,
   wyth hayle and coales of fire.

14 With arrow darts: he gild they3 hartes,
   and scatterd them about:
And sooth he bringes: his lightynge,
   the Lord destroyd they3 rout.

15 When he dyd shew: the waters set,
   they3 springes to be destyrped:
The blastynge breath: of his great breath,
   the worlds depe bottome sheved.

16 From heaven aboue: his grace and lone,
   to fetch me he dyd send:
From waters depe: he dyd me hope,
   he dyd me strong defend.

17 He dyd repelle: I saw no lesse
   my foes that strongest he:
And rid me quites: of all their spite,
   to strong they were for me.

18 They dyd prevent: with troublment,
   the day of my great trente:
Yet Gods good hand: dyd them lyght and
   preventynge they3 escelle.
19 In libertie: he placed mee,  
and led me straught thereto:  
He brought me out: of streffe no doubt,  
hys grace dyd love me so.

20 The Lord dyd thus: most gracious,  
my dealing he aloude:  
He dyd me quite: as he in sight,  
me innocent approued.

21 For Gods true wayes: I kept allwayes,  
hys law I trusted therto:  
My th with my Lord God: I still abode,  
the wycked do not so.

22 I have an eye: hys law to spy,  
from mans tradition:  
Po2 hys precept: dyd I reject,  
to my destruction.

23 And pure I went: wyth true entent,  
before my God also:  
I inst eschude: my deede so rude,  
I gave god hede therto.

24 For dyng iust: my Lord I trust,  
will frendly me requite:  
My righteous deede: as well did spede,  
in hys approued sight.

25 As man is iust: so mayst thou trust,  
wyth god so god to bee:  
Wyth perfect man: so thou agayne,  
shall perfect be and fre.

26 And thus wyth pure: thou mayst be sure,  
thou shalt be pure and clean:  
Euen so wyth euill: of froward will,  
euen froward shalt thou meane.
Psalm. XVIII.

27 For thou to save: wilt some wyth some,
the make in all they: tho:
And shalt deryde: mens stately pryde,
and make them lod to go.

28 For thou dydest lyght: my candell byght,
and keepst my fortune ryght:
The Lord my God: dyd ease my rod,
and darkenes tourned to lyght.

29 For strong to see: I was by thee,
whole hostes to dyng downe ryght:
In God no dout: I was so stout,
stone wall to leape it quite.

30 Gods way I wis: unspotted is,
his word is byde in fire:
He is a shield: to man in field,
who trust to hym intiere.

31 What God is there: euen any where,
but this the Lord of hostes?
What rocke excelth: in strength so well,
as thys our God in coste?

32 For God euen he: round girdeth me,
wyth strength and seate of warre:
He kepyth my way: in redy stay,
left byce my lyfe should marre.

33 He maketh my seeme: as stogst and make,
as seeme of hartes to see:
In perfect grace: he stayd my race,
and late me by on bye.
Psalme: XVIII.

34 My handes aright: he made to fyght,
both diuell and man to wyng:
Myne armes in partes: did breake their darters
yea bowes of stele wyth stryng.

35 Thy laung shield: kept me in field,
thy right hand me sustaynd:
Thy bounteousines: dyd ease my freste,
though greuously it paynd.

36 Thou gauest me roume: where euer I come,
to stand, to go, to ryde:
Full strong to stand: on sea and land,
my heales dyd never ryde.

37 I dyd rechase: my soes in face,
and ouer toke they2 sypte:
I dyd not stynt: wyth sword the dynt,
till I had stroyed them quite.

38 I dyd them bryay: in such aray,
they2 wounds shall never heale:
They could not ryse: in any wyse,
but fall at myne owne heale.

39 Strait girdst thou me: wyth strengthe to be,
to warre euen full inured:
Thou threwest them round: upon the ground
my soule who thus purlude.

40 These noughty packes: did turne their backes
they2 neckes thou madest me smight:
My haters fell: thou dydst them quell,
downe thou dydst beat them right.

P. 9. They
Psalm. XVIII.

41. They cryde dismayde: and craued ayde;
but none to helpe was there:
When they did crie: to God to hie,
thcn God did turne his eare.

42. I dyd as small: thus beat them all,
as dust before the wynde:
As clay in strete: off trode wyth fette,
I dyd them Sampe and grynde.

43. Thou rydest my lyfe: from peoples cryfe,
thou didst me sure preserue:
To Gentiles hyd: thou madest me hyd,
straunge people me dyd serue.

44. When me they heare: at sound of care,
they me now some obey:
Wher children strange: their friendship change
all falshoode they dewray.

45. These children strange: which strangely range
so up and downe dyd dayle:
They all afrayd: in ferefull bayd,
in they, great forts shall wypye.

46. The Lord lyue hie: most blessedly
who was my helper strong:
God royled hie: my rocke so free,
hympraye I will full long.

47. This God of ours: he geneth me power
venge my wycked foes:
And doth subdue: my people true,
that they like subiectes goes.
Psalm 19

48 He daunted so: my cruel so,
to them he made me head:
From wicked spite: thou didst me quite,
their wickednes to tread.

49 For this o Lord: in hart and word,
I will give thankes in song:
Of thy great name: thy power to fame,
where Gentils dwell among.

50 His king he sought: he health him wrought:
he shewed true love in deed:
To David true: anointed due,
and aye to his good deed.

The Collette

Of louing Lord and puissant protector which
art our refuge in all distresse and adversity, pre-
ferue vs from all hostilitie, and fro the snares of death
and hell, so that after we be drawne vp from the dan-
ger of all maner temptations, we maye devoutly syng
to thy holy name in all puritie of life. Through &c.

The Argument. Psalm XIX.

This Psalm deliteth
Gods worke to cys
His law it treateth
And so it speaketh

Coeli enar-
rant.

He heavens do tell: how God excelth
in glory, power, and might:
The firmament: so excellent,
his handy worke endight.
Psalme. XIX.

2 For day to day: succeeding age,
doth plainly his power declare:
As night to night: ensuyng nyght,
setteth out his loving care.

3 No speche, or tong: to them doth long,
theyr voyce distinct not hard:
To magnifie: theyr Lord to hie,
by languages regard.

4 But yet theyr sound: as wordes rebound,
on all the earth it straues:
To further cost: all uttermost,
their nople theyr maker prayse.

5 In them he set: the sunne so net,
lyke bydegrome which proceeded:
His chamber out: as Giant stout,
rejoyseth his course to spee.

6 His course goeth out: even round about,
the heauen and backe retreath:
From east to west: it hath no rest,
all thyng doth felle his heate.

7 Gods law is just: a law to trust,
as spotlesse turnynge hartes:
His wytnes pure: record is sure,
to babe it wyt impartes.

8 The Lordes behed: is all the best,
to ioy the hart in nyght:
His biddinges be: so pure to see,
blind lyght they turne to lyght.
9  The Lord his fear: is cleane and cleare,
    which ever shall endure:
His judgementes be: the truth most free,
    and be themselves full sure.

10  They be to us: more gracious,
    then gold or precious stone:
To man more meete: then hony sweete,
    they passe the hony combe.

11  Pea more then this: thy servant is,
    to kepe them alway press:
And sure shall be: rewarded be,
    wyth joy whych is behest.

12  Synnes which be wrought: in deed & thought,
    wythout thys law who knoweth?
Fro faultes that lye: oh secretly,
    thy clensing hand bestow.

13  From synnes of pryde: thy servant hyde,
    that me they do not guide:
That undesilde: and leste beguilde,
    the great sinne myght I hyde.

14  My wordes thus said: my thoughts depe laid
    God graunt they please thy light:
O Lord my power: my rocke and bolwer,
    and my redeemer quite.
Psalme. XX.

The Collecte.

Most mercifull and louyng Sauiour Christ, which once comming forth out of the virginal wombe didst proceede vp to the right hand of thy father: we befeche thee that we may be so converted by the law illightened by thy preceptes, and taught by thy holy testimonies, to be deliuered fro all straunge doctrine, and craftye invasions agaynst our fayth: who lyuest and raignest, &c.

The Argument. Psalme. XX.

This prayth for kingses, theyr realmes to haue defence.
Good prosperinges
Where Christ is ment, of Davids sprite in pense.

Exaudiat te Dominus.

Od graunt he heare: with blessed eare, the futes in day of wo:
Gods name so great: whom Jacob met, promote the where thou go.

God send thy ayde: where power is laid, from sanctuary place:
He strenghtt thee sure: full strong t'endure, from Syon hill of grace.

Let hym kepe bye: in memore,
thy sacrifices all:
The bullockes bren: so redolent,
to nynde all them to call.

Sela
Graunt
Psalmes.  

4.  Grant he thy will: our heart to fill,  
in sickness eke and health:  
Confirm he shall: thy counsayles all,  
to worke thy peoples wealth.

5.  In helth of thee: glad we shal bee,  
and triumphes make we will:  
In gods good name: his prayer to saue,  
his bowes God shall fullfil.

6.  I know that now: God will allowe,  
his Christ and save him deare:  
To heare him nye: from heaven to hye,  
by healthfull hand he beareth.

7.  Some trust their horse: some chartes force,  
thus they presume of strenght:  
But we will bynde: Gods name in mynde,  
for he is Lord at length.

8.  For where we see: how low they be,  
and samne, so soule deceived:  
We rysse in fight: and stand upright,  
by myght of God receyued.

9.  O Lord we sing: save, kepe the king,  
heare vs and save vs aye:  
Both hym and his: preferue and blis,  
his realme defend we pray.

The Collect.

Fulfil O Lord all our petitions, and accepte vs as  
well allowed sacrifice to grace, that all the force &  
power of our aduersaries may bee resifted by thee, so  
that we may reioyce in the present ayde of thy sauing  
health, through Christ our Lord, who with thee, &c.
Psalm XXI.

The Argument: Psalm XXI.

Here is express how that request is hard which went before.

Now thanks the more he gaueth therefore to see his foes forlorn.

Domine in virtute.

1 He king with boype: doth most rejoyce,
thy strength O Lord most kynde:
For heath thou had: he is full glad,
 exceedingly in mynde.

2 Thou hast him gaueth: such helpe to toynde,
in hart as he despide:
For that he sought: by thee was wrought,
as full his lips requirde.

Sela

3 Thy good entent: dyd hym prueent,
thy blessyng soete thou gauest:
Upon his hed: a crowne so red,
of gold well set thou haft.

4 He asked lyfe: and lyfe ful rype,
 thou gauest him that will last:
Dye he hym thou gaued: then he dyd crave,
euen lyfe that shall not last.

His honoure great: in the is set,
in thy saluation true:
Thou didst him crowne: with bright crowne:
and glory hym dyd sue.

5 Thou hast agaite: exalte his raygne,
wyth long felicitie:
To glad his state: most fortunate,
with toythy face to se.

The
Psalme. xxi.

7 The cause is thys: the kyng I wis,
in God dyd put his tryst:
Hys loving grace: so steddy hys place,
no man could downe hym thrust.

8 Thy strong right hand: by sea and land,
shall all thy foes confound:
Thou shalt sike out: thy haters flout,
ytht power to cast on ground.

9 In thyne rewerte ire: as ohen wyth fire,
thou shalt them make to thune:
The Lord in wraith: shall stray they pathe,
the fire shall them consume.

10 Thou shalt supplant: theyr suyte to want,
theyr rootes from earth fall low:
Theyr seede euen quyre: from all mens sight,
no man thence shall them know.

11 For they entend: on the to send,
some euill in spicefull sourne:
Theyr cursed seede: yet wanted seede,
they could not it perfoure.

12 For such a thing: thou shalt D kyng,
them all put soule to sight:
Thou shalt hewto: thy kyng and bow,
agaynst theyr face to stupe.

13 O Lord of helth: erall thy selue,
in thyne owne strenght and might:
So wyll we syng: to thy kyng,
to praise thy power aright.
BLESSVS LORD WITH THE BENEDICTION OF THY SWEET MERCY, AND FULFIL OUR DESIRE TO BE ALWAYS SET TO THEE, THAT WHERE IN OUR HARMONY WE EXTOLL THY EXCELLENT POWER WE MAY OBTAIN THE PERPETUITY OF DAYS IN THE WORLD TO COME, THROUGH CHRIST, &C.

THE ARGUMENT. PSALM XXII.

1. MY GOD MY GOD: REGARD THEE GOD.
   Why hast thou left alone?
   To make to tarre: my health to tarre.
   From words of my great men.

2. MY GOD I CRY: AS DAY DOOTH PAX.
   And yet thou givest none care?
   No rest by night I take in sight.
   No silence anywhere.

3. YET HOLD THY WILL: IN THEE IS TILL.
   AS ONE GLO A GOD THY SELFE?
   THOU JACOBS PRAYLE: THY SELFE BY PRAYLE,
   THEY SANG ALWAYS THY HEALTHE.

4. OUR FATHERS OLE: ON THEE WERE HOLD.
   To hope, and had they care?
   AS OFT AS THEY: IN THEE DID PRAY;
   THEY TROUBLES THEM DIO CARE.

Deus deus meus.
They cait on thee: and helpe theerby,
thou gauest to them anone:
They layd theyz trust: on thee to trust,
and scapt confusion.

Concernynge mee: a woman to see,
I am no man of price:
A score all day: a cast away,
of men in thez denyce.

All they that mee: wyth eye dyd see,
They lyes to mee they layd:
Wyth lips they moude: with knees they bowe:
ythee theye: hez and lye.

In God he set: assured great: re condish an:
let hym that rid hym quyte: and moind.
Delivere him: to make hym fre: ver out of:
foz hym be pleast in light.

Yet he thou art: that dydst depart:
my mothers wombe from me: abiowm:
At both her ketherlands: in quiet rest:
yagoth thou nurst me tenderly:

I was whole cast: on thee full cast, I sawdlye:
from that my mothers pappe:
No dout from thence: in sure defence:
ythee thou God keptst me in lappe.

From me to go: oh do not so,
for trouble is at hand:
No helpe of man: optayne I can,
in thy my refuge standth.
Wylde bulls most fount: flocke me about,
by me full fierce they ryde:
Fat bulls indde: as Balan sêde,
be set on every side.

My death to shape: with mouthes they gape,
on me they stare I say:
They swell and stampe: as Lyons rampe,
when they do roze at pray.

Out am I cast: as water wast,
my bones in joyntes be lose:
My hart within: both melt and pyne:
as ware by fier dose.

As potherd dry: my strengthe doth lye,
to mouth my tongue cleane is cast:
To death in dult: thou hatt me thrall, thus made I am agast.

Pee dogs full grim: hate close me in,
in counsels mad they mete:
Besieg'd I stand: of wicked hand,
they pearre my hand and sete I am agast.

My bones to fell: I may full well,
at me they gase and stare:
They did delite: in my despite,
they dyd deryde my care.

My clothes they part: with joyfull hart,
as spoyle the solugiers do:
For that my cote: they call they: lot,
so; that unslowed was so.
Psalme. xxvij. 19 But be not far: my governer,
O Lord my castle strong:
Thy mercy send: and me defend,
in haste, no time prolong.

20 From swords and knyfe: discharge my lyfe,
my soule lest they devour:
Kepe well my soule: as derlyng sole,
from dogges theyr handes and power.

21 O kepe in awe: the Lyons lawe,
saue me from them that lyte:
From all the hornes of Unicorne,
protect me Lord of myght.

22 Thy power and name: I shall declame,
to all my brotherne met:
Glad wyll I rayse: in church thy prayse,
in congregation set.

23 The Lord who feareth: with lawdes draw nere,
all Jaacs se de hym prayse:
Feare ye hym well: all Israel,
hym magnify alwayes.

24 He wyll advise: and not despise,
the poore for low degré:
He hydth no face: in tyme and place,
my prayer heard hath he.

25 I purpose mee: to speake of thee,
in church thy prayse to sprede:
My bowes so plight: in lust mens sight,
I will performe in decde.
26 The meek his bread shall sate full fed, and praise the Lord all day: For God who seeketh: his praise he keepeth, they: hart shall lyue for aye.

27 The world so bode: will turne to God, while thy: they call to hart: Before his face: all folke in place, shall honour hym impart.

28 All kyngdomes stand: to God as bond, they: tribes and kynredes eke: And them in raigne: he shall retayne, all quarters them to seke.

29 The fat shall finde: and serve in drede, they all shall worship ryse: Peace dead men all: to hym shall fall, who gaue they: soules no lyfe.

30 By fede and bloud: thys Lord so good shall serve in worship free: And thus my stocke: as God his stocke, shall inst reputed bee.

31 They shall proccede: to the in dede, to people thence to come: Gods injustice great: from heavenly seat, what he to them hath done.
O God the heade and fountayne of all grace & mercey which for our sake diddest descende into the wombe of the Virgine, was fastened to a tree, pierced through in thy handes and feete, thy garmentes parted by lottes, and yet after all this done, thou dydest gloriously ryse agayne from death. We beseeche thee so to beare in mynde this thy humayne conversation among men, that thou mayft be alway to them which put theyr trufty in thee a mercifull deliverer, who lyuest and raignest one God wyth the father & the ho-ly ghost, for euer in perpetuall felicitie. Amen.

The Argument. Psalme. XXIII.

The Christen man how God his lyfe doth guide
Confesse he can with meat so good
of heauenly foode from death his soule to hide.

Dominus regit.

He Lord so good: who geneth me sodd
my shepeheard is and guide:
How can I want: or suffer scant,
when he defendth my side?

To fede my neede: he will me lead,
in pastures greene and fat:
He forth brought me: in libertie,
to waters delicate.

By soule and hart: he did convert,
to me he sheveth the path:
Of rightwisenes: in holines,
his name such vertue hath.
Psalme. xxiiiij.

4 Yea though I go: through death bys wo,  
his baale and shadow wyde:  
I feare no dart: wyth me thou art,  
wyth staffe and rod to guide.

5 Thou shalt prouyde: a table wyde,  
for me agaynft theys spite:  
With oyle my head: thou hast bespred,  
my cup is fully dight.

6 Thy goodnes yet: and mercy great,  
will kepe me all my dayes:  
In house to dwell: in rest full well,  
wyth God I hope alwayes.

The Collecte.

Eade vs O Lorde by the rules of thy comfortable  
preceptes,that when we haue optaynd the habi-  
tation of thy euerlafting mansion,we may be fully sa-  
tisfied with the cup of ioyful eternitic,through Christ  
our Lord. &c.

The Argument. Psalme. XXIII.

Of Christ to come  
All whole in summe} his raigne this psalme doth preach  
How God will bee  
In semples free} the letter this doth teach.

Domini est  
terra.

He earth it is : the Lordes of blisse,  
wyth all the garnishynge:  
The world so round: he hath it found,  
and all that dwell therin. 

Thys
This earth he cast: on seas so fast,
as over them to stand:
And froundes he made: for coyne and blade,
and eke to part the land.

Up who shall lye: on hill so hie,
where resteth thys Lord of grace?
O who shall ryle: in restfull lytle,
to that his holy place?

Euen he whose hand: and hart both stand,
in cleanness innocent:
Who sought no gayne: in fannes dagne,
not othe hath falsly ment.

He shall posses: in stablenes,
the Lordes swete blessednes:
Yps God of health: from euene hymselfe,
shall send hym righteounes.

And these be they: which seeke alway,
in stooke they? God in daede:
Euen truely they: who seeke I say,
the God of Jacobs daede.

Lift up your gates: you heades and stakes,
ve lassying dozes aryste:
In at this house: kyng glozious,
yll enter princely lytle.

What is this kyng: thus eneryng,
wyth glozpy thus beset:
The Lord is hee: full strong to see,
a Lord in battayle great.

P. G. Aryste
Psalm. xxv.

9 Arise I say: thou temple gay,
Or as the verse, Yet loyth my sprite: that God of might,

10 What is this king: desiring,
Wyth glory thus to raigne:

The Lord of hosts: of glory most,

Sela the king and soueraigne.

The Collect.

Everliuyng God the fowermer and maker of the worlde, to whome the whole ornament thereof is serviceable and subiect: we pray thee to restore vs to the innocency of lyfe that we may be able to follow thy steppes vp into holy mount, where thou reignest for euer almighty God in majefty, through Christ.

The Argument. Psalm. XXV.

LORD to thee: my soule to fie,
is set, my God thou art:

O whole refere: my lyfe most nars
to thee, wyth all my hart.

My God of fentre: my confidence,
on thee was alway borne:

O let no charme: confound my name,

my foes els will me scorne.
Who truth in this: a hand to be,
can never man it slye:

Who brake thy lawes: without a cause, 
confounded let them lye.

Shew me thy waies: O Lord alwayes, 
of truth me teach the path:
Thy word and waay: is certayne truy, 
so that all vertue hath.

In truth me lead: teach me thy read, 
my God of health thou art:
My trust both lay: in this all day, 
to this is bent my hart.

Call thou to mynde: O Lord full kynde, 
thy louyng mercies olde:
Thy bounties free: which ever be, 
as fathers them haue tolde.

Of youth my lust: so great and hue, 
such sinne O Lord forget:
For mercy sake: O Lord awake, 
thy mynd upon me set.

Both gratious: and righteous, 
the Lord is equall so: 
He teacheth with rod: yet louyng God, 
by giftes he teacheth also.

Who make abide: them he will guide, 
in judgement good and ryght:
And whome we see: most gentle bee, 
his waies he teacheth them lyght.

O iy. The
10 The wayes of God: he large and brous,
both truth and mercy iust:
Euen hill to such: as loueth much,
his bestes, and couenauntes truſt.

11 For thy namesake: D mercy take,
my Lord uppon my sinne:
It is so great: it both me fret,
it boylth my soule wythit.

12 What man he be: that feareth thee,
O Lord thou wyll hym teach:
The rightfull way: to choose I say,
in spite thereto to retche.

13 His soule shall dwell: at ease full well,
in ghostly free delgyht:
Hys stocke and fede: shall neuer neede,
but hold the land to ryght.

14 Among them ly: Gods secrecy,
to feare hym who that shal:
In gentle fourme: he wyll perfourme,
to them hys couenauntes all.

15 His yeues entent: is euery bent:
to the my Lord so great:
For onely he: pluckth suerly,
my fete from out of net.

16 Turne thou to me: O Lord so fre,
hauie mercy,lay my fall:
I am in state: all desolate,
in misery full thall.
Psalme. xxv.

17 My sorrows fell: my hart both swell,
    they be enlarged so:
My troublous payne: O God restrayne,
    O quenchethis deadly wo.

18 Attend I cry: my misery,
    my lyfe and state aduerse:
Forgene my sautes: which me aLautes,
    my top to me reverse.

19 Consider rught: my foes theye spyte,
    how they increase my scare,
They hate is thus: so tyrannous,
    at me that they do beare.

20 O kepe most dere: my soule intiere,
    and me deliner inst:
So let no shame: confound my name,
    so? I in thee hane truist.

21 Let perfectnes: and rughtfulnes,
    both guide and waste on me:
My truist for ayde: in thee is layd,
    from me O never the.

22 Deliever well: all Israel,
    O God luyth all hys seade:
From troubles all: that thent my may fall,
    in thee allway to spede.
The Colleet.

Deliever vs from all aduersitie and danger O mercifull God, for to thee onely haue we lifte vp our hartes, forget we besech thee the trespace of our youth, and the ignorance of our former age, & where as we haue negligently offended, thou of thy mercye forgue it vs, through. &c.

The Argument. Psalme. XXVI.

1. God judge my deed: as I have lyued in thee, my hope is all:
   For this my trust: in thee so just,
   I never doubt to fall.

2. Lord prove my waye: and me assaye,
   By fire trye thou my repnes:
   And search my hart: my foe is smart,
   Myne giltles life he trynnes.

3. Thy clemency: was nye myne eye,
   To stay me right to do:
   I dyd inure: my hart full sure,
   To truth fromlyes to go.

4. Whyth lyers dayne: I would not trayn,
   Whyth lyfe to follow such:
   Whyth crafty men: I would not renne,
   Whose lyfe distembleth much.
The wycked rout: that goeth about,
to harme and hurt I hate:
I will not set: in counsell yet,
wyth men of wycked state.

For washe I will: my handes euyn still,
wyth men of perfect lyfe:
And thus shall I: O Lord to bye,
frequent thyne aulters ryse.

Where I shall rayfe: thy worthy praye,
that men may loue the same:
I wyll there sprede: thy grace in deede,
the workes of thy good name.

O Lord the place: where resteth thy grace,
I haue the beuty loused:
Thy heauenly house: so glorieus,
I loused as me behoued.

Wyth sinners great: Lord do not she,
my soule wyth them to bee:
Thy grace extend: my lyfe defend,
all men of bloud to bee.

Theyr handes do presse: all wyckednes,
euen guile prepensed to:
Theyr better hand: corrupt both hand,
wyth brybes euyn thus they go.

But yet will I: most certenly,
in truth my lyfe adzelle:
O make me fre: from them to bee,
shew me thy tendernes.
My foot as yet: in right is set, 
in playne simplicitie: 
And still wyll I: in company, 
exalt the Lord on hie.

*The Colleste.*

Raunt O Lord we beseech thee thy mercy vnto vs thy seruauntes, and so ingraue in our hartes the loue of thy truth, that we may hold fast all innocency of lyfe, and finallye to bec deliuered from all wycked persecutours. Through, &c.

*The Argument. Psalme. XXVII.*

Here may we see in trouble though he falleth: 
The just is free and so geneth thankes in all. 
In God he stayeth and so geneth thankes in all.

He Lord of might: is health and light, 
to me (at neede) whom should I feare? 
The Lord is strength: to lyfe at length, 
of myne (I say) who can me deare?

Whan men so bad: they travneshad layd, 
Euen then (at epe) they fell downe right: 
Whan foes dyd preste: to eate my flesh, 
they lid (away) for all theyz spite.

Though armed host: besiegd my colt, 
my hart (from God) shall not relent: 
Though cruell warre: should ryfe me nat, 
to God (therin) I would be bent.

One
Psalm. xxvij.

4 One thing to crave: of God to have,
   I dyd (full oft) and aye I will:
   To keepe hys place: to see hys grace,
   to haunt (euen so) hys temple still.

5 Thus shall hys power: hyde me in bower:
   when troubles should be (fierce and) fell:
   He would me hyde: there close to hyde,
   as safe on rocke (most sure) to dwell.

6 My bed yet now: he wyl slaw,
   aboue my foes (in state) always:
   In, will I bryng: glad offering,
   the Lord (so god) to laud and prays.

7 My voyce O heare: my Lord so deare,
   I cry (my God) in to full part:
   Graunt that I craue: and mercy haue,
   extend to me thy (louying) hart.

8 My hart to the: dyd oft apply,
   seke ye my face (I say) ye all:
   O Lord I wyl: thy face seke still,
   do others (how and) what they shal.

9 Hyde not from me: thy seruaunt free,
   thy (louying) face, my aye thou art:
   Protect not me: displeasently,
   O Lord (my health) do not depart.

10 My parents when: they bad me renne,
   from them (to go) my selfe to shift:
   When Patrons all: my repye or fall,
   rought not (a myte) thou dyd me lyff.

P.s. Teach
Psalm 22

11 Teach me thy way: thy law I say, that rightly leadeth (in truth) to thee: My foes O Lord: with one accord, should else rejoice (in hate) to free.

12 Up turne me not: to beare theye hate, O Lord (to them) that me pursue: False witness eyes: agaynst me ryle, and eyes (of me) they spread untrue.

13 My hart had quayld: and bitter sayld, if fast (to thee) I had not trusted: Let me thy grace: Lord see in place, in land (of rest) where toyth the iulf.

14 O wayte the Lord: hold fast hys worde: doubt not (at all) be strong, be still: Attend on God: take meine hys rod, he will (at last) thy hart fulfill.

The Collecte.

Defend vs O God from all the assaults of our enemies, that we maye continue in constant confessing of thy name, that while we have the fruition of thy helping presence, at last may have the same in glory.

The Argument. Psalm XXVIII.

Ad te Domine. O Lord I cry: my rocke on ype, rest not (thus still) for take me not: O els should I: resemble yse, the dece (that be) in pit be wapte.
Psalme. xxviii.

2 Yeare my request: of humble brest,
when I (so meke) do sue to thee:
Agaynset thy seate: of mercy sweete,
my handes (on hye) when lift: they bee.

3 And draw my hart: from wycked part,
wyth them (D Lord) that woike to euill:
They; tonge cryth true: wyth hart refuseth,
they; myndes all set to (strop and) spill.

4 As is theyz deede: so let them speede,
retoxt their craftes they (bye to) delue,
They; malice great: the same to get,
wyth lyke (by right) to quite themselue.

5 Theyz myndes disdayne: Gods actes to fries
hys (fately) workes to marke even so:
He shall them stroy: and not employ,
theyz lyues (no tyme) in wealth to go.

6 Well worthy prayse: is God alwayes,
my mouth (in song) shall hym forth sound:
He heard my grone: my prayers mone,
he dyd not me (wyth shame) confound.

7 God is my shield: my strength in field,
he helpt (me iust) as I beleued:
For this god chance: my hart may daunce,
and sing in laudes (so wel) releaued.

8 To my small host: God praysd be most,
that (tymely) health he sone dyd byng:
The Lord is strength: and fence at length,
to his (motel true) annoynted kyng.

P.s. Thy
Psalme. xxix.

Thy people saue: O Lord I craue, and bleffe (wyth joy) thyne heritage:
Feede them as guide: promote them wyde,
to praye that (God from) age to age.

The Collecte.

O Lord most strong forte and refuge to all thy people, preferue vs from such as goe downe into the pit of schisme and dissention, and knit vs together in unitie of mynde, beyng children of one onelye God and of one sayth, so that we may holde fast in harte, that we outwardly profeffe in mouth, through &c.

The Argument. Psalme. XXIX.

This doth invite, All stately might to note Gods mighty power: 
Hym just to serve Who can preserve and els can them devoure.

Afferte Domino.

1 Ye sonnes of God: spede ye abzode,
the Lordes great power and strength:
Byng ye your lambes: of mighty rambes
to God hys laudes at length.

2 The Lord ensue: wyth honor due,
exalt his myght and name:
And eke expresse: his holines,
hym laude in court of fame.

3 His voyce so grand: on sea and land,
note how the floudes it stayd:
Gods maiesty: you then dyd see,
on them when thunder brayd.

Hys
Psalme. xxix.

4 Hys boypee ruth fea: howe houge it be,
  hys boypee is sterne and stout:
  His boypee is thus: most glorious,
  when it dzyueth leyn out.

5 This boypee so fre: breakeh Cedre tre,
  no force can it repell:
  It dzyueth euen downe: of Lybanon,
  hys Cedzes, though they swell.

6 He made them skip: in rotes to slip,
  as calues do vle to prausce:
  So Lybanon: and Syzjon,
  as Unicorne to daunce.

7 The Lord by boypee: the fiere boypee,
  of flaines in partes can send:
  The cloudes among: he lightneth strong,
  wyth shoures he syre can blend.

8 It can destres: all wyldernes,
  pea Cades desert wyde:
  The beastes I lay: which there do stray,
  it make themselfe to hyde.

9 This boypee doth bynde: to calue the Hynde,
  thicke tres it open layth:
  Therfore men all: in temple shall,
  hys honour prayse in sayth.

10 Where they shall sing: that God as kyng,
  hath rule of waters all:
  On whom he seth: as kyng is fitt,
  and so for euer shall.

Puali. The
Psalme. XXX.

The Lord all wealth: and stable health shall gene hys people kynde:

God them shall bleste: with full increase,

all peace and rest to kynde.

The Collect.

Grant we beseech thee Lord vnto vs, constancye in thy worde,and make vs the temple of thy blef{fed sprite,so that we may reverence thy godly voyce, to rebound the same to all powers of this world,that they may be compunct therby, to present themself to thy honour wyth due sacrificce of thankful hartes, through, &c.

The Argument. Psalme. XXX.

The Argument. Psalme. XXX.

The Argument. Psalme. XXX.

The Argument. Psalme. XXX.

Dox thee all whole: I will extoll,

foz thou hast lift me hye:

Thou wouldst not make: my foes to crake, agaynst me joyfully.

O Lord of myght: my God of ryght,

to thee I cryed in grieue:

Thou gauest an eare: to heare me neare,

thou sentst me healthes reliefe.

Thou broughtst ful wel: my soule from hell,

O Lord thou didst wythslaue:

Thou me releuest: my strength thou kepest,

thou pluckst me quyte from graue.

To
Psalme: xxx

4 To God sing ye: ye saintes aggre,
   bys prayses eleuate:
   And mynde ye still: bys holy will,
   his graces celebrazte.

5 Hys heauy ly wrath: shor[t] time it hath,
   lyse standth at hys good grace:
   At nyght we wepe: yet after slepe,
   at moztne we myyth embraze.

6 Whan well I was: in joyfull case,
   I sayd as then I thought:
   That I no day: should sele decay,
   and neuer moue to nought.

7 For thy good will: so strenghtd my hill,
   O Lord most credastly:
   But whan thy face: had tournd hys grace,
   I than fell troublously.

8 In thys my payne: I was full payne,
   to cry to the so might:
   My God wyth cry: I dyd apply,
   and prayd both day and nyght.

9 What gayne sayd I: hath lyse thereby,
   if death cut shor[t] my dayes:
   Can dust declare: thy power in care?
   in graue to tell thy prays.

10 My God thencefore: spare me the more,
   O Lord I thee desire:
   My simple sprite: despysse not quyte,
   but helpe I thee quyze.

D.s. Thon
Psalme. xxxvi.

11 Thou turn'dst from me: my two and great to my sight in cherefull bonde: The mourning woe: thou changest in deede to send I byd rejoyce.

12 Wherefore even still: all good men will, thy glory sing and prays: O Lord of lone: my God above, I thee Iwill laud all ways.

The Collecte.

Most louyng and mighty protector, almighty God suffer not our enemies to triumph over vs we beseeche thee, but so strength vs wyth thy strong hande, that after hauienes is turned into gladnesse, we maye geue condigne thanks and laudes in due remembrance of thy holynes, through Christ, &c.

The Argument. Psalme. XXXI.

In the Domine.

1 In thee O Lord I put my trust: let me never be shamed: Kid me in thy true righteousnesse; which thou for me hast trained.

2 Bow downe thine eare make hast to me: delivred that I be: Be thou my fort, my rocke so serene: so stabled iust by thee.

3 Thou art my rocke & castell sure: my fortres large and wide: For thy names sake lord lead me forth: be thou my light and gu.

4 My soote O Lord draw out of net: full prying let for me: Thou art my strength as I have said: al hope doth rest in thee.

5 To thy good hands I yelde my spire: O lord to thy great ruth Thou hast redeem me certenly: O lord thou God of truche.
Psalme. xxxxi.

I hate their superstition: who holde of bannie,
Where in my hart ben my confidence: O Lord alway in thee.

I will be glad and eke rejoyce: for thyne humanitie:
For thou didst note my soules distresse: my staue aduertis to see.

In cruel hand of deadly foes: thou halt not shut me in:
But let my secreat large in roume: thou temperid to my cup.

Hauie mercie Lord upon my wo: myne eyes therein consume:
My soule and eke my body sore: much payne they do resume.

My lyfe is warm in heauines: my yeares in mourninges waple:
My strengthe is talle for myne offence: my bones begane to quaple.

A secreate I am among my foen: but most to nepihbourse:
A secreate I was to daily frende: secreate out of doxes they fled.

I am so cleane cast out of mynd: as dead man layd in graue:
I am become a vessel broke: which no man list to have.

I saw so great conspiracy: of men in countayle not:
My secreate encreast when they dyd rise: my soule to trap in net.

But yet my hope hath bene in thee: O Lord I thus dyd say,
Thou art my God my trusty God: thou wilt me kepe so yeare.

My days be set in thy good handes: ryd me from all my foes:
Whose handes be set to persecute: to lade my soule with woees.

Thy gentle light of countenance: shew me thy seruante poore:
Save me O Lord by mercy great: I trust there to the more.

And let me not confounded be: O Lord of thee I crave:
Confounded be all wicked men: in silence put to graue.

Lete lyng lips be stopd to speake: to whitt downe lowe be thoust:
In cruel spire disdainfully: they grace agaynst the just.

How is thy grace so plentiful, prepared in hope to see:
For righteous men which thee do feare: as Adams boode may see.

A, 7. To
Psalm xxxix.

To hide them safe even iust by thee: from all pronouncing men:
Thine eyes in house will kepe them sure: from tongues y' doomin.

O thankes be due to this the Lord: whose pity such I felt:
As I with sorte were closed in: or I in cite dwelt.

Though when I fled and felt excelle: I said thou me despisde:
Yet when I cryde thou heardest my voyce: in humble sure denist

O Lone the Lord ye all his saintes: the Lord the iust prefermeth,
The doer proud he thorowly: rewardeth as he deseruth.

We strong in hart: most mansfully,
For he your hartes shall strenght:
All ye that wayte the Lord so good,
O trust ye hym at length.

The Collect.

Most mercifull father which excelest in aboundace
of pitie and compassion, we beseeche thy tender
and infinite mercy, that while we search for the eternal
veritie of thy worde and commaundement, we
may escape the detestable presumption and pryde of
vayne walkers in this worlde, contrary to the eternal
veritie in thy worde, through Christ.

The Argument. Psalm XXXII.

Here Daviud teacheth to understand,
What is cleare blessednes:
Euen pardon free at Gods good bande,
for all our sinnes fulnes.

Blest be they: whose trespasses,
all whole remitted lye:
Whose sinne is hid: in secrecies,
from which God turneth his eye.
Psalm xxxix.

2 O blessed man to whom in sight,
   God both impute no sinne:
   Who hath no guide: in suttle spite,
   as hypocrite within.

3 For that my sinne: I hyde so blynde,
   and would not it confess:
   By bones and strengthe for so row pynde,
   all day I cryed in strese.

4 For dayes and nyghtes: thy heavy hand,
   my soule dyd pressse so stout:
   That all my powers: and moysture change
   as dyed by sommer dout.

Sela

5 I shewed to the: my wyckednes,
   not till my gilt I hid:
   I sayd: I will my fault erresse,

Sela  then straight thou it didst ryde.

6 For this to the: will every laynt,
   make lute in tym of grace:
   Though waters flow: in deepe constraint:
   they shall not hym deface.

7 By refuge thou: art couerly
   from trouble me to bryng:

Sela Thus sent by thee: glad sing shall I,
   as men made free do sing.

8 I will gue thee: intelligence,
   right thee to teach the way:
   That thou mayst walke: wythout offence,
   on the myne eye shall stay.

R.ifs.  But
Psalme. xxxix.

9. But be not like the horse and mule,
who nought can understand:
Whose mouths with bites except ye rule,
they will not come to hand.

10. The wicked man: with cares is fret,
with sorrows foully vert:
But who his trust: in God hath set,
to him all grace is next.

11. In thys the Lord: reioyce ye still,
ye righteous men be glad:
All ye that have: right harte and will,
joy ye be not afraid.

The Collect.

O Blessed Lord whiche by remitting sinnes, geuest them who confesse the same thy true justice, heare thou the prayers of thy congregation: and so dull the darts of synne in vs, that we escaping the sorow full wo therof, may bee replenished wyth restfull and spiriuall gladnes in the holy ghost, to ioye with thee in the blisse to come, through Christ.

The Argument. Psalme. XXXII.

Here blye advant.

Gods grace do ye see:
Who sinne doth remit,
All whyly so free.

Beati quorum.

O Happy be they,
Whose sins be releasst:
Who hath theye offence
Whole hyd by request.

2. And happy the man
Whom God doth aquite:
Whose sprite hath no guile
To doubt of hys might.

For
3 For holding my tong,  
   By bones fell away:  
   I gronde in my hart,  
   All whole by the day.

Sela.  

7 By bower thou art,  
   To kepe me at ease:  
   Thou sentest me about,  
   With songes of release.

8 To teache thee I will,  
   And guide thee the way:  
   On thee will I loke,  
   So never to stray.

5 By myght and by day,  
   Thy hand was to stout:  
   My moisture was dryed  
   Lyke sommer the drouth.

Sela.  

9 But be ye not lyke,  
   The horse and the mule:  
   For bruntih they be,  
   And hard to recule.

6 For this shall we see,  
   All saintes to desire:  
   In lute for to bee  
   When tyme both require.

10 The bad shal have places  
   On every side:  
   Who trust in the Lord,  
   Them grace doth abide.

Though trouble aryle,  
   as flouds when they grow  
   Yet shall they no tyne,  
   The just overfrow.

11 Ye men of the ryght,  
   Be glad to reioyce:  
   Ye true men in hart,  
   Be ichefull in boyce.
Psalme. xxxiii.  

The Argument. Psalme. XXXIII.  

Exultate iusti in.  

The iust alway in mynde beareth this,  
Wyth hart to ioye in God of his,  
To prayse his name that mighty is,  
For he giveth helpe and heavenly blis:  
But vayne all other remedies,  
But payne all worldly policies,  
Remember this.  

Repete pe this

Rejoyce in God : the Lord he is,  
Do rightwise men and do not mis,  
The iust be bound to thanke itis.  

Psayle p the Lord : wyth melodies,  
Wyth harpe and lute wyth symphonies,  
Syng Psalmes to hym in Psalteries.  

Forget not this.

Sing Carols new wyth jubilie,  
To God the Lord in maestie,  
His laudes, his praysle, sing hartely.  

Well use pe this.

His word is true most certainly,  
His workes be wrought most faithfullly:  
Hode thyss in hart most constantly.  

Abuse not this.

The indgement loneth : and right entent,  
The earth therwith is all besprent,  
Such grace and love he downe hath sent,  
Well trust pe this.  

The
Psalme. xxxiiij.

6 The heavens were made: by this the Lord,
The hostes of them: by his true word,
His breath of mouth: they power afforded.

Distrust not this.

7 The seas on heapes: he doth them place,
As bottell close: he them embraceth
The depes he couched in secret space.

Denounce ye this.

8 Let all the earth: the Lord is ear,
What man this world and mould doth beare,
Serve hym in dread: with gentle care.

Renounce not this.

9 He spake the word: and done it was,
The earth firme stode in stable case,
What he dyd byd: it came to passe.

Renounce ye this.

10 AllPAYNYS waies God doth reiect,
Wayne peoples d3ystes by hym be chect:
Prode Pynces craftes he doth detect.

Dissolve not this.

11 Gods countaples aye shall all abyde,
Hys thoughtes of hart shall neuer lyde:
From tyme to tyme on neyther lyde.

Respect ye this.

12 What folke hath God Jehoua Lord,
Elect as heyre by his accord,
O blest they be by truths record.

Suspect not this.

R.s. The
Psalm xxxiv.

13 The Lord from heaven beholdth vs all,
All kynde of men both fre and thrall:
He se'sh they'z reple : he seeth they'z fall.
Aduice ye thys.

14 From his high seat : he cada thy'z eyes,
All men to belwe they'z tract to sype,
Where euer they in earth doe ly.
Desipse not thys.

15 The harte of all he shope no dout,
He knoweth they'z thoughts wytthin wytbout,
They'z workes what they do go about.
Repute ye thys.

16 No kyng is samed by route of hoft,
No giaunt strong foe, all thy'z hoft,
Of strength and power though haue they most
Dispute not thys.

17 Strong horce is thyng : but weake agayne,
That man by hym myght safe remayne,
Both horce and man are all but vayne.
Approue ye thys.

18 Behold the Lord : holdh eye full iust,
On scareful men whych hym do truht,
Wyth grace them guide he saely must.
Disproue not thys.

19 They'z soule from death to ryd them quyte,
In tyme of dearth to sae de them ryght
All paynfull stresse he maketh full lyght.
Betrouth ye thys.
Psalme. xxxiiiij.

20 Our soule hath tarped quietly,
For thys our God assuredly,
Our guide, our shield most trutlely.
For south not thys.

21 Our hartes in hym wyll still reioyce,
For thys good name we trut the choyce,
And sing we will in ioyfull noyce.
Repete pe thys.

22 Extend O Lord thy gentlenesse,
As we in thee haue trustinest,
Thou art the Lord of ryghteousnes.
Forget not thys.

The Collecste.

Eede vs O Lord thy miserable people in that time
When raigneth the famine of thy worde, deliner
Our soules from the death of sinne, that we maye bee
Filled wyth thy mercy: finally, to bee associate to the
Righteous, in the ioyes of eternitie by thy gratious
gift. Through Christ, &c.

The Argument. Psalme. XXXIII.

When Danid fledde, to Achis king,
At death he was full neere:
And saued yet, this Psalme did sing.
With all his frendes in quiere.

Benedicá

dominum.

Will geue thankes: to God alwayes,
Who raignes in power most hie:
Within my mouth: shall be hys prapse,
 Declare continuallie.
Psalme. xxxiiiij.

2 Of thy good Lord: to boast the same,
    My soule shall never lyme:
The humble sort: shall heare the same,
    And eke reioyce therein.

3 O laude and prayse: the living Lord,
    Wyth me performe his prayse:
And let vs all: wyth fre accord,
    Extoll hys name alwayes.

4 I sought the Lord: and when I cryde,
    He bowede hys louynge eare:
Pea, he me kepes, eche tyme and tyde,
    And dyd me rid from scare.

5 Lo, thus to God: the poore doth call,
    His cry he doth regarde:
And he from paynes and woou full thayll,
    Likewise doth hym awarde.

6 They had an eye: full bent in hym,
    And so they lightened were:
A shamefalt face not one of them,
    From that tyme forth dyd beare.

7 Gods angels standes hym round about,
    Whose lyfe him searth aright:
No harme they take, by wycked route,
    He them deliuereth quyte.

8 O talk and see: how gratious,
    the Lord remayneth iust:
That man is blest: all prosperus,
    That layes on hym hys tryst.
O fear the Lord: ye saints of his,
therein your tranquility plant:
For they that fear: the Lord of bliss,
Shall nothing ever want.

The Lyons need: with hunger fret,
the rich and proud in heart:
But he whose fear: in God is set,
of all good thynges have part.

Ye children young: approach ye near,
genue ear unto my word:
I will you learn, the Lord to fear,
in godly hartes accorded.

What man he be: that list to live,
and fayre would see good days:
Let hym no fraud: in tongue atchieue,
in lewde and frowarde wayes.

Reject the evil: and take the good,
all wicked wayes eschue:
Seek pleasant peace: with modest mode,
and do the same ensue.

Upon the inust: and godly men,
the Lord doth play:
And boweth his ears: as God to them,
as oft as they do pray.

God's face is seen, most irefully,
to wicked men of hand:
To rootfull out: they memory,
from all the earth to stand.
To God the Lord: the righteous call, who heareth their heavy case. And he from cares: and troubles all, delivereth them by grace.

The Lord is nigh to them by might, that is contrite in heart: And sauceth the man: of humble spirit, no; will from him depart.

Great are the cares: of perfect men, and great their troubles be: But yet the Lord: delivereth them from all adversity.

He keepeth their bones: both safe and sound, Unbroketh them to save: The evil, evil happeneth: shall all confound, no stay by God to have.

The Lord will keep: his servants all, theyre souls he will defend: And none shall be in sorrow: thrall, who trust to him both bend.

Almighty God that art the strong protector of them that be in adversity, and art most mercifull deliverer from all dangers of the world: We beseech thee of thy godly providence, to send thy holy angel to assist vs on every side, from tribulation, to bee at last delivered from the miserable death of sinners. Through Christ, &c.
Psalme. xxxiiiij.

The Argument. Psalme XXXXIII.

When David fledde to Achi's king.

At death the doore he was full neere,

And saued yet this 'Psalme dyd sing

Wyth all his frendes in godly quiere,

To God his Lorde, to hym so dere,

In voyces clere, with hart and will.

Gene thankes I will.

Psalme. xxxiv.

When David fledde to Achi's king.

At death the doore he was full neere,

And saued yet this 'Psalme dyd sing

Wyth all his frendes in godly quiere,

To God his Lorde, to hym so dere,

In voyces clere, with hart and will.

Gene thankes I will.

Note the reuolution of schie diuers termi nations.
Psalme. xiii:.

4. I sought the Lord he sent me ease,
    He hard my griefe and all myayne,
    He pluckt me forth of all disease,
    That deadly gript my hart the bayne,
    He rid my feare, he turned agayne,
    For I hym sought with all my skill.'
    Gene thankes I will.

5. I fledde to hym, and subwe his light,
    Who eye did cast to his good grace,
    All lightened were with visage bright,
    Confounded not were they in face,
    No payne no spite could them disgrace,
    God them defendes, none can them spill.
    Gene thankes I will.

6. God hard my eyme as sweete incense,
    I poore man lo felt this in part,
    He guerth all blisse, he quith offence,
    He bade all wo from me depart,
    Of troublous paine to quench the dart,
    Right soon he did his worde fullfill.
    Gene thankes I will.

7. Gods host rode by to strenght my sight,
    For angels power most glorious,
    About the iust lie strong in myght,
    To make hym goe victorious,
    To scape theyr foes so quarilous,
    Hys power in grade endureth still.
    Gene thankes I will.
Psalm.xxxiii.

8 O taste and see he none forsaketh,
    God's goodness smelleth most fragrantly,
To whom who will themselves betake,
O bless they go right happily,
Who trust in him assuredly,
To them all help shall downe distil.
    Geue thankses I will.

9 O feare the Lord in childelie feare,
    Ye saintes of hys in holines,
Serve hym in truth your hartes him beare.
    For who hym dreedth in singlenes,
Can seele no want in baronnes,
    No hurt no harme no other ill.
    Geue thankses I will.

10 The Lyons lacke in hunger fret,
    The riche I meane and gluttons bayne,
To seke they pray though they be fet,
    No love byth rest can they obtayne,
Who seekes the Lord shall milke no gayne,
    Of all mens neede he hath the skill.
    Geue thankses I will.

11 I sayde full sure: the seas at length,
    Ye children come and heare the case,
I wyll you teach Gods feare and strengthe,
    By that I scapte so doubtsfull place,
Fors God me kept in all my race.
    From all theyre hate which would me spill.
    Geue thankses I will.

S.f. Swee	
2. Sweete lyfe is good, it maketh men glad,
   Who looeth it well wyth all hys hart,
   He shall not neede to be adread,
   From dayes eterne who would not farr,
   Keppe ye hys tong from ouerthwart.
   And all good wordes let hym fulfill.
   Geue thankes I wyll.

3. Faste truthfull wordes confoundeth all blame,
   Inure thy tong in truth to lose,
   Truth may be shent yet feare no shame.
   Forbear all wordes opprobrious
   All craft, all curse most odious,
   For God of myght wyll strength the still.
   Geue thankes I will.

4. The evil, do good, and have good rest,
   Olde Adam kill thou formerlie,
   So Adam newe wyll followe best,
   Then seke thou peace most buslie,
   But it ensue most earnestly,
   For peace from God doth full diffill.
   Geue thankes I wyll.

5. God saith the just in prouidence,
   Hys eyes them marke in tendernes,
   He them relieueth in indigens,
   Hys cares he bendes in redines,
   When they do pray in carefulnes,
   Ye heares they; boype that woxe none ill.
   Geue thankes I wyll.
Psalm 33:16

God hateth the proud and them beloveth,
With irefull face to daunt theys byayne.

Hys byslage grim on them is bent,
Theys gaye renowne he wyll dillayne.

Whych ape to lyue they would to sayne,
Where they reject all truth and skill.

Gue thankes I wyll.

Psalm 33:17

The just oppress to God they cryed,
He heard them sone in tyme and place.

In streffe and neede he them espayed,
Wyth all defence he them dyd brace.

To make them safe he hyed hys pace.
For, rightfull men no spytte can spill.

Gue thankes I wyll.

Psalm 33:18

God loueth the meke: theys ghostes he lisse.
To them softe sprites he doth impart.

Wyth faithfull teares who here doth grete.
He wyll them eafe of all theys smarte.

To scape their foes, theys spyttefull arte.
Who would theys wecke on them fulfill.

Gue thankes I wyll.

Psalm 33:19

The last felt payne: they yet indurde.
In woes though wrapt all dolorous.

Great payne to them is death assured.
God them so slayeth most meruelous.

They tove in lyfe most troubelous.
The rage therof to quenche and still.

Gue thankes I wyll.
Psalme. xxxv.

The just be strong: they never quable,
Their bones in strength kept totallie,
Their constant hartes can never sayle,
Their eyes be numbed generallie
No bone to breake can possible,
Such helpe from God both most distill.

Gene thankes I wyll.

The euill, dyeth euill to death full loth,
To late he spyeth his wyckednes
He must feare death that hated troth,
He must for sweete seele bitternes,
He harinde the just, he found no leffe,
As euill he lyued, so dyeth he ill.

Gene thankes I wyll.

Thanke thou the Lord who keipes the still,
All helpe from hym doth ay distill,
Poye soules he ridde, from bondage ill
Of wo and thall none shall haue skill
Whych trust in hym nought shall them spill,
O then hys prayle loke ye fulfill.

Gene thankes I wyll.

The Argument. Psalme. XXXV.
Christ prayth (in this) for recompence
his foes to reape (agayne) theyr part:
So man for wrong done hym agens,
doth yet no spite in (hatefull) hart.

Lead thou O Lord my (rightfull) case
O judge (thy selfe) my hurtfull foes:
Oppugne thou them in (open) face,
which me (all day) impugne to lose.

Psalme. xxxv.
Psalm xxxv.

2 Lay hand (O Lord) upon the sword, and eke (take so) the buckler to:
   Stand by (to helpe) in thy good word, to keepe from me my (wrathfull) so.

3 Byng forth the spear and stop the way, of them (so fierce) which me would harme:
   To my poe soule (good Lord) oh say,
   I am thy health and (stable) arme.

4 Let them be (driven and) put to shame, that seke (by craft) my soule to spill:
   Put them (abacke) to shamefull name, that me wyth grieve would (deadly) fell.

5 Make them (to be) as dust we see,
   before the wynde so (lightly) blowne:
   (In haste)let Gods swift aungel nie,
   them (dryue in) chase wyth power knoweone.

6 Make way (to them) all slippery,
   let it to them be (blynd and) darke:
   Gods aungel (so mought) dryue them by,
   to sele thy myght and (handy) warke.

7 For they close net (and snare) haue layd,
   euen causes me to (kil and) crop:
   Pea causes (sure euen) as I sayd
   my soule in pit (and graue) to clop.

8 Let (sodayne) two take hym beware,
   hys (crafty) net hymselfe to trap:
   Let mischief fall wyth (payne and) care
   (right sone) into hys onely lap.
Psalm xxxv.

9. My soule (I say,) I bid thee leape,
with Joye (all glade) in thys thy Lord:
It shall (no doubt) bys health so reape,
that Joy he shall (alway) recorde.

10. My bones (to bynde) shall say D Lord:
who may (in strenght) to the be lyke?
Which causeth the poze from (tyrantes) sword
from (tresull) spoyling hym to kepe.

11. False witnesse swore (at me) dyd rysse,
in wyckednes most (hastly) whatse:
Of me they spurde (of thynges) sull rysse,
that I knew not (at all) God wot.

12. They dyd (unkynd) reward me euill,
for good to them I (frendly) wrought:
To grene my soule (it was) they wyll,
to byng my lyfe (and dayes) to nought.

13. But yet (I say) when they were sicke,
in sackecloth then I (wept and) mourned,
My soule (weth fast) I humbled meke,
my prayer to me (eslones) retou rnd.

14. I wept (and waylde) as dearest frende,
as (any) brother that they had:
As childe for mother (both by) kynde,
in blacke (aray) I was all clad.

15. But they (agayn) in my great euill,
they doct (on heapes) and dyd rejoyce:
Most abiectes (cam and) mockt me still,
(and I) not ware in spitefull noyce.
Psalm: xxxv.

16 

Myth such lewd slaves (so byle) to see,

to them were coyners (jointly) knit.

They? teeth they gnast (and gyrnd) outride

as (peyplant) mockers was by sit.

17 

When wilt thou set (O Lord) thy sight,
on thys my payne I (dayly) beare?

(O Lord) ryd me from all thys spite,

from Lyons whopes (defend) my beare.

18 

My thankes (therefore) I will extend,

when folke (in place) be met to most:

In companies (as due) to sende,

all prayse (to the) in every calf.

19 

Let not my foes (in ire) at me,

rejoyce in quarell (falsly) styll:

For (gyltles) they hate me to free,

lyth (wynkyng) eyes they mocke they; all.

20 

For why no peace (in truth) they speake,

but all (do rage) agaynst the meke:

God men on eart (they lythe) to lyke,

so; thys in craft (and goyle) they sackle.

21 

They? face (and mouth) they have distox,

at me (they cry) lyth sic and sic:

Dur eye hath seene (they say) a soryt,

that we (lyth ryght) may hym desie.

22 

O Lord (my God) this bath thou seene,

be not at this to (dumme and) still:

In the (thou knowst) my trust hath beene,

depart not far (from me) in will.
Psalmes. xxxv.

23 Rise up and wake (in haste) I say, to judge my cause (open) right: My Lord and God (thou canst) them fray advaunge (thou woe) my quarrell right.

24 Oh judge my cause as thou art wont, in (equall) justice Lord of thyne: O (Lord my) God least in this heart, my foes reioyce (to much) in thyne.

25 Refrayne (in tongue) them thus to say, there there, we see (soz bs) ingough: Let them not say (O Lord) I pray, we have hym (surely) swallowd now.

26 Let them feele shame (and blame) at full, which ioyse (and laugh) at my distresse: At me who brag (and boast) that wull, let shame and spyte them (fully) presse.

27 Let them (even so) in ioy be glad, that wythe (to see) my right redrest: To God (for aye) let thankes be had, who wyth (for kynd) bys servants red.

28 My tongue (then thus) shall loud rebound, thy prays (O Lord) and justice eke: All day I will in (perfect) sound, thy laude tell (lust even) weke by weke.
Dixit iniustus.

Verlyuing God, the health, the stay and refuge of our soules, we beseeche thee to couer and arme vs wyth the helmet of hope, and wyth the buckler of invincible saythe, so that we may feele thy helpe in all causes of our necessitie, at lengthe to be replenished wyth ioy and gladnes to magnifie thy goodnes in the churche and congregation of ryghteous christen me, and that all our lyfe long, thorougb Iesus Christ our Lorde, &c.

The Argument. Psalme. XXXVI.

Here Wycked mens delite,
Is payned, what it is:
But blyndenes deepe in open sight,
In vertue whole remisse.

Dixit iniustus.

Pryde of euill mans hart,
Hys sinne hath blynd hym so:
Gods feare (all whole) is set a part,
From both hys eyes ago.

For he himselfe doth glowe,
In hys bewitched eyes:
Tyll God his sinne (so soule) disclose
Most worthy hate to ryse.

Hys wordes of mouth be nought,
And kepes much guile in store:
To cease he biddeth hys (hart and) thought,
To woxke by vertues loze.
Psalme. xxxvi.

4 Shrewd turnes in trevous mod,
He most in bed doth muse:
He hold on wavys not (truly) god,
No euill dead he refuseth.

5 Thy mercy Lord in heauen,
Yet over all doth spread:
Thy faithfull truth is (daily) sene,
The cloudes to reache in brede.

6 Thy justice Lord we see,
As mountaynes serme to rest:
Thy judgements (bye D) secret bee,
Thou shalt saue man and beast.

7 Most worthy Lord most just,
Exceeth thy grace benigne:
As Adams flocke shall (firmely) trust,
In fonce of thy good wyngge.

8 Of thy fat household noxe,
As drunken shall they bee:
And drinke (at neede) them shalt thou poure,
Of pleasures welles most free.

9 For thou haife well of lyse,
With thee all heath aboundeth:
And Lord in thy bryght lyght so ryse,
Of vs shall lyght be found.

10 O draw thy mercy neare,
To them which love thee then:
And let thy grace (O Lord appeare,
To rightfull harted men.

And
Psalme. xxxvi.

And let no knote of pryde,
Approche me hawtely:
No wicked hand (in hate) be side,
To move me wretedly.

These workers bayne of euel,
In theyr owne turne be call:
Kepulse they have in (croked) will.
From sitting be they pass.

The Collecte.

Prifie our hartes with thy heauenly light O mer-
cifull God,which art originall fountayne of euer-
lafting lyght, that we maye bee fullye replenished
wyth the plenteous grace of thy sweete house, so to
eschue all wyckednes and crafte, to tредe under our
foote the vauntyng furies wherewith the men of this
worlde bee caried by Sathan the Prince of the same,
graunt this for thy beloued sone per Christe oure
Lorde, to whome wyth thee and the holy ghost, be all
honour worlde wythout ende.

The Argument. Psalme. XXXVI.

Here haue ye paynted before your eyes everyne
The restles wistre of the fell wycked wyght.
How he careth and carketh for his lythen gayne,
And feth God and his hallowes all in despoyte,
Whose cursed steps the just maketh his orison.
In lyfe not to tred to his confusion.
Using upon the variable busines,
That thystrouby world haunt by sea & lande
My hart geneth me that sinnne and wickednes,
Suggesteth to the wicked that he may stand,
Wythout any feare safely of Gods hand,
For no feare of hym is in all hys sight,
Of Gods law he is bereaued the bluyen lyght.

He set to mynd that he woulted thus to go,
To slatter aye bymselyfe in his own lyght,
For sinnne the venom did enchaunt hym so,
That in it he bace his hole delyte,
And thynkth in hart that all is aright,
But God will lyve out his sinnne abominable,
Though to the world it hath bisour commendable.

Bisly in mynd I gan to revolue.
Hys wordes unrighteous and craftly layd,
All truth and Justice of God to dissolue
But mere deceit in hipocrisme wayghed
And would not be controlo of that he layd,
To learene of any man he did dishayne,
How the very right way he mought attayne.

I noted eke so by night what he thought,
When Gods men sene: to recount their trespass,
But his head in his bed all mischiefe sought
Imagening all goodnes to deface,
To banishe all truth and that to disgrace,
In no godly way set was bis busie byayne;
For all wicked wayes he toke for hys gayne.
Psalme. xxxvi.

5 The wicked thus heaping his time on high
Where by desert he might be for sake:
How meruelous O Lord is than thy mercy,
That from this world thy care thou dost not take,
Hye by to heauen and clouds his course doth it make,
All men to finde both god and eke the bad,
Such faithfulness euer thy promise haue had.

6 Thy providence O God most meruelous,
To all men mortall is incrutable;
Moze stabe and hye then mountaynes hideous
Moze deepe then sea botomles, unsearchable
Be thy secret judgements insuperable,
For not man only of thy power both tatt,
But brute beastis of the also hath their repass.

7 Man might muse much O God this so exped,
But what earthly man could this matter tell,
Hoy thou by thy hand dost all things defend,
In what bounty thy mercy doth excell,
Hoy profound eke thou art in thy counsell,
Well Adams children may well in the trust,
Under thy good wings to be shadowed just.

8 Who wil thy blessed word trust in faith sure,
They shalle be filled with all plenteoulines,
For thy houe house is full of all pleasure
For thou guest them to tatt of thy sprits goodness,
Whose sweete welles they shall dynke by thy largesse,
From whose bellies shall lyuely water spring,
Others to refrethe to thy glorypring.

T.yg.     Fo2
Psalme. xxxvi.

For with the only be these welle of lyfe,
Of frable men spring but podsels of myre,
From whom sourdeth errour & croked strike.
In the only is that we can require,
Both lyght truth and lyfe to fill our desire,
For in thy lyght truely lyght mult we see,
Or els in all darkenes wap't shall we dye.

Thy gentle godnes D Lord impart,
To such as faithfully thy word do kepe,
Who know that both wylde & mercifull in hart,
That from day to day they may thy face seke,
For they to the beare ariht their hartes meke
Thy righcousnes they know & thy judgements
Thy holy worde & eke thy commandementes.

Since than the meke of hart be so at ease,
And proude be out of fauour all exile:
Kepe me D Lord from pride their soule disease.
For they have both the & thy worde reuylde.
Let not my fote be in theyr steps begylde,
Kepe away from my soule their violence,
That they lay no hand upon my patience.

Thus depe musling with my selse in a trance
Callyng to mynde the endes of good and bad:
Though theytweine here lead a life in distance
How the bad for his myyth shall once be bad,
And the good for theys woe shall once be glad,
How the nought that be cast on the wylde hand
then dæmd I in fine, that truth shal sure stand.
Psalme, xxxvi.

The Argument. Psalme. XXXVI.

Here playne do ye see: how the earthly man,
All sinne do commit in his hart that he can,
No love can him moue: of the Lord for to see,
No feare can him stay: from bys error to flee.

1 He wycked in hart: as I gelle is he bent,
All sinfull abuse: in bys lyfe to frequent:
Of God hath he not: any feare in bys eyes,
So willfull he goes: in bys awkly deuitive.

2 For bluely be blyth: for to flatter himselfse,
So pride hath hym pust: by bys waltering wealth:
Uttly that his sinne: so behated of God,
Found out by his search: be deluayed by his rod.

3 The wordes of bys mouth: be unrightfully layed,
In sleighty deceyt: be they craftey layed:
Quyte ceazed he hath: to behauve hym aright,
God deed for to do: bath he druen from bys lyght.

4 All mischiefe he drraynes: to deuise in his bed,
From godly delertes: bath he turned his bed:
No way that is good: bath he cleaued butto,
No euill can he hate: but in it doth he go.

5 Thy mercy O Lord: to the heauen doth ascend,
Styll hym to abide: so to make hym amend:
Thy faithfullnes eke: to the cloudes doth amount,
Though graceles he be: not bys lyfe to recount.

6 Thy righteousnes standeth: like the mountayns on bys
Most stable it is: how so baynly he lye:
Thy Justice in domes: to the deepes be they lyke,
Frapple man with the beast: with thy helth soez to lerk.
Psalme. xxxvi.

7 How wondrous O God: is thy pitifull hart,
Thy grace is so large: to thy prayers evermore.
Thy wings shall them keep: as her birds doth then.

8 Full fed shall they be: by thy plentiful store,
Sweet drink shall they have: by thy deinty repast.
As sounds do we see: fro the springs to be cast.

9 For truly with thee: is the fountain of lyfe,
All vertue in whom: may we spye to be rise.
No doubt in thy light: shall we light ever see,
And blinde shall we be: if we vary fro thee.

10 Continue to them: O thy fatherly grace,
Who knowe thy renome: who thy bounty embrace:
To them (do we craue): so thy justice impart,
Who serve the aright: in a purified hart.

11 One bone for my selfe: do I heartely pray,
No stone of the proud: that against me he laye:
And let not the hand: of the wickedly might,
Confound me by height: so to banguylhe my might.

12 Even there are they fallen: in their crafty devise,
These workers of evyll: be they never so nyse,
And cast be they downe: by thy powersfull hand,
Not able to rysse: never able to stand.
The Argument. Psal. XXXVII.

Here taught we be our selfe (in hart) to hang of God,
That we deny and our{[in 0] last (in state) have their abode

How good shall well
And enill shall enill

Noli emulari.

1. Psue thou not: men obstinate,

Pe fret (in hart) ne strype wyth them:

Enuy thou nat: they wycked state,

A tyme (but short) to row the streme.

2. For stone as hay: they shall alway,

as (witherd) grasse cut downe I say:

So swiftely fade: as herbe the blade,

how greene (and fresh) to ever it lay.

3. Trust thou the Lord: hold fast his word,

be doing still good (righteous) deed:

Dwell thou in land: hold still thy hand,

in truth (and rest) thy faith to seede.

4. Thus thy delight: shall God be right,

to hym than set thyne (care and) hart:

What mynde can craue: o2 wysh he to haue,

God will it inke (right stone) impart.

5. Commit thy way: thy state and stay,

to Gods (most strong) all louyng grace:

Trust hym in faith: for what he sayth,

he bringhth it well to (redy) passe.
Psalme. xxxvii.

6 He will express: thy righteousness,
at length (of time) as sunne to hyght:
And will endure: thy judgement true,
wyth lyght as none (both lyne) in stign:

7 He still in God: abyde hys rod,
let hym (alway) do what he wyll:
Fret not I reede: though wycked speede,
who saeth (to fast) all counsayles euill.

8 Recede from ire: no tyme conspire,
wyth them (to go) thy heate refrayne:
Elswall thy will: be moved still,
to counterfet they2 (wycked) bpaynte.

9 Maligners all: shall have a fall,
They shall be (all depe) rote out:
Where who abyde: the Lord theys guide,
shall ble(at will) the lanke no dount.

10 Wythin a whyle: all wycked wyyle,
shall passe (away) and melt to nought:
Hys place wheras: late gréne he was,
shall not be found though (Pys) sought.

11 But yet the meke: shall as they lyke,
enheritence: sure: the (stable) earth:
God wyll they2 streffe: In heauen restrike;
wyth stope (and choype) of peaceful myyth.

12 Th'ungodly saxe: agaynst the meke,
his counsayles mad to (weane and) warpe:
He gnasht hys teeth: if nought he saeth,
in lyfe of them (in shame) to carpe.

The
Psalme. xxxvii.

13 The Lord shall let: his wrath and threat,
and laugh at hym (full by) in Scozne:
For he doth see: his day to be,
at band to waple (full bo) in Scozne.

14 They, sword drawn out: bow bent so stout,
the wrycked (saw all) reby hath:
To byng the poze: to death his doze,
to kill the iust in (hatefull) wrath.

15 They, sword so fierce: they, hartes shall pierce
themselves agayne (so iust) to quyte:
They, bow so bent: shall be but rent,
and boype shall be they, (irefull) myght.

16 A little store: got iust before,
to ryghteous man is (alway) more:
Than is the sod: and all the god,
of (litle) man that craft the iore.

17 The armes and slepghtes: wyth all the baptes
of wycker man shal (horsly) quyle:
Yet wyll the Lord: the iust asorde,
they, holde (and trust) shal never fayle.

18 God knoweth the dayes: and loueth the wayes
of godly men (they, huyes) to aye:
From tyle chaunce: they, heritaunce,
shall last (in tyme) for ever fayde.

19 In perilous dayes: of dreadfull frayes,
they shall not stand (in scare) amalde:
In tyme of deareth: of barren earth,
they, (froze and) plenty shal be blade.

W.Y.  But
Psalme. xxxvij.

20 But wycked men: shall perpye them,
gods foes though(they be)hye aloft,
Yet lyke the sunne: shall they consume,
as(meltyng)fat of lambs so lost.

21 The wycked man: he borow can,
but wyll not pay(hys det)agayne :
The ryghteous man: to lend he can,
and feelth therin no(bitter)payne.

22 Gods blessed men: deperotted then,
shall raygne (at will)and have their fyll:
Gods cursed men: by roted then,
shall sterue(for lacke)and want theyr wyll.

23 The Lord is guyde: at god mans fyde,
hys kynde of lyfe(he so)alowth:
Hys steps and gate: hys lyfe hys state,
God guideth(full sure)and it auowth.

24 If chaunce he slippe: by humayne trypp,
yet(fully) flat he falth not down:
Gods hand hym(stayth)and under layth,
to kepe hym(in both)safe and sound.

25 Iyong haue bene: now olde am sene,
the iust(as yet) I neuer knew:
Once deffitute: oyet hys fruite,
to seke theyr bread(in neede)undue.

26 The iust man wull: be mercifull,
still lendeth(hys good)he hourdeth not than:
And yet hys sede: in grace shall speede,
both blest(and prayd)of God and man.
Psalms xxxviij.

27 Fle thou all evil: with hart and will,
do good that God (of thine) requyreth;
Than trust thou sure: long tyne t'endure,
to have (all thyng) what hart desereth.

28 For God loueth ryght: and wyll not quyte,
gave by his laytes (soyape) to wayle:
Hys deare elect: be euer kept,
where wycked sée shal (fowly) quyale.

29 The ryghteous man: most stable thant,
the earth (at reft) inherite shall:
Therin to dwell: most safely well,
for euer (sure and) not to fall.

30 The ryghteous mouth: is traynd in south,
in wisdom (godly) all inured:
Hys tonge wyll talke: all wyssdomes walke,
in sentence ryght (alway) assured.

31 For why Gods law: is all his awe,
and shet in hart: (it is full fulls:
Hys lyse and gate: as stable state,
shall never fyde (once made) agast.

32 The wycked pyge: they tote to syue,
the walke (and trade) of ryghteous man:
They seareh and seke: some cause to pyke,
to kill hym (quyte and) if they can.

33 But God his strength: wyll not at length,
leave them in theys soule (futle) handes:
To be condemn: by foes so frende,
at sentence (yne so) when he handes.

U. ij. True
Psalme. xxxvii.

34 Trust thou the Lord: keep faith in his word,
for he will thee on high promote:
To hold the land: where wicked band
at eye (right downe) shall fall in fote.

For I even I: have spied by thy eye,
the wicked (wyght D) far a loffe:
So strong to see: as Ceder tree,
so grene (and frethe) as bay full off.

36 Tho went I by: bys seate to spy,
but lo (full tone) it was agone:
I sought bys place: to see bys grace,
bye (table) place then had he none.

This is the summe: some good become,
in cliffe (alway) be innocent:
Hold truth full fast: for truth at last,
bringth (iopsfull) peace with gods allent.

38 But wretched men: who wicked ren,
by heapes shall fall in (shamefull) feare:
Their fortune faileth: their pleasure palth,
their ende (of daves) is wofull chere.

Where helth and welth: from God himselfe,
to righteous men so (fastly) growth:
He is theyr shield: theyr strength in field,
when trouble (chance 92) overfloweth.

39 God them shall fence: and ryd them thence,
where (proudingly) rule all wicked men:
He lypil them laue: for why they haue,
theyr trust (and hope) in hym agayne.
O Father which art the assured stay and bliss of all righteous men, for thou never forsiest them in hunger, yet permitst them to be overcome in the battayle of tribulation, we beseeche thee to defend vs wyth that ryght hande of thyne, which thou vsfst readily to reache to them which be in daunger, from perishing therein, graunt thys for thy sonses sake, to whomc, &c.

The Argument. Psalm. XXXVIII.

Meeke David prayde: and ceased nat,
In wo dismayde: nye dead in that,
Yet so arayde: he faltred nat,
In God he stayde: he alterd nat.
No further strayde: he varied nat,
But thus he sayde: he taired nat.

1 O Lord to sore: correct me not,
In angers sloze: oh checkt me not,
For done the sloze: abiect me not,
O Lord abiect me not.

2 Thy irefull darters: be asperous,
They pricke my hart: most dolorous,
Thy hand so smart: is burdensous.
Reject me not.

3 There is no helth: in all my flesh,
Thy wrath my wealth: doth so represse,
My bones themselfe: for sinne went peace.
Abuse me not.
Psalm xxxviii.

4 My sines my Rede: hauue overflown,
   As heavy lead: they be so grown,
   Theyz fearfull dread: hauue down me thrown
   Resue me not.

5 My woundes do ren: and soe they linke,
   Alasse the dynne: them when I thinke,
   My solish sinne: I do sozethinke.
   Despise me not.

6 In far great wo: lowe am I brought,
   My treispace so: my payn hath wrought,
   Al day I go in mourning thought.
   Repyse me not.

7 My loppes are fyld: with sore disease,
   My slebe is spyd: and haue none ease:
   Al parts be fyld none haue releas.
   Supprelle me not.

8 Full weake I lye: delight in strecke,
   I roard on lye: In carefulnes,
   My hart pe lye: remedyleste.
   Reppelle me not.

9 O Lord thou spiest: what would I sayne,
   And thou advisest: my groupyn payne,
   Yet me denpest: to helpe agayne.
   Repzelle me not.

10 My hart doth pant: ab woosull wight,
   My strength is scant: and all my might,
   Myne eyes do want: their sense and light.
   Bewound me not.
Psalme. xxxviii.

21 My longing friends: from me they see,
With careless minds: my griefes they see,
My kinne them wyndes: suffar fro me.

Confound me not.

22 My foes which sought: my lyse to spill,
Close snares they wroght: to catch me euid,
They talke of nought: to trap me still.

Beshame me not.

23 I yet kept me: as deafe I were,
As dumme to see: in tong and care,
They scoyntes at eye: I dyd them beare.

Defame me not.

24 As one I lay: wythout an eare,
My mouth all day: I dyd not there:
No checkes I lay: to all thys geare.

Deface me not.

25 For Lord in this: I had my trust,
My God most free: thou art so full,
And thou for mee: still answere must.

Disgrace me not.

26 As the my guide: I prayed in voyce,
That they to wyde: shold not rejoyce,
To see me glide: to fall in choyce.

Abase me not.

27 For sympton of sinnes full del: such places to bear,
In doleour grete: it made me seare,
My hart is fre: to seele them near.

Destrude me not.
Psalm, xxxviii.

18 I will confess: my wickednes, My sines excelle: in heauines, O Lord my streic: the more redelle. Exclude me not.

19 My foes be strong: they lyue at eale, They hate me wrong: they do not ceale, By heapes in themg: on me they prease. Detect me not.

20 Who dyd requyte: my god with eall, They dyd me spyte: they would me spill, For that the rycht I did fulfill. Detect me not.

21 Thou saft my state: forsake me not, To theyr great hate: betake me not, Lord God to late: awake thou not. Forsake me not.


The Collect.

Ende out Lord thy sauing health upon our infirmities, ene thou that art moste louing P distintion to all our woundes and fores, and graunt that we may be wayle to thee all our sorrow and heauines in true repentant hartes, and that we may bee able to subdue all the assaules of sinne. Through Christ.
Psalm xxxix.

The Argument. Psalm. XXXIX

When David saved the world so sad: God's men for truth to scorn;
To God in heart complaint he had: his tongue in silence borne.

1 Full decreed my ways to wayte: least I in tong might erre,
   To stop my mouth with mostell prayer:ye me while sinners were,

2 By silence long, even dom I was: from truth I held my peace:
   It free me soe good things to passe: my griefes so dyd not cease.

3 My hart within was set on heate: thus musling fire it tooke:
   My tong brake out, some thing to create: then silence I sozsooke.

4 Tell me myne ende O Lord I sayd: what number have my dayes:
   That I may know how long dismayd: I here shall lyne in trapes.

5 My dayes lo thou at syngers haft: a span in brede they bee,
   My life to thee as nought is cast: lyues man whole vanitie.

6 In shadow darke mans walke is set: in byspole he toyleth in bypene:
   He heareth and heareth and knoweth not yet: who reape shall all bys

7 How the O Lord what loke I soz: whilte men thus earth do wrothe
   My hope no doute thou art in sloze: thou art my health and bote.

8 To scape thy rod deliver me: from myne offrences quize:
   And make me not a scorn to be: to men of solishe spire.

9 Lord dom I layd in patience: not once my mouth to spe:
   For this thou dydst by prouidence: to prowe my faith and hope.

10 Remove thy力争 from me to spe: by since I know desvered,
   Thy hand so smart hath spent me nge: be I yet (Lord) presuered.

11 For when for since thou scourgest man:by plages down sent fro the
   As cloth by mothe, bys soule doth wan: all men then birle be.

12 Heare Lord my sute, and harte my cry: not deasely heare my teares
   For Pilgrim strange with thee I lye: as were my fathers yeares.

13 O spare me then, that I my strength: recover may thencefore:
   Before I go from hence at length: and after seen no more.

X.9. The
Psalme. XXXIX.

The Argument. Psalme. XXXIX.

King David prayed as dumm to go, before his cruel fo,
To escape from his wo: of sinne to be quitte,
And sayth that man is vanitie right.

Even mere vayne vanitie light
Vayne vanitie light.

This psalm asfoesaid in an other Metre.

I have decreed: to wayte my wayes,
Lest tong shoulde faute by straver:
My mouth will I kepe: with bridle to lye,
While that I know my foe to be bye.
While he in vanitie lygheth,
In vanitie lygheth.

2 I held my tong, I nothyng sayd,
In silence domme I layde,
So lothe to reply: although to my payne,
Great grieue I felt: good woude to restrayne,
In world such vanitie raighth,
Such vanitie raighth.

3 But musing thus: I was in heat,
Hy hart did soze me freat:
For fret the payne: pronoked me much,
At last I spake: wyth murmuring grutch,
I saw the vanitie such,
The vanitie such.
Psalme: xxxix.

4 Lord let me know: myne ende of dayes,
the number how it layes:
So truely to touche, the certeintie yet,
How long shall nature respite her det;
To wayle my vanitie great,
My vanitie great.

5 As span thou mette: the dayes of myne,
And nought they be to thyne:
In breuitie set all wrappped in feare,
God hop so far: great magre so neare,
Man is but vanitie here,
But vanitie here.

6 In shadow darke: man toyght byth payne,
and berth himselfe in bayne:
So gather he deare: gods carefully kept,
He knoweth not yet, by whom to be reft,
So deep in vanitie kept,
In vanitie kept.

7 And now O Lord what is my hope,
where men thus blyndly grope:
Thou truly my scope: art onely to see,
For man we know but shadow to be,
Whole set in vanitie he,
In vanitie he.

8 Dryd me Lord that am so sh:all,
from myne offences all:
That never I fall: as mocke and a scope,
Of wycked men: wyth teeth to be to:ne,
Who be in vanitie borne.
In vanitie borne.
Psalm. xxxix.

9 And donne I went in all my payne,
In mouth I dyd not playne:
I mynded agayne thy doyng among,
Thou wylt the iust to suffer a wrong,
Of man in vanitie strong,

In vanitie strong.

This place for some yet take away,
O Lord to the I pray:
For wasted I lay; thy hand is so fell,
Thy terroris great; my conscience swell.
I fale my vanitie well,

By vanitie well.

11 When thy rebukes: mans sinne correcth,
Hys strength is gone defect:
Hys beauty so checkt: thou bringst it a sleepe,
As mothe in clothe: when Aily they crepe,
Eche man is vanitie deepe,

Is vanitie deepe.

12 Expende my cry: bowve downe thyne care,
O Lord my prayer heare:
My teares be thou neare: so; strange I am,
And gheat wyth thae: my fathers the same,
And they by vanitie lame,

By vanitie lame.

13 O spare a tyme: and cease my payne,
My strength to wynne agayne:
Before to restrayne: care death both me spy,
Consumed by thee: wyth irefull eye,
Lest I in vanitie dye,

In vanitie dye.
Psalm XL

The Argument. Psalm XL.
As David prayed: so Christ may ye see,
Himselfe to gene: full ready to bee,
To God with thankes: most hartely free,
And so they spied: they sse for to see.

1. God waxes so right.
By silent watch: I waxed in spite,
The Lord of heauen: and stayd on his myght,
At last he bowde: to shewe me hys sight,
And heard my cry: that I dyd endight.
Hys care was so right.

2. He brought me soth: of horrible pit,
In lome and clay: depe myerd in it:
On stable rocke: he made me to sit,
He lodes man was: and guyded my fette:
In journey to sit.

3. A long fuln new: he put in my mouth,
To sing to God: hys laud for hys soth:
For he kynde thanke: most gently alowth,
Of inst men eke: theys hartes he auowth.
So frendly he bowth.

4. Byne acte thal cause: full many to see,
Holy God is god: most bountie and fre:
In feare to hym: in hart to agrée,
In hym to truut: all errour to sle.

God lauded to see.

5. Who truutth in God: is blessed in hart,
Though wo hym beth: how euer it smar:
From God hys Lord: yet wil not astart,
To proude men such: as fables unpard.

Ps Rys ouerwhart.
X.VII.

Ps
Psalme. xl.

6 By God and Lord: thy wonders be hie,
None can thy thoughts: by reason espie:
Thou hearkst to us: though I dyd apply,
I could not tell: the number at eye.
Them haife to deserve.

7 No sacrific: do worke the delight,
Peate offerings none: do please the aright:
But cares bindit: thou shoppst us by might,
Whole offeringes bren: so sinne for to quyte.
Thou longest not the light.

8 Then sayd I straye: most duely to this,
Lo here I come: not slowly remisse:
In volume booke: there written it is,
Of me in chiefe: wythout any mis.
Thy name fo: to blisse.

9 Thy wyll to do: all whole am I bent,
By God most hie: wyth gentle assent:
To thy sweete law: my hart doth relent,
Wherby I trust: no tyme to repent.
By choyce to lament.

10 Thy justice great: my selfe shall I strayne,
To thy great church: to tell it agayne:
No tyme my lippes: from it will I strayne,
And that thou knowest: most certainly playne
Thy love to rewayne.

11 Thy righteousnes: I hid not in hart,
Thy truth and health: I glad dya impart:
I kept not close: how lovely thou wart,
Thy saith to solke: I sped it in part.
So truly thou art.

To
To me allwaye: thy mercy reserve,
That I may thee: most faithfully serue:
Let thy sweete grace: me daily preserve,
Thy healthfull truth: that I may deserve.
So never to swerve.

I am beset: with troublous woes,
My sinnes so fell: do threat me to lose,
As hearers of head: in number they rose,
My hart is layd: it selde to repose.
So sainctly it goes.

O Lord attend: to sende me thyn help,
To rep my foes that make me a eryd:
Make haste to helpe: before I be layd,
I dye if helpe: to me be denyd.
As wholy decayd.

Who seeke in hate: my soule so: to kill,
Let shame them take: so cursed in will:
Confound them all: which seeke me to spill,
Let them fall backe: that wiste me so euill.
That I may be still.

Worth them all: which me do despe,
And shame so: mede, that they myght aspye:
Against me who: so daily replye,
And in my payne: say syl: to the syl.
Where health myght they cry.

Let these in thee: be joyfully glad,
Which seeke thy name: which be not adzad,
To love thy health: no tyme be they sad,
That God be praysed by them may be sayd.
For mercy so had.

Though
Though poze I go: and needy I bee,
The Lord so good: yet careth for mee:
Thou art myne ayde: my suertie free,
To tract thy tyme: Lord never agree.
From me top to bee.

The Collecte.

O Lord almighty, which art the invincible defender
of all thy true seruauntes, and so by prophesies
were so promised as is recorded in the head and prin-
cipall booke of the law. We beseeche thee to graue in
our hartes thy holy lawes, wherby we may be able to
denounce thy onely righteousnes, through, &c.

The Argument. Psalme. XLI.
Te see how Christ maketh here bys mone,
Agaynst the Iewes to speake:
So may the just when he do grone,
Gods cause not bys bewreake.

Hat man is blest: that counth in hart,
the poze (afflict) and nedies payne:
Foz he in day: of bitter smart,
hyt God (hys Lord) wyll ease agayne.

God wyll hym kepe: and save hys lyse,
and blese (wyth wealth) in earth hys state:
And ryd hys soule: from harme and tryse,
of all hys foes: in (deadly) hate.

The Lord will ease: when he on bed,
al weapt (in payne) lyth sicke full oft:
And comfort send his payntfull hed,
thou tournst (O Lord) his couchfull lost.
Psalme. xlj.

4 In payne I found : and sayd to thee,
  Have mercy Lord (right sone) on me:
  Haue thou my soule : and make it free,
  For I (full oft) haue sinned to thee.

5 Mine eunpys thus : sayd wrathfully,
  their (angry) harts : so liveld in spite:
  Why doth he lyue : when shall he dye:
  his name (and fame) to peril he quyte.

6 And if they came : to visite me,
  they glo懈 (in crat) as they were payne :
  They harte to guile : do full agrae,
  and out (from thence) spake lyes agayne.

7 My foes in one : close rounded they,
  agaynst me whole : they (toynly) met :
  Euen me wyt lyes : they did I say,
  unworthy (with guile) belet.

8 They sayd he tozought : some cuyll Denise,
  that God him thus (to soze ) doth strike :
  To lye no more : God let him rise,
  that now (in bed) he lyeth so liche.

9 Pea euen my frendes : familar,
  at me (in scozne) they lyst theyz heelez :
  Euen they that særde : as I dyd sære,
  yet me (to trap) they markt at meales.

10 To mercy yet : Lord condescende,
  to me so poze : (in hart) I call :
  Mayse me agayne : that I may mende,
  I shall (therfoze) rewarde them all.
Psalme. xlv.

11 By this I know: thy love to me, for that (O Lord) myne enmies all:
From triumphes yet: full far to be, to see (at eye) my house to fall.

12 For thou respectes: myne innocence, wherein thou didst: me (strongly) kepe.
So shall thy grace: well strength me hence, (I trust) even yce: thy face to make.

13 O blessed be: of Israel, thys mighty) God: and Lorde agayne:
So be it aye: of men so well, with twise (at ende) Amen, Amen.

The Collect.

Most gentle remitter of sinne almighty God, who lovingly shewest the way to escape all daungers to such as be mercifull to their brethren in their necessities, we beseeche thee to ease our diseases, that where thou doest chastise our carnall offences, yet with mercy graunt vs health of soule, through Christ.

The ende of the first booke.
Here beginneth the second booke of Psalmes.

The Argument. Psalme. XLII.

As Christ (the Lord) for hym and hys, In trust did pray: in (paynsfull) streße: So man even like: as did his head, May injust the same: (in worde) expresse.

Ten lyke (in chace) the hunted Hynde, the water brokes: (doth glad) desire: Euen thus my soule: that faintie is, to thee (my God) would flyne aspire.

My (lvery) soule: dyd thy: to God, To God (the fount) of lyfe and grace: It sayd euen thus: when shall I come, To see (at eye) Gods lively face.

My teares in fede: of (fode and) meate, Both day and nyght (to me) they were: Whyle that all day: rebukers sayd, Where is thy God: (fra thee) so far.

When this (O Lord) came!one to hart, I pet (therin) recomfort felt: And trust to lead: the people forth, to go (full glad) where thou hast dwelt.

To joy in (hart: and) boyce of myyth, Myth laudes & thankes (most due) alwaye: Among thy folke: when that they kepe, So hye (in sight) they: holy day.
Psalm. xlij.

5 Why call'sst thy selfe: than (slaty) doone,
My (sainty) soule: I say'd no lese:
Why layest in me: so painfully,
In (grievous) wo: and carefulnes?

Put thou thy trust: (and hope) in God,
Let (earthly) thyng: not thee amase:
I wyll hym thanke: for all his helpe,
In sight (most fare) of hys good grace.

6 My God my soule: is (dayly) bert,
With inward paynes (e pangs) so thill:
I mynde thy workes: in Jordan yet,
So done (by thee) next Hermon hill.

7 As depe (profound) to depe reboundst,
At (deadfull) noyce: of thy great showers
Thy streames by course: so overlowes,
My soule (alasse) the payne devoures.

8 But God yet will: (commaund) the day,
To thynne (most clere) me grace to see:
My night of wo: shall prasse hym than,
Who kept yet lyse: (to byde) in me.

9 Thou art my strenght: (alone)O God
I myght therby) than playne in wo:
Why hast me thus: forgot so quyte,
So sad to go: so (mostall) so.

10 If pierceth my bones (as sharpe) as sword
To heare my foes: in (cruell) sype:
They daily thus: at me bybyde,
Where is (become) thy God of myght?
Psalme. xliiij.

Why art thou then: (I say) my soule;
So vert (with griefe) and prostrate so:
Why makest in me: so much a do,
Where God is frende: in (all thy) wo.

O put thy hope (I byd) in God,
I trust (therefor) in tyme and place:
He is my God: whom I wil thanke,
My face shall see; hys (helping) grace.

The Collete.

O Lord which art the onelye chearer of mans conscience and countenance with the aspect of thy face which the soules of thy faythfull seruauntes do long to beholde. We beseeche thee, that while we seke thy fauour by the manifold teares of our compuncte myndes, we may be watred wyth the heauenly showers of thy grace, to place thee within the tabernacle of our heartes. Through, &c.

The Argument. Psalme, XLIII.

For Saule hys wrong { Prayd Dauid strong } among Philistians
Indica me Domine.

God eterne: as judge discerne my cause, from folkes uncleane:
And ryd me so: from man that go,
in byce, and guyle both meane.
Psalme. xlii.

2 My God of myght: thou art of ryght,
Why hast vs dryuen from thee?
Whyle thus go I: so mournfully,
at mens hostilitie.

3 Send out thy lyght: and truth to light,
to leade and guyde my way:
To se thy place: thy hyll of grace,
where thou doyst rest all day.

4 That I may go: Gods aulters to,
to the my God even tyll:
To the my joye: my God and roye,
wyth harpe the thanke I wyll.

5 My soule so dull: why art so full,
of grieafe and heanines?
Why standst agast: as helpe were past:
such thoughtes why doyst imprelle?

Put all thy trust: in God most iust,
I wyll hym thankes extende:
He shewth me grace: euen nye at face,
as God all bealth he sendth.

The Collecte.

WE call vpon thee wyth most harty supplication O
God which art the eternall fountayne of all light
thyne on vs the glorious lyght of thy truth, whyle we
here trauayle in thys world, to be illimited wyth the
beames of euerlafting lyght of glory in the worlde to
come, through, &c.

The
Psalm XLIII.
The Argument: Psalm XLIII.

1. Why judge me God: Do judge most true,
   Discern my cause: by power opprest
   Unfairly men: do me pursue
   By lawes blind: my right opprest,
   Which yet thy word: allowst full due,
   O give me rest.

2. Know this I do: my God thou art
   To the my strength: I whole appeale,
   Why putst me backe: why standst apart?
   My state to thee: I just reveal,
   Why turnst from me: thy loving hart?
   O mercy deale.

Eternall God: why go I thus,
Alsound in face: and bily checkt:
My cause but made: opprobrious,
Why doth my so: thus me reject?
To beare me downe: so rigorous?
O me respect.

Aes. Re-
Psalme. xliij.

Psalme. xliij.

Psalme xl. xli. xliij.

RETURNE THEE LIGHT: my hart to cheare.
Perfoume the thy sayth: that thou hast hight:
Thy lyght and truth: let it appeare,
To teache the blynde: thy woordes so blyght,
That it may rule: as law most deare,
D kepe thy ryght.

Make hast O Lord: and bring me nye,
Thy holy hill: to sing thy praise:
Thy truth and lyght: of sanctuarie,
Will be my guide: in all these trayes,
Erpell thy crosse, thy misery.
D cheare my dayes.

That I may go: gods aulters to
To offer thankes: in sarcisme:
In hart devout: as due is so,
Yea nye in sight: to God to rise
My God of joy: ease thou my wo,
D glad myne eyes.

That thou alone: hast geuen reliëse;
I the wyll laude: wyth harpe and lute:
My God intiere: my helpe in chiefe,
Thou shalt my foes: for me confute,
So me to ayde: to ease my griefe,
D heare my suite.

Why then my soule: art thou so sad?
Why frette within: why troublest me?
So soule dismayd: in thoughts brestad,
Knowest not that God: thy God is he?
Call thy to mynde: to make thee glad,
D make me fre.
The Argument. Psalme. XLIII.

This Psalme wyth God expostulath:

That helpe he long delayes:

In olde respect of daies.

Deus autribus.

1. O God so good: before these daies,
   we hard with open cares:
The fathers sage: tolde vs thy wayes,
   thy workes of olde serne yeares.

2. How thou expuls: the heathen rout,
   to plant thy people dere:
What people foute: thou dydft weede out,
   to rote the fathers there.

3. Not they by fword: did winne the land,
   their owne arme saued them not.
But thy bright face: thyne arme and hand,
   such lone at the: they got.

Aa.6. Thou
Psalme. xlii.

4 Thou art my king: O God my weak, none other sue I to:
As once thou holpe good Israel,
helpe Jacobs flocke euer to.

5 By thee our foes: down shall we throwe,
our houres shall burte tham downe:
In thy great name: full well we know,
to make our foes astoone.

6 For trust is none: in strength of bowe,
that we can bende and draw:
By sword to weake: my strength to lowe,
to helpe not worth a strawe.

7 But onely thou: onely thou,
sauest vs from all our foes:
Thou sill them all: wyth shame inough,
at vs that hatefull goes.

8 Of God aboue: we make our boast,
al day in thankfull part:
To praple hys name: in every coast,
Sela. for ever last in hart.

9 But what meaneth this thou art so far,
wherby our shame thou sett:
Where thou wert wont to be so nere,
our armies now thou sett.

Thou makest vs fall to turne our backes,
upon our enemy:
And who vs hate wyth spitefull crackes,
they spoyle our goodes at eye.

Thou
Psalm xliii.

11 Thou lettest us all: as sparling shepe, to be devoured quyte:
   As scattered flocke: we mourne and wepe,
   Among the Papyns spyte.

12 To heathen dogs uncircumcised, thou setst thy flocke for nought:
   Nay payne to thee: do rye in deed, though we be solde and bought.

13 Thou makest us all rebuke to take,
   Of them that neigbours bee:
   Of us but scorn: and scorfe they make,
   About us whom we set.

14 Thou makest us now: as laughing stockes,
   A scorn onto the heathen:
   They make their heades: as we were blockes
   Dryped vp to heauen.

15 By shame and eke: confusion,
   Standth full to daunt myne eye:
   By face all shame: is put upon,
   No ende therof I sye.

16 We heare to oft: the slanderer,
   How he blasphemeth our saithe:
   We see our so: what hate he beareth,
   How he to vengeance layth.

17 Though yet these thinges be come on vs,
   We do not thee forget:
   Por sroward lyke: vngrations,
   Thy couenaunt we reiect.
Psalme. xliii.

18 Our hart yet standth: not turnd aside,
to seeke for other God:
Nor yet our steps: begone to wyde,
by wavys to walke to hode.

19 No though thou hast: vs smitten soxe,
where Dragons cruel dwell:
Though paynde we be: and toss the moze,
wyth death the shadowes fell.

20 Among thy plages: if we so cuill,
should God in name forget:
To holde our handes: in straying will,
to other Gods belet?

21 Should not our God: inquerye for thyse,
to searche where we become:
Who knowoth our harts and doth not misse,
the secrets all and some?

22 When thus for thee: all day we bee,
as drauone to death and slayne:
Appointed thus: as thape we see,
to slacther driven a mayne.

23 Then wake O Lord: why sleepest to slype,
as though thou lovdst not rght?
Aryse, be nye: thy people slype,
age leue vs not to slyte.

24 Why turnst thy face: so irrefully,
we lowly sinners bee:
Why doest forget: our mister,
our troubles great to see.
Psalme. xxxix.

35 Our soule to dust: is brought a downe,
even lust at deathes gate:
Our bellies cleaues: in painfull sloune,
to ground in fearesfull state.

36 Arise O God: and helpe vs lone,
deliver vs to thall:
For thyne owne sake: we be undone,
for mercy we do call.

The Collecte.

A Rife O God by thy mightye power to helpe vs
from all tyrannie of persection, and where thou
didst once for our fathers subdue al Heathen nations
so deliver vs from all our enemies bodely and ghostly
through.&c.

The Argument. Psalme. XLV.

A laude ye see: of king and queene,
set out most glorious:
But Christ and eke: his spouse is seen,
more nere described thus.

My hart breake th out: sweete prayse to lyng,
my song to kyng I make:
My tongue as swift: to do the thyng,
as scribe hys penne can shake.

More sayne thou art: more amorous
than Adams sonnes I say:
Thy speach of lippes: is gracious,
for God blest thee for aye.
Begynd thy sight: Prince valiant,
with sword to banqueth stout:
To thy own laude: as meete it shant,
yth fame must shew it out.

In worship, speede: and prosper, hye,
ryde on to fence the truth:
In mekenes clad: and equitye,
great acts thy hand ensueth.

Thyne arrowes kene: full sharply goes,
all folk to thee shall fall:
Among the mids: the kings his foes,
their harts to banqueth all.

Thy royall thonne: O God is fall,
which ever shall endure:
Thy kingdoms mace: all right is cast,
to judge in truth full sure.

Thou louest the right: and hast the wronge,
O God, thy God therfore:
With oyle of joye: anoint the stronge,
beyonde thy match the more.

Thy garments smell: of Aloes,
of Myre and castia:
From Ivory chests: out brought they these,
to glad thy hart I lay.

Among thy mardes: so debonayre,
kings daughters there were tolde:
Thy right hande helde: the Queene to laye,
in colourd cloth of golde.
Daughter hear: and see full kynde,
Inclyn thyne care to me:
Thy people whole: cast out of mynde,
Thy fathers house to see.

So shall the kyng: thy beuty lyke,
Hys lome shall ioyne to the:
He is thy God: and Lord to seke,
Wyth hart then serve hym seye.

So Tyrus land: shal thee enriche,
And thep that richest standes:
Shall bryng thee gysters: thy face to seche,
Wyth ythe to ioyne they handes.

Thys kynges Queene: is glorious,
All whole wythin to see:
Her garynettes wrought: all curious,
Wyth gold embroidered be.

So brought she is: before the kyng,
In clothe of needle wrought:
Her Virgin maydes: her companieng,
Her frendes shall nye be brought.

Wyth ioye and myrth: they shall full nye,
Be brought to hym I say:
In palace there: most innerly,
Where kyng hymselfe doth lay.

Thy fathers romes: such auncientes,
Thy soones shall iust succeede:
Whom thou mayst make: as Presidentes,
All landes in rule to sprede.
Psalme. xlvj.

Thy name to all: in memory,
I euer will denounce:
The people so: shall durably,
to the eye thankes pronounce.

The Collecte.

O Lorde Christ the everlaftynge worde of thy father
by whom he once dyd create, and yet dailye doth
create all thinges liuyng, we beekeche thee to pre-
servue thy churche broughte together of divers na-
tions and countries, that we may all in pure hartes lo
love thee in the righteousnes of sayth, to attayne to
the heuenely habitation with our welbeloued fathers,
who lyuest and raignest one God with the father and
the holy ghost, worlde, &c.

The Argument. Psalme. XLVI.

In this Christes spouse elect (full well)

Her thanks to God extendeth:

For that he dyd her foes debell,
And that be her defendeth.

Ur hope is God and strength (at eye)
the guideth with his good hand:
A present helpe: in trouble ye,
his grace therby doth stand.

For this we neede: not care (and feare)
though world be cast in downe:
Though hils to sea: were thrown (even there)
though all turne byside downe.

The waters though: they rage (in strene)
how euer they do swell:
Though mountayns quake: at noyle of them,
Sela yet iust man hopth full wel.
Psalme. xlv.

4 For thy sweete brokes: and soundes (full nye)
   Gods Citie glad shall steepe:
   Hys holy place: and sanctuarpe,
   God strongly it both kepe.

5 God dwelth in myds: of her (alone)
   no man shall her remove:
   Kyght early God: shall helpe her sone,
   hys church I meane aboue.

6 The heathen though: they rage (to londe)
   and realms resist I say:
   God rayde hys boyce: and so in londe,
   our foes byd melt away.

7 The Lord of hostes: so strong (even he)
   With vs he standeth to lyght:
   So Jacobs God: our refuge be,
   We feare no humayne myght.

8 Lo come and se: how God (in wrath)
   great meruayles aye hath wrought:
   What landes to nought: he scatred hath,
   how low theyr Idols brought.

9 He put down wars: and fyfe (in seare)
   the whole world where they went:
   He knapyth the bow: and breketh the speare,
   Wyth fire he charets bent.

10 Be still and know: I say (all ye)
    that God I am aryght:
    To heathen all: knowne will I be,
    the world shall see my myght.

Bb.g. The
Psalme. xlviij.

The Lord of hostes: so strong (from hence)
With vs he is I say:
And Jacobs God: is whole our fence,

And Jacobs God: is whole our fence,
our boast in hym both lay.

The Collecte.
Most trystye refuge in all perylls and aduersities
which hange ouer vs O blessed Lorde to sanctif-
ifie the inward tabernacles of our hartes, with the line-
ly springs of thy blessed sprite, that we may tryst stead-
fastly in thee our God in all our battayles to haue the
better hand, through Christ.

The Argument. Psalme. XLVII.
This Psalme to ioy exhorth: all christen men in sight:
That Christ by power ascended so: whom glory sued aright.

Omnès gentes.
Together clap ye handes: ye Gentils all be glad:
Rejoyce to God in melody: with thanks for mercy had

O The Lord is hie in power: and ought be feared I say.
He is the king of all the earth: to hym all things obey.

The Lord is hie in power: and ought be feared I say.
He is the king of all the earth: to hym all things obey.

He shall so vnder vs: the people soone subdue:
All Gentils cast in feete of vs: at vs their Lordes to lue.

He shall so vnder vs: the people soone subdue:
All Gentils cast in feete of vs: at vs their Lordes to lue.

He dyd chose our all vs: an heritage to saye:
Euen Jacobs hie magnificence: whio he did lOue as heye.

God is ascended by: in joyfull noyſe on hye:
With trumpets noyſe:as once his arke, ene thus by hye did

God is ascended by: in joyfull noyſe on hye:
With trumpets noyſe:as once his arke, ene thus by hye did

Sing prayles sing to him: O prayles see ye sing:
Sing prayles still unto our god:and lant him lust as king

Sing prayles sing to him: O prayles see ye sing:
Sing prayles still unto our god:and lant him lust as king

For that our God is king: of all the world to rounde:
Sing ye his prayle than prudently:no vnderstanding found

For
Psalm. xlviij.

8 For God by strength doth reign: upon the heathen all
   God seteth upon his holy state: all thing both heart his
   call.

9 The peoples heads be met: with Abrahains god & seede
   Of god they be to shield the earth: but god doth the exceedes

The Collecte.

Eternall God which art the kyng of all worldes &
realmes, whose kyngdome is aduaunce upon all
people and kynredes, we beseeche thee to subdue un-
der our subjection all heathen vyce and finne, that
whyle we sing to thee our God in wordes of wisdom
and understanding, by thy ayde we may haue the bet-
ter hande of them, through Christ our Lorde, &c.

The Argument. Psalm. XLVIII.

1 Reaf is the Lord: wyth hye accord, 
   so prayed ought to bee: 
   In citie great: where God is set,
   hyes holy hill to see.

2 For Synon hyll: is fayer still,
   of all the world the blisse: 
   This hyll so wyde: holdeth North on hyde,
   Gods citie hye it is.

3 Our God euenthys: most glorious,
   is knowne in palace great: 
   As refuge sure: all men to cure, 
   that place is hyes to neat.
Psalme. xlviij.

4 For lo the kynges: they gatherynges,
in earth made her to spoyle:
Though thus they met: wyth fury whet,
yet her they could not spoyle.

5 Her walles and holdes, they dyd behold,
and merueld all agast:
They, harte were danke: they, bags were blanke,
estones they downe were caft.

6 Such seares and panges, they, harts so lorung
in tyme of they, assaute:
As women knowes: they, bearing theolves,
wyth seares lyke were they fraught.

7 So dyd they quaple: as Tharlis sayle,
felt wrechêt by wyndes of East:
For Payımys all: be wo, thy fall,
Gods heritage to wors.

8 As we dyd heare: so saw we neare,
Gods cite pe hye and strong:
Thys God of oures: the God of powlers,
Sela. well strenth her ape from wrong.

9 As we concepud: so we recepud,
O Lord thy mercy great:
For we dyd wayte: thy helpe most great,
in myds of temple set.

10 As thy name: is strong in fame,
So is thy praye well sene:
The world full out, and so no dout,
thy workes full ryghteous bene.
Psalme, xlix.

Let Sion mount: her joy recount,
let Judas towns be glad:
For thys thy dome: to pull a downe,
thesePAYnys frantike mad.

12 Walk ye about: the walls so stout,
of Sions goody house:
And tell her towers: her fortes and bowers,
er prosperity that ye may rouse.

13 And mark ye well: how strong she dwelleth,
in bulwarckes how she lie.
That ye may tell: it every deale,
to your posteritie.

14 This God even he: our God we see,
soe ayd eve strongly:
He shall vs guyde: tylly death to wyde,
of hym shall be our song.

The Collecte.

O Most terrible God most worthy to bee magnified
in al thy workes, which art so glorious a prince in
the heauenly Hierusalem: enlarge vs in spiritually un-
derstanding, so that after we haue receyued thy mer-
cy in the mydste of the temple of our hartes, we maye
duely extoll thy name, through Christ, &c.
The Argument. Psalme. XLIX.

The Jews be here, reproved full sore, theyr honour not to see.

It doth invite the Christian knight, of worldes pride to see.

Hear ye out: ye gentiles stout, thys thing that I will tell:
But ponder it: with eares unshut, thys world all ye that dwell.

Ye Adams brasse: ye noble blood, hear ye my spell and loye:
Both hie and lowe: all whole in rie, the ryche and eke the poore.

My mouth shall play: all wisdomes way, that will man kepe and saue:
My hart doth mule: most godly truthes, all understanding graue.

I will incline: these eares of myne, to parable full meste:
Depe wordes in harpe: my mouth wil carpe, the sense though shall be sweete.

Why should I feare: evil dayes to heare, to set on mucke my hart?
That euen my hale: of lyse to cuill, at last myght byng me smart:

Psalme. xlix.
Psalm xlix.

6 For some there be: whose hartes agree,
in godes to put theye trust:
And boast themselves: as carryng cluets,
of ryches store untrust.

7 No brother can: redeeme a man,
from death though sayne he would:
O God to go: to offer to,
agreement who so should?

8 The prye to great: herein is set,
from death a soule to bye,
That must he leaue: to gods owne leaue,
so aye in hym to bye.

9 That is to say: that he should aye,
bye he here in mortall state:
That he no graue: should ever haue,
but lyue in pleasant rate.

10 For he may spy: that wyse men dye,
and perished all the sort:
As well the wyse: as mad and nyse,
to others leaue theye post.

11 And cau they thynke: that never sink,
theye houses shall and names:
That they here still: shall dwell theye fill,
and landes to beare theye names?

12 It will not be: that euer he,
shall last in glory gap:
But forth must go: as beastes they do,
in bittle state and way.
Psalme. xlix.

13 Lo this they spy, way: is solishe stray,
they blunder blinde thus:
And yet theye brome: prye se this for god,
Sela. as soles oblivious.

14 They shall lye depe: in hell lyke shepe,
and death shall gnaw theye male:
But clere in lyght: of morning lyght,
the iust shall be theire awe.

15 Theye beauty gay: shall wase away,
in granue with kinche on sweete:
Theye housees clene: shall not be sene,
for them so after māte.

16 But as for me: my God even he,
my soule he iust will saue:
From hell the power: in blessed hower,
Sela. my spryte to hym to have.

17 But seare thou nat: ne deare thou that,
though one be welthy made,
Though now hys house, hyne glorious,
in honours postly trade.

18 For nought he shall: of riches all,
hence cary whan he dyth:
Nor yet hys pryde: hys pompe so hyde,
in granue wyth hym shall lye.

19 Whyle heere he dwelt: hys soule he deld,
all ease wyth pleasures wealt:
Such men will the: prye se wyse to be,
if thou so helpst thy selve.

That
Psalme. L.

20 That thou also: with them myghtfl go,
    theyr fathers steps to sue:
Where they no lyght: shall sée in lyght,
    for theyr exceffe undue.

21 Hau lyuyng thus: all gorgious,
    who understandynge wanth:
Is lyke to beast: with them to rest,
    whose fame is short and scant,

The Collecte.

Eplenishe our mouthes O Lord with thy heauenly
    wisdom, that we may reméber the mystery of thy
blessed incarnation, wherby thou redemest vs fró the
    power of hell, graunt that we may be found meete to
be presented to thy blessed face, through &c.

The Argument. ‘Psalme. L.

Here is reproved: the sacrifice;
    of Iews for foolishe trust:
And taught here is: whyth sad advise,
    that thankes be yet more inst.

He God of Gods: the lord of myght,
    one God in persons thre:
He bidth and calth: the earth in sight
    from East to West to sée.

Thys God appeard: from Zion hill,
    as God of beauty meft:
From whence he would: should spring his wil
    and law to every coast.

Our God is come: in tymes of grace,
    he wyl not silence kepe:
Wyth wallsyng fire: before his face,
    about hym tempest deve.

Ct.y. The
The heavens above: the earth below,
he doth upon them call:
Hys people all: to judge and know,
to helpe them that be thrall.

Collect ye now: my sayntes sayth he,
in one, before my light:
Who stand in lease: and pact wyth me,
by sacrificys ryte.

The heauens shall sprede: hys justice cleare,
that all the world may spy:
That God himselfe: wyll judge appeare,
Sela the god from bad to try.

My people heare: for thus I say,
thy selfe to wyptneffe iust:
O Iſraell: thy God alway,
thy God I am to trust.

For sacrificse: or burnt incence,
I wyll not thee reproue:
To blame therin: thy negligence,
to send them me aboue.

From out thy house: I wyll not craue,
Bull, Bullocke, Ox, or calf:
Of thy fold els: he goates to haue,
to ioy of theys behalfe.

The beastes that graue: the woode to wyde,
they be all myne at wyll:
On thousand hyls: the beastes that stryde,
I made them the to fill.

On
Psalme. L.

On mountaynes foules: that be they2 flight, I know them all and some: Wylde beastes of field: be npe my flight, as made for my renowne.

12 If hunger streste: though myght I seele, I would not tell it the: The world all whole: even every dele, is myne and all ye see.

And thinkst thou thus: so grosse in wit, that I buls flesh would eate: Or bloud of Goates: to drynke of it, as bloud to spill were sweate?

Na this it is: that I allow, to God aye offer thankes: And pay to God: of lyfe thy body, and seeke none other crankes.

In all thy wo: call thou on me, when troubles the do theust: I wil(no faye) deliver thee, thus shalt thou praye me in.

But God thus cheef: ungodly man, what meanst to preach my lawes? By pact in mouth: why takest thou than, where lyfe hath wycked lawes.

17 To be correct: by discipline, thou hatest to heare the wo:de: So thou dous cast: at backe of thynce, my law of sweete recorde.

18 When these thou spiell: wyth him thou goest, to part the spoyle in haff: Who wedlocke breake: with them thou boast, thy lot wyth them is cast.
Psalm L

9 To cursed speche: thy tongue thou dightst,
   to clout all crafty guide:
The last thou weasell: the bad thou quyst,
   by lawes pretense and style.

20 Thou liest as judge: thy brothers name,
   by sleit to over runne:
   Thou quarell pikkst: in crafty frame,
   against thy mothers sonne.

21 Whye thus thou doist: I sayeng nought,
   thou indugest me nought like thee:
   But yet I shall: what thou hast wrought,
   detect before thyn eye.

22 O ponder this: I do you pray,
   all you that God forget:
   Left I in hate: plucke you away,
   in wo to see you set.

23 Who offer me: the sacrifice,
   of thankes he honoure me:
   And thys the way: wherby I dyse,
   Gods hekh to let hym se.

The Collecte.

A Mighty God, God of all Gods, we hunte thee to take and accepte our sacrifice of genteing in good parte. So that after we be discharged of the burden of sinne, we maye declare wythout hypocriste that we walke in the way that leadeth to saluation, Through Christ,

FINIS.

The end of the first Quinquagone.
The
Seconde Quinquagene of
David's Psalter, translated into English Metre.
Psalme. LII.

The Argument.

Psalme. LII.

A prayer pure and forme full good.
for penitentes so meke:
Thus Dauids hart: enbrued wyth bloud,
bys God for grace dyd seeke.

Miserere mei deus

Aue mercy God: on me I craue,
for thy great gentlenes:
Thy mercies store on me bouchsawe,
put out my sinfulnes.

But wash me depe: from all my sinne,
for deepely saine I am:
O clese me clere: wythout,wythin,
from synne that beastly came.

For I confesse: my wyckednes,
my state I fele most dyle:
In light I beare: my giltons,
it doth myne eyre cupyle.

To the alone: I trespaced,
I find before thyne eyes:
That just in word: thou myghtst be tryed,
thou judge so pure to ryse.

Behold in sinne: I shapen was,
in natyue sylth infect:
My mother me: conceyde alas,
in sinne of Adams sect.

Dd.s. But
Psalme. LI.

6 But lo thou hast: the truth well louted,
in hart alway to raigne:
Thys wilwome hid: to few approoved,
thon thouwest to me most playne.

7 Thou shalt me purge wyth hope grene,
so cled, men me shall know:
Thou shalt me walde: to be full clene,
more whyte than is the snow.

8 Thou shalt make me: much ioye to heare,
and rest for all my payne:
My shaken bones shall them belseare,
and ioye then once agayne.

9 From my mildebes: turne thou thy face,
I cannot say to oft:
From out thy bokes: my gilt D rafe,
to fede thy mercy lost.

10 Auer heart: make thou in me,
O God both god and true:
A rightful sprite: wythin to be,
my soule agayne renue.

11 From open sight of thy swete face,
O Lord reect me not:
Withdraw not thou: thy sprite of grace,
from me so desolate.

12 Thy ioyfull health: restowe wyth all,
to me thus taff wyth too:
Wyth sprite most fre: and principall,
Strength me agayne to go.
13 Then will I teach: thy ways for right,
to all the wicked soft:
That they to the converted quyte,
so comfort may resort.

14 Kyd me from all: bloudgiltines,
thou God my God of health:
My tongue shall sing: thy righteousnes,
and just condemne my selfe.

15 O Lord my lips: let open wyde,
in thankes to make them free:
So shall my mouth: on every side,
gen laudes most due to the.

16 For thou regardst: no sacrifce,
I would els gene it the:
No yet requirist: by lain precise,
our offerings bent that be.

17 The sacrifce: to God elect,
is just a troubled spritite:
God God thou wylt: no tymre reject
a broken hart contrite.

18 O shew thy grace: and fauour yet,
to thy Davids thron:
Jerusalem: that citie great,
bred thou her waals of stone.

19 Then righteous hostes: thou shalt allow,
whole offerings burnt in sight:
With sacrifce: of calfe and cow,
they shall thyne alters dought.
Our upon vs O god most holy, thy manifold mer-
cies and compassions, by whiche thou cleansest vs
from the filthy corruption of sinne, and therwyth
makest our hartes cleane in thy sight: we beseech thee
still to renue in our inward partes the gift of thy holy
and principall sprite, by power wherof, we may glori-
fie thy name in this present worlde, at last to come to
thy heauenly Ierusalem, through Chrift.

The Argument. Psalme. LII
This Psalme inueith: and is full wroth,
agaynst oppressors myght:
To Chrift so Iudas figure goth,
to David Doegs s pryte.

Quid glo
riaris.

1 Why boast thy selve: thou tyrant thus?
in malice vaunting ape:
Knowest not that God is gracisous?
to good men day by day?

2 Thy tong contrineth: allocrkedines,
of hartes abundance great:
Wyth guiles it cutteth in crafitines,
as rasour sharply whet.

3 Thou malice louest: above all god,
to hurt more then to helpe:
To hatch more lyes: then truth to byde,
lyke Adams byd and wheipe.

4 Thou haft but loved: to speake all nought,
that may perdition bring:
O thou false tong: thou haft but fough,
deceite by flattering.
Psalme. LI.

5 Therefore shall God: quite thee subvert,
   thy house to take from thee:
And rote thee out: all overwhart,
   no lyuing land to see.

6 In seynghys: the ryghteous man,
   shall feare and worship God:
And shall say thus to scorne hym than,
   in Gods so heauy red.

7 Lo thys the man: that had no lust,
   in God hys strenght to set:
But he in heapes: of gold byd truuk,
   by sinne hys strenght he met.

8 But I am lyke: in God hys house,
   a fruitfull Olyue grene:
In Gods good grace: most piteous,
   my truuk shall aye be sene.

9 I will laude thee: for ever iust,
   thy word doth never mis:
Thy name so god: shall be my truuk,
   wyth good men good it is.

The Collecte.

Almighty God which in thy power and searefull wrath beatst downe all the vanitie of the worlde and spite of mas pride, graunt vs so to flourish as fruitfull Olyue trees in the house and congregatio of thy people, that by truuk of thy name, we may bee deliuered from the curse and malediction of thy wrath, through, &c.

The
Psalm 52

The Argument. Psalm LII.

Thus claw backes heare theyr shame
Whom God shall once consume:

Thy Princes hartes enflame,
Wyth causeles ire to fume.

Why braggit in malice hye?
O thou in mischife stout:
Gods godnes yet is nye,
All day to me no doubt.

Thy tong to muse all euyl,
It doth it selfe inure:
As rasour sharpe to spill,
All guile it doth procure.

Thou malice louedst to wyse,
Above all goodnes walke:
And more thou louest to lye,
Sela. Then righteousnes to talke.

Pea loued thou hast no lefel,
To speake one worde for all:
All wordes of noughtines,
Thou tong in fraude most thall.

But God once thee shall wast,
Shall stroy and scrape by hand:
Thy tent from thee at last,
To rote thee out of land.

Sela

And ryghteous men shall see,
And seare therby shall take:
But yet at hym full free,
God laughter shall they make.
Psalme. LIII.

7 O to the man hymſelfe,
That made not God his ayde:
That trustd in ryches wealth
Whose myght in milchiefe layde.

8 But I as Olyue gréene,
In Gods ſweete houſe ſhall lay,
My truſt hath euer bene,
In Gods good grace for ay.

9 I thée ſhall laude euen ſtil,
For thys thou dydſt lay I:
Thy name to wayte I wayll,
For good thy layntes it ſpy.

The Argument. Psalme. LIII.
Our natyne ſinne this Psalme detelth,
that ſinners all be we:
And that from grace who be reiect,
confounded must they be.

Dixit in sibiens.

1 He sole hane ſayd : in hart euen so,
no God at all to be : 
Whereſo coſrupt foule ſinne they do
to do good, none ſayll ſee.

2 God looked down : from heauen to hyc,
on Adams childeren all :
Some prudent man : if he could ſpye,
that God would ſeke 22 call.

3 But they be all aſtrapd and gone,
abominable made :
That would do good : not one, not one,
corrupt in all theye trade.
Psalme. LIII.

Know they no thyng: in hart so stoure,
these wycked workers all:
My flocke as bread which do devoure,
not yet on God they call.

They were afrayd: where feare dyd lacke,
to shame God put them ryght:
Men pleasers bones: God all to hzake,
for he abhors them quite.

O that by God to Israel,
from Spon health were had:
Hys people thall: no more to dwell,
to make all Jury glad.

The Collecte.

Ooke downe from heauen most mercifull Lorde,
and stay thou the rage of our insidellitie to be deliuered from all vayne terrours, and to please thee alone in perfecte integritie of hart, through, &c.

The Argument. Psalme. LIII.

The just here prayth hys God at neede,
By hym hys ayde to winne:
Hys fayth so good must nedely speede,
Hys eye seeth profe therin.

Save me God: auouch me now,
for thy names sake I pray:
In thy great myght: my ryght alow,
avenge me Lord I say.
Psalme. Liiij

2 O God so good: my prayer heare,
    thy grace I do appeale:
By wordes of mouth: accept wyth eare,
    which hart both now reueale.

3 Fro strangers lo: at me they rise,
    and tyrants seke my soule:
They haue no God: before theye eyes,
    they me both pill and powle.

Sela

4 Behold fro God: my helper is,
    and stay of all my lyfe:
With other mo, he chiefe I wis,
    who slayth my soule from stryfe.

5 Even he shall all: my foes despite,
    into theye laps retore:
Lord dyue them downe: thy truth so hyght,
    for thou art whole my sort.

6 I will wyth hart most glad and free,
    geneue sacrifise to thee:
I shall thy name (Lord) magnifie,
    so good it is to me.

7 Ffor thou haft ryd: me quant in deede,
    from all my griefe and wo:
As I did wishe: my foes to spede,
    I saw theye overthrow.

The Colleste.

S Aue thy church O Lord by the protection of thy name, which is only the trusty defence therof, that she may set at nought all enmitie against her, alway to magnifie thee by voluntary confession of thy truth, through, &c.

Ee. j. The
Psalme. LV.

The Argument. Psalme. LV.
As Dauid mourned to shame, reioied,
by them who seemed his frendes:
The same did Christ, as his elect,
in lyke may have lyke myndes.

Exaudi.

Eue eare O God: to my request,
in anguiſhe all be set:
Hyde not thy selfe: to myne burre,
from me thyne cares to fet.

1 Eue hede to me: thy grace impart,
to my depe cry and call:
I mourne therein: and groane in hart,
now here, now there I fall.

2 For that my foes: so cry and roze,
and me wyth spyte approche:
They mischiefe meane: and enermose,
in wyth they me repbroche.

3 My hart doth feaunte: soze bext it is,
in great diſquietnes:
Pea feares of death: be not remidle,
to do my hart diffres.

4 Both feare and bread: thus toſting me:
my tremblyng neuer blin:
Darke hozrons depe: full press they be,
all whole to wrap me in.

5 Wherfore I sayd: O that I had,
to flye winges lyke a doone:
Then would I flye: to rest full glad,
and me from hence remoue.
Psalm 119

7. No doubt far off: I would me sitche,
   From hence to wildernes:
   More there to dwell: than here byth such,
   In such unrestfulnes.

8. I would make haste: to scape away,
   As fast as wynde could blow:
   To thee thys soyme: and tempeaste ye,
   I would me tace belowe.

9. Destroy them Lord: theyr tonges deuyde,
   Theyr counsayles scatter wyde:
   Theyr citie byth: to wrong a lyde,
   To stryfe and churlishe pryde.

10. Both day and nyght: theyr citie walles,
    are thus enuproned:
    In midst thero: all mischiate falles,
    And sorrow there exceedeth.

11. All noughtines: and byce both raygne,
    in Cephe citie so:
    Decept and guile: byth all that trayne,
    Theyr streetes full thourough go.

12. No open foe: workth me thys spyte,
    for hym then would I beare:
    No enmy known: thus rapth hys myght,
    Whom I myght scæ and seare.

13. But thou my mate: most deare to hart,
    As was my lyse in state:
    Whom I estea:d as guide in part,
    As homely fellowin grate.

Ex. 9. With
Psalme. Lv.

14 Wyth whom so knit: we ofte strucke, both meate and counsal ye sweete:
We neyther others once so stroke, in Gods house aye to meate.

15 Let death them trap: full sodenly, even quicke to fall to hell:
For vice wyth them: both lodge and ligh, they2 hartes wyth falthode fell.

16 But as for me: to God I cryed, and hence hym pray I wyll:
The Lord saued me: full oft I cryed, I trust he shall do still.

17 At euens and mornes I made my tate, at none day instantly:
No tyme my cry: dyd he refute, thus made unpotently.

18 For he redemde: my soule to peace, from war agaynſt me set:
For many were wyth me to ease, though they in numbers met.

19 Pea God himselfe: which aye hath bene, shall heare me them to scourge:
No tyme to change: they wyll be fene, wyth feare to God assure.

20 He rearde hys handes: agaynſt hys frendes, which ment hym peace and rest:
He brake hys league: that men so byndes, together fall in brest.
Psalm. LVI.

21 His mouth more sore, then butter meat,
though warre was stiffe in hart,
more smooth then oyle: his words were soft,
yet were sharpe darts and smart.

22 O cast thy care: on God so deare,
what burthen the oppression:
he will thee fede: he cannot beare,
the just to fall in streche.

23 And thou O God: shalt strop the fetche,
of crafty bloody men:
theys dayes to halfe: shall never retche,
to the I yeld me then.

The Collecte.

O Lorde Iesu Christe thoughhe thou wart before all worldes,yet in tyme thou tookest vppon thee the nature of man, wherin thou suffereft voluntary death for man in hymselfe ytterly lost, and therto were be- trayd by one of thyne owne familie, pretendyng yet amitie to thee, we befeche thee to here vs, and graunt that we may so glorifie thy name, that we bee defen- ded fro all craft and flattery of the world, who liueth.

The Argument. Psalm. LVI.
This prayth to God as innocent,
Against his foes somad:
As Christ though pure: the Iewes dyd shent.
Yet he reioyceth full glad.

Miserere mei deus

Aue mercy God: on me I pray,
for man will tread me downe:
His fierce assault: from day to day,
would make my hart to solwe.
3 To swallow me: my foes extend,
as daily bent they lygh:
Full many one: do war extend,
on me, O thou most high.

3 But ever when: such feares invade,
my Hart, to make me fle:
I trust yet well, therout to wade,
my sayth so cleaught to the.

4 Prayle God I wyll: and trust his worde,
what his good hand doth send:
I feare not flethe: his spyte and swoode,
to God my trust shall bend.

5 For daily me: they do depzane,
both what I do and say:
In hart and tonge: at me they rane,
and me to harme they lay.

6 They flocke on me: and pryely,
conspye:de they have in stealth:
They waythe my wayes: my steps to lyse,
to strope my soule and wealth.

7 They put theyr hope: by guilefulnes,
and craft, to scape away:
Yet once O God: thou wylt them stres,
in ire, for all theyr stray.

8 Thou seest my sightes: and often feares,
thou markst them all full out:
Wythin thy bottell put my teares,
the boke them noteth no dout:
Psalm, Lvi.

9 As oft as I: do call on thee,
my foes then take they flight:
Therby my hart: doth full agree,
that God for me doth fight.

10 Of thys my God: for promysle iust,
I wyll hym laude and prayse:
God wyll I prayse: and all my trust,
in hym I let alwayes.

11 On God I haue: me whole bestowde,
a tyme though I be thzall:
What flesh can do: though all be bestowd,
I feare no whit at all.

12 Now sit for me: my bowes to pay,
to God they be so hyght:
And hym due laudes: to sing by day,
and thankes in open light.

13 For thou my soule: hast ryd from death,
from fall thou kept my fete:
To walke in lyght: whyle lyfe hath breath,
before my God so sweete.

The Collecte.

O Lord of all power and myght, which defendest thy seruauntes from all invisibill hostilitie, and never sufferest them to be overcome that truist in thy mercy, wype from our eyes we praye thee teares shed for oursinnes, that after we have subdued our carnell affectiones, we may rest in the land of the liuing, through Iesus Christ, &c.
Psalm LVI.

The Argument. Psalm LVI.
The last for his deliverance,
Geneth thanks that God hym sped:
So Christ rejoyste when he dyd lyfe,
to heauen when death was ded.

Miserere
mi deus

G

Do pity me: Do pitie me,
on the my soule is call:
Thy wynges I tryst: myll shadow be,
till all thyts sypye be past.

3

Thy trulke helpe: I wyll imploze,
of God my Lord most lyce:
He wyll my cause: perfourme the moze,
that now in hand doth ligh.

3

He shall from heauen: send down hys power
to saue from me their sypse:
And those that would: my soule devower,
wyth shame shall full be dight.

4

Twirt Lyons fierce: doth stand my lyse,
wyth fiery men I dwell:
Whole teethe speares: and darters in seyce,
theys tonges sharpe swordes and fell.

5

Advauunce thy selye: D God appeare,
from heauens moze hys than they:
Thy gloze great: let by so cleare,
on all the earth to stay.

6

To catche my selye: a net they splayd,
my soule they haue depress:

Sela. Into that pyt: for me they lapyd,
themselfes therin be threst.
Psalme. Lvi

7 My hart is ait: my hart is ait.
O God in this full stape:
And sing I will: my grieses bestwift,
in psalmes wyth unslike playd.

8 Awake my tongue: my ioy awake,
awake both harpe and lute:
Come forth, at mo:ne: I me betake,
to sing wyth shaune and lute.

9 Thy laudes wyth thankes: out wyll I founde
when people mete arvynght:
To sing O Lord: to thee so bound,
I wyll in Pagnyms lyght.

10 Thy mercy great: to heauens bothretch,
what thynge can it deny?
To heauenly cloudes: thy truth bothstretch,
to mans most stableday.

11 Set by thy selfe: O God above,
the heauens as is most mete:
Above the earth: thy glory mowe,
the stoled of both thy fete.

The Collecte:

Remoue O Lord all iniquity and enmitie from thy familie,which mekely set theyr whole trust in the shadow of thy winges,so that by enioyeng thy mercy sent from heauen, we may bee perpetually deliuered from all malicious shares and trappes of our enemies Through Christ, &c.

Efi. The
Psalms. Lviij.

The Argument. Psalms. L/VIII.
Saules counsaylours: so far from right.
Whose craftes wyth lyke: shall God requyte.
T osing once well away.

1. Find your myndes: be truly set,
pe counsaylours to ryght:
Judge equally: in wyght and met,
ye counses of men in wyght.

2. Yea ye in hart: do nothing telle,
in earth to wroong ye bende:
Your handes do worke: all wyckednes,
though ye the ryght pretende.

3. These wycked walke: in stroward wyle,
from euen they? mothers mylke:
Once borne they stray: and talke but lyes,
they? wordes yet lost as mylke.

4. They? poysone lyke: the poysone is,
of benome cockatryce:
Euen Adder lyke: all deafe I wis,
who stopth her eares to ryple.

5. Who hateth to heare: the charmers boype,
charme he so neuer wyle:
Of ryght and wroong: they make no choype,
all warwynge they despyle.

6. Wythin they? mouthes: they? teeth O God,
cruche thou, they be to Harpe:
The Lyons mouthes: they? talves to brode,
bykeke Lord, proud wordes they carpe.
Psalme. Lviij.

7 To nought they pale: as water swift,
   lyth in it selfe both lyde:
   And when to shote: theys shottes they lye,
   let them go broken lyde.

8 As snayle that walth: let them to walth,
   thus crepyng crookedly:
   As womans byrth: to tymely cast,
   let them no sunne espy.

9 As tender ympes: of wycked thorne,
   before theys pyckes be hard:
   Pen rote them up: so all be torne,
   by wraith they shall be marde.

10 Then shall rejoyce: the iust and god,
   to see Gods vengeaunce come:
   To bathe hys handes: in sinners bloud,
   and thanke for hys god dome.

11 Then man shall say: wythout ten mis,
   the iust hath iust reward:
   Do doubt a God: in earth there is,
   to judge in ryght regard.

The Collecte.

Most righteous Lord, graunt we besech thee that
the people may folow all the righteousnes of thy
law, and gladly in loue to embrace the same, neuer
to turne their hearyng from the truth thereof, or to bee
deluded wyth the mortiferous perswasions of the ser-
pent, to be agayne wounded by hym, from whom we
be redeemed thorugh the death of thy welbeloued
sonne, to whom with thee and the holy ghost be.&c.

Ef. ii. The
Psalme. Lix.
The Argument. Psalme. LIX.
Against the proud: is made request
Eripe me de inimicis.

1 From all my foes: deliver me,
O God my God thou art:
Shield me from them: in suertie,
that by at me be start.

2 From workers bad: O save my lyfe,
wyth them no tymne to mell:
From bloody men: whole set to strike,
make me most far to dwell.

3 For lo they wrayt: my soule to catch,
these skreakes bemeet in spye:
Though inke offence: they cannot lache,
at me O Lord of ryght.

4 Yet causeles they: stille clocke at me,
to hurt they them prepare:
Aryse therefore: O Lord and se,
help me now plungd in care.

5 Stand by thou God: and Lozde of holkes,
 thou Lord of Jacobs lyne:
All paynys (Lord) beow thou theyp: holkes,
Sela spare not they: wilsull cryme.

6 They go at even: both to and fro,
they grin as dogs to bite:
The streates they trot: in citie so,
as pickethankes them delpte.
Psalm Lix.

7 Behold they speak within their mouth,
but words within their lips:
They think by thee: none heare the soule,
from them that falslye slips.

8 But thou, O Lord: shalt them deride,
to scorn they mad attempt:
These heathen dogs: that barks to lyde,
from the who can exempt.

9 My strength I will: kepe salt by thee,
O God I will not thynke:
Of thee I know: all strength to be,
as rocke on the I thynke.

10 For God of grace: will me prevent,
with mercy plentifully?
And how my foes: shall once be them,
God that make me to spy.

11 Yet flee them not: all seldenly,
lest them my flocke forget:
But scatter them: a trap to fly,
detect them Lord so great.

12 Theye tongue of mouth: theye word of tong,
theye pryde shalle them betray:
For perjury: they speake and wrong,
theye prate but lyes all day.

13 Consume them Lord: in hasty wrath,
consume them lest and most:
To know that guide: true Jacob hath,
euen God in every colt.

Frug. These
These men at even, will them retire;
they greeue as dogs to bite:
The cite they: walke all on fye,
as pickethanks theym deyte.

For meate they range: both here and there,
still hungry let them bee:
And satisfied: be they no where,
no rest or sleepe to see.

But I shall sing: thy strength and power,
at morn to prays thy grace:
For thou haft bere: my softe and tower,
In all my wosfull race.

O thou my strength - all whole alone,
to sing to thee I shall:
Thou refuge wart: in all my mone,
my God most liberal.

The Collect

Lord almighty, whole power and mercy we do laud
and prays most worthely, both even and morne,
we beleche thee that thou wouldest to preserve oure
powers from all darkenes of the nyght, that we maye
be beautified wyth the clearenes of the pure workes
of thy law, through Christ, &c.
Deus repulisti.

1. God thou hast revealed us long, and scattered us abroad:
   Thy heavy wrath: tell us among:
   Turne and stay thy rod.

2. Even thou that hast: soe shalt our land,
   well not to shivers rent:
   Heale thou the breaks: by thy god hand,
   it realeth to ruine bent.

3. Most dreadful sights: and dolorous,
   thou madest thy people spy:
   Such wyne thou gauest: to dynek to be,
   which greued us inwardly.

4. Yet hast thou genen: thyn earke as signe,
   to such as feare thy name:
   To blanke theyr foes: that would repyne,
   thy truth resisth the same.

5. Thy louers all: great dangers fled,
   and rid from harms full safe:
   By thy right hand: let me be led,
   and my requestes bouchsake.

6. God spake the worde: in sanctuary,
   which maketh me glad to hyde:
   I Sychem will: part myne to lye,
   and Succoth bale deypde.

Psalm Lx.

The Argument. Psalm. Lx.

While Saul dyd reigne: all Israel mournde,
by Paynms fore opprest:
In fayth to God: here David spake,
and conquerd them to rest.
Myne одежд, Manasses myne,
both twayne be myne intiere:
My strengthe of head: is Ephraim,
and Juda legitere.

So Pharaoh trau: shall both bys head,
to serue as wathenote age:
On Edom land: my thow shall tread,
joy thou Philistea.

Than who shall lead: we straunt to lye,
into the cite strong:
Who me will bring: to Jumpe,
to conquer them among.

Art thou not he: O God I say,
which thus hast call be out:
Whych bydost refuse: to lead the way,
to guide our armes stoute.

O than be thou: our helpe at neede,
to ease our troubles yet:
For humyne helpe: is bype to spee,
mans arme to weake is let,

No doubt by God: we shall abyue,
great acts we trust even thus:
For he alone: our foes shall abyue,
to treade them downe for by.
Psalm. Lxj.
The Collect.

Almighty & Most Merciful God, the only recovery & ruler of mankind, which doest so die & thy faithfull seruauntes that therby thou meanest to promote them, & so doest humble the that therby thou entendst to bryng the to thy heuenly kyngdom, kepe we beseeche thee the devout hartes of thy seruauntes, that whyle they submitte themselves in true penitent hartes to thy mercy, they may be healed fro all comebrance of conscience to enjoy eternall lyfe, thorouh the gift of thy sonne.

The Argument. Psalm. LXI

Exaudi Domine.

My cryng heare O God,
That voyce doth sing in song:
Gene care to me: thus cast abroad,
as fled for seare of wrong.

From furthest coastes of earth,
To the shall come my cry:
Whyle hart felth griefe: to rokke me lead,
That hygher is than I.

For thou hast ben my trust,
In whom I hopt alone:
Of refuge strong: and tower so sure,
To sence from me my bone.

In thyne owne tente by thee,
For are I trust to dwell:
Sela. Within thy wynges: most courtely,
To lyce I trust full well.

G.g. For:
Psalm Lxij.

5 For thou my God hast heard,
By bowes and prayers sad:
And them thou gavest: an heritage,
Thy name whoe duly bad.

6 The kyng hys bayes with bayes,
Thou shalt encrease in length:
Hys yeares to be: perpetuall,
Euen thus thou shalt hym strenght.

7 For euer he shall dwell,
Before hys God in sight:
O than prepare: hym grace and truth,
Which may defend hys might.

8 In Psalmes to praise thy name,
I will whyle world both fast:
And pay my bowes most thankfully,
From day to day as fast.

The Collecte.

Almighty God which art most mercifull comforter of all maner trouble and anguishe of hart, we beseeche thee defend thy familie from the face of the enemy, to be in suertie by thee in the tower of strengh that we may at last dwell in thy heavenly tabernacles, through, &c.

The Argument. Psalm LXII.

This Psalm exceth: to God to stand,
Against all mens pursiues:
To shewth to faith: Gods mighty hand,
Mans brags it vayne repute.

Hall not not my soule: in silence loke,
to God as subject still:
From whom my helth: and helpe I take,
When woes my hart dyd till:
Psalm Lxix

3 No doubt he is: my rocke and health,
   my fort of strengthe and ayde:
   I trust the litle: by foes in wealth,
   to fall as one dimayde.

3 How long will ye: with wicked guides,
   thus me poore man invade:
   Ye all shall quaffle: as wall that reales,
   as rotten hedge doth fale.

4 To drine hym lolo: they inete for this,
   whom God would have estell:
   They love but ypes: they tongues can blisse,
   they hartes yet curse to fell.

Sela

5 But yet my soule: to God be all,
   in silence pacient:
   And tarp hyn: in quiet toyll,
   from whom shall health be sent.

6 No doubt I lay: he is my strengthe,
   my health, my forstelle hye:
   I heare no soyle: to menny at length,
   where God both fortie.

7 Wyth God is layo: my health full hre,
   and he my glazy inst:
   By rocke of strengthe: that will endure,
   in God is whole my trust.

8 Trufl ape in hym: ye people whole,
   to hympour out your hartes:
   Our hope is God: O hym extoll,
   he health alwaye impartes
Psalm LXIII.

9. But Adams brode: is bayne to sye,
   mens children berys be:
   They wayghed in schooles: ascend more bye,
   more lyght then vanitie.

10. Then hope ye not: (leaff bayne ye be)
   in wrong and robbery:
   If ryches flow: abundantly,
   no hart to them apply.

11. God once dyd speake: and once agayne,
   and fryole I have it harde:
   That power is Gods: in stable raigne,
   which we should all regarde.

12. And that D Lord: in thy rght,
   is mercy mit also:
   For thou shalt quite: to every wyght,
   in deede as he shall do.

The Collecte.

Make our soules subiectes to thy godlye government most loving father, which art our onely pacience that we may renounce the transitory goods of this present worlde with all the vanities therof, so to solow thee to the eternall lyfe in heauen, through Christ our Lorde, &c.

The Argument. Psalm LXIII.

Poor Christen man: oppress by might,
May pray this psalme: with Christ bys head,
Who lawdes to God: did pay arights,
In desert see: where lyfe be led.

God to thee: my God so strong,
From monyng watch: I cry in streffe
My soule and fleth: for the they long,
In desert land, dry, waterlesse.

Thus
Thus thee I trust: to see in place,
Where resth thy grace: in holyness:
That I might see: thy mighty face,
Thy glory hie: and noblenes.

For better is: thy goodnes yet,
Than is thyys lyse: the blessednes:
Wherefore my lips: shall still be set,
To sing thy praise: and worthines.

Thus all my lyse: (Lord) thee shall blyse,
And render thankes: obystantly,
To lyst my handes: I wyll not muth,
Thy holy name: to glorifie.

Lo thus my soule: full frant shall be,
As fed wyth fat: and marrow sweete:
When that my mouth: in laudes to fre,
Shall ioyous breeke: to Carolis sweete.

Euen thus of thee: I myndesfull was,
When that in bed: I toke my rest:
As watches all: the nyght dyd passe,
Of thee I mynde: in grateful full brese.

Because thou wart: my helpe at neede,
as helpe thou coulde: and so thou hoolf:
Wherefore I wyll: reioyce in deed,
Wythin thy winges: thus safelie plait.

For when my soule: was set to thee,
As faile to ioyne: in feares alloue:
Thy mighty hand: then leande to me,
And grasped me by: wythout defaute.
Psalm LXXXIII.

Now these which seek my soul to spill,
To bring me downe: to see my grave:
In byne I trust: they worke in wyll,
Theye wynding sheete: theye first shall haue.

Wth edged sworde: they shall be threse,
As they deuide: to the full sye:
They shall be praved: to canage beak,
In Fores lyues: lyke Fores to dye.

The kyng in God: yet shall reioyce,
For hys defence: in suertie:
Who swereth to hym: shall fop the choyce,
For glauering lips: all stopt shall bee.

O God, the author and fountayne of the light everlasting, grauitie, be sech thy seruants, which early do wake before light into thee, that our lips maye sound out thy prayse, and that our lyues maye sancty fye thee, so that our whole meditation and conversation may glorify thee both even and morn.

The Argument. Psalm. LXIII.
Here David blameth bys foes attempt, and telsh how die they shall:
So Christ reproueth the Iewes contempt, and prophesieth theyr fall.

Exaudi Domine.

O hear my Lord: my hope and cry,
in telling thus my woes:
And kepe my life: in suertie,
from seare of all my foes.
And hide me Lord from all the trayne,
of cursed men in close:
From all theys route; conspired agayn,
in tocked lyse to lase.

Which which theys tonges as sword to sharp
and pofton darters they shote;
Even better words: in tongue they carpe,
to bring me under lot.

To shote at hym: in each they lye,
who lye intiere both heare:
On hym bulares: theys darters they lyg,
and have therin no feare.

They strenght themselves in tocked pyde,
theys crafty sheck to ply:
They do conferre: theys darters to pyde,
they say who them can sye.

They sarche all spite: and do it round,
that is by sarch comprised:
What hartes most depe: or wit profound,
can fynde: is hye derride.

But God shall shote: at them agayne,
hys arrowes soodenly:
Wyth sundry wondres: he them shall payne,
all bnbewares to lyge.

He then shall make: theys proper tonge,
theys owne confusion:
That who them see: how they be wrunge,
shall thake as too begone.
Psalme. Lxv

All men shall (as: this work) the righteous well,
and much commend this acte:
As wrought by God: they shall it tell,
and wisely note the facte.

The righteous man: shall joy in God,
in hym to put his trust:
Yea all true hartes: shall joy abide,
that God kept me so just.

The Collecte.
Almighty God, fauegarde of all them whiche put
their trust in thee, preserve thy Church from the
conuenticles of all her malignant aduersaries, which
so busily assault her with their crafty engynes, that
she may still retayne thy presence in the true under-
standing of the worde; through Christ. &c.


For feyon thankes to God: the letter doth aforde,
the sprite for that the church encreaseth: by dewe: of his sweete

Te decet.

All laudes be due to this: O God in Zyon hill:
with harty bowes: of thanks to thee, all Salé that we shal

Which heartt requests so light: in faith made fast to the:
all men for: this: to thee ful glad, shal come in eche degree.

Angodely bedes preauido: on me so loved they cryde:
but thou our sins: wilt purify: as oft we have if tryed.

O blest is he in all: whom thou dost chose and take:
in thy courtes he:shall dwel full fed: where he al joy shall

(make. D
Psalme. Lxi.

5 O God most dread in ryght, heare vs thou art our health:
To them that dwell: by sea or land, thou art theys onely wealth.

6 Which mountains didst prepare: by theys own streth to rest,
So yest he is: with constitude, of all the woorthy est.

7 Which swagth the raging seas: wyth all theys rozing dinne
So all byproes: of multitudes: to stowage he both winne.

8 And they that furthest dwel: in earth thy signes shall dread:
Theys goinges soth: at nyght & moyn: thy laudes shall duely
(spread.

9 Thou bawst the earth soz god: thou makest it rich in froze,
Gods floods be ful: men sowd thou guest: thou framst the earth
(therefoze

10 Her sozowes thou dawst moyst: thou breakst the clods in two:
Thou makest the solt: wyth rainy drops: her fruites thou blesst
(euen so.

11 Thou crownst the earth full whole: wyth thy riche gentlenes
thy cloudes as waynes: do carv showers, they drop fat plenteous:
(nes.

12 Theys fatnes eke distilth: on desert pastures wyde:
The little hills: depe wet by them: that joy on every side.

3 The playnes wyth flockes bespzed: the bales w wheat ful clad,
Thus shal reioyce: and mercy sing: soz fruitesfulnes so glad.

The Collecte.

O God and king everlastinge, graunt that we may so
be watred wyth the plenteous dewes of grace, to
escape the droutes of deadly sune, and to grow in spiri
tuall increase of sprite, to be able to sing hymnes &
laudes always to thy honor and glory. Through, &c.

 Hãy. The
Psalme. LXVI.

The Argument. Psalms. LXVI.

A hymne of thankes to God: for helpe in tyranny:
With sacrifice: the Iewes it song: in feastes most solemnly.

Lubilate.

Reioyce to God wyth joy: how wyde the land pe dwell:
Express ye your ioyes: to shew how hie: his Godhed both exce

And leke wyth long pe prayse: his name most glories:
And thynke it is: your glory most: hys name most hye to rolse.

Say thus before the Lord: how workst thou dreadfully?
Thy power shall make: thy foes to stoupe: therin though fall

The earth all whole full low: shall worshop the: as God:
Sela And sing in psalmes: they shall to the: to found thy name abroad

Q come and note Gods workes: how wonderfull they are,
So wrought to man: of Adams lyne: they passe mans wyt to far

He turned the sea to land: whose wone alone it is:
that through the sea: dry they went: our fathers ioye of thi

He rulth the world by myght: hys eyes the Paprums dew
Sela. And who rebels: as byd of sayth: no grace shall them enlue.

O blisse our God wyth thanks: pe people more and leste:
And see ye cause: all speche & voyce: that they his laudes expresse.

For he hath set our soule: in lyfe moat safe and sound:
He suffreth not: our fate to lyve: to fipp upon the ground.

For thou O God moat hye: haff praved bs narowcly:
Thou haff bs tryed: as silver is: by furnace fined therby.

Thou broughts bs nye to traps: of foes besiegde strang:
Our lynes & backs: bare painful lodes: of griefs in heuy wynt
Psalme. Lxvi.

Thou hast set man on vs: on thus our beds to ryde:
We past by fire: and water to: yet roune thou gavest vs wyde.

Thy house I wyll go in: wyth offeringes b End therefore:
My bowes to pay: I wyll not wylle:to the behight before:

Which bowes dyd cause my lypps: themselfe to open wyde:
All which my mouth: dyd promise iust: when trouble me did (Tryde.

B Ent offerings wyll I geue: to the of lambes most fat:
Wyth smoke of rambes: wyth ore and goat: I wyll ful glad do

All ye that God do feare: O come and harken now: (that.
I wyll you tell: how louingly: my soule he dyd anow.

I dyd but cry wyth mouth: my hart felt straught his ease:
My tonge therfore dyd hym extoll: wyth praye it did not cease.

If I yet thus in hart : ought wyckedly had ment:
The Lord my lute would not haue heard: in litle false entent.

Where now the Lord heard me: by praye it is discust:
My boyce and bowe:in prayer made: he dyd consider iust.

O bless be God which did: no tyme my lute reiect. (The Collecte.
No tyme his grace forsooke my nede: he never me neglect.

Oure into our hartes O Lord a desire to glorifie thy excellent name and maiellie, that while wee endeavour our solues to decline the vayne amitie of this worlde, we may be refreshed by thy grace, to beare quietly all thy probations & trials which thou sendst to purge vs wyth,still to sing in hart thy perpetuall laudes. Through Christ, &c.

Hb.ij. The
Psalm LXVI

The Argument. Psalm LXVII.

This song in all: propheticall,
Doth cleare expresse: Christes raigne in flesh
Whose beames fo bright: djd shine in sight,
That all to come: must prays his dome.

Must prays his dome.

Deus mi
fercatur.

God graunt wyth grace: he vs embrace,
In gentle part: blisse he our hart:
With louyng face: dhyne he in place,
His mercies all: on vs to fall.

On vs to fall.

That we thy way: may know all day,
Whyle we do sapy: thys world to frapy:
Thy healthes reward: is nye declare,
As playne at eye: all Gentils sypye.

all Gentils sypye.

Let thur alwayes: the people prays,
O God of blisse: as due it is:
The people whole: mought the extoll,
From whome all thyng: they se to zpyng.

they se to zpyng.

All folke reioyce: lyft by your boyce,
For thou in sight: shalt judge them ryght:
Thou shalt direct: the Gentiles sect:
In earth that be: to turne to the.

to turne to the.

Let
Psalme. Lxvii.

5 Let thee alwayes: the people prays,
O God of blis: as due it is:
The people whole: mought thee extoll,
From whom all thyng: they see to spryng.

6 The earth shall bud: his fruits so good,
Then thankes most due: from it shall see:
And God even he: our God most free.
Shall blesse vs: as: from day to day.

7 So God our guide: shall blesse us todye,
With all increase: no tyme to ceaze:
All folk therby: on earth which ligh,
His name shall feare: and love hym beare.

The Argument. Pslame. LXVIII.

The Hebrues sang this Psalme in warre, against their foes to fight:
So Christen man: at Christ his foes: may pray the same in spirit.

1 Let God arise: in maiestie: and scattered be his foes:
Yea slée they all: his sight in face: to him which hateful goes

2 As smoke is driven: & cometh: nothing: repulse they? tyranny?
At face of fye: as wax both melt: Gods face the bad mought slée
Psalm 67

3 But let the just: be glad in thy: and joy in God his: fight:
  For Gods great power:  stable: truth: in my:th: let them: delight

4 Sing to God: found out his: name: sa: hym: ye magnify:
  He: yedeth on heaven: his: name is God: in him rejoice ye: him

5 He father: is: to fatherles: of widows: judge he is:

6 Thy: God he maketh: the desolate: in households: great: to: grow:
  He loseth the thael: quite: out: of bands: and bringeth the wicked

7 When thou: wentest forth: as guide: before the people: out:
  When thou dyedst walk: in: wilderness: which thyn: thou dydest


9 Thou pourdest: God: thy: fruitful: hours: on: thine: inheritance
  Whenfynt: they: were: with: ease: againe: they: strength: dyd: (advauence.

10 Thy: church: and flock: to dwell therein: thou: shall: it thus: refresh:

11 Such good: effect: God: gave: his: word: to: them: he: said: his: might

  And household: whole: that: kept: at: home: the: people: they: dyed


When
Whê God great kings threw out of land: though earth his flock then gan they loke: as white as snow: as lyeth on salmons backs

Gods hyll is fat: as Walsan hyll: a mount that stately standeth: Why th elles on hye: lyke Walsan mount: it risedth it is so grand.

Why leape ye so: to spye thys mount: ye toppy hillockes gay? This is gods mount: where God hath dwelt: be there thal dwell for aye.

Gods charets be: ten thousands white: of angels millions: Why th them is God: why th hys god grace: as God loued Syna (ones)

Thou stiedst on hye: thraldom caughtst: receiving gifts in men Pea sapthles eke: thou tokest to grace: that God myght dwell in (them.

O blest be God: who day by day: both heape hys gyftes on vs: Thys God is God: of all our health: in power most glorious.

Ye is our God: even God I say: all health and wealth to shape: Pea death is rule: by God the lord: whole dint by him we scape (quwel:

This God shall wound: his enmies beds: he thal their woot: their heary scalpe: to pare full fie: that still in sinne will dwell.

God sayd I will: restore as once: from Walsan myne I dyde: I will returne: all myne as once: from seas most depe: I ryde.

That dipt thy sate: in all their bloud: may reade appeare at eye: That dogs myght licke:their enmies bloud: so reade to be therby

Who lyft did see: O puissant God: thy great proceedings hie: The goings inst: of thee my God: my king in sanctuary.

Psalme. Lxviii.
Whē thanks were long: first singers went: the minstrels moved
In myds were set: the damsel maides: who playd with timbrels

When they in one: were joyntly met: thus god they praysed wel:
From hart the ground: they blesst the Lord: who sprang of Israel

Small Benjamin: there ruler went: to Judas tribe they: stone:
So went the Pieres: of Zebulon: and Peptaly came on.

Thus god hath bid all streth & power: for the ful nye to be:
With streth O God: consume this worke: that y haff wrought

Frō thy sōete house: Jerusalem: make this thy streth proceede
Then kings shal bzyng: theyr offerings: to the: to praise thy bde

The lance mens routes: once scatred wyde: the peoples values
When they shal croupe: and presents bzing: and warring folke

Then shal the Pieres: of Egypt land: for this come meke in light
Then Ethiops: shal fone that pelo: I sprang of Israel

D all ye realymes: of all the earth: sing ye to God of blis.
Sela. Sing psalumes and hymnes: to testify: how worthy prays he is.

To hun that rydethe: on heauen of heuens: as he hath done of old
Lo he his boyc: hath bttred forth: a boyc most strong and bold.

Ascribe to God all streth and myght: to Israel so sh owed:
On whom h's power: no leste is wrought: then is on heauen be

O God thou art: full terrible: from out thy sanctuary:
This Jacobs God: his people aydeth: O blest be God therby.
Psalme. Lxix.

The Collecte.

O Lord and governour, whiche refreñest thy electe flocke, with spiritual nourishment of all dilectation, graunte vnto all thy congregation so to under-stand thy victorious deth, that we may alway confesse thy worthy victorie against sinne, death and hell, and to honour thy maiesty now sittynge on the right hand of thy father, to whome with thee and the holy ghost be all honor and glory for euer, Amen.

The Argument. Psalme. LXIX.

A suit of man in trouble bounde, that hath his hart opprest:

Saluumme fac deus.

Aue me D Lord: in heauines, by woes depresed downe:
The ragynge wawes: of all diffres, be saine my soule to downe.

In myre so depe: I sticke full fast, all bottomeles to see:
The waters depe: downe am I cast, the floyds haue whelmed me.

In crying still: I wery go, my throte is horse and dry:
Myne eyes be dimme: and fainty so, whyle God I wythe to spy

My foes encrede: my heares of head, at me they caulesces toke:
My foes preuaple: that wythe me dead, I payd I never toke.
Psalme. Lxix.

5 Thou know O God: my solihnes,  
if ought amisse I dyd:  
My crymes of lyfe: my simplices,  
from the be never hyd.

6 Who wagte on thee: feele they no bostes,  
of shame for my desert:  
O God the Lord: of Jacobs bostes,  
let them feele never smart.

7 Forsooth for thee: susteyned I,  
both shame and byle reprofe:  
My face is hyd: for infamy,  
so felt for thy behoife.

8 I was repute: as Stranger fremd,  
to all my brethren bad:  
As alien: so me condemnnd,  
my mothers children had.

9 For why, the zeal: of thy swete house,  
hath me by eaten quite:  
On me fell dedes: opprobrious,  
of them that the did spyte.

10 I wept and fakk: my soule to chalk,  
my body low to bryng:  
Thus when I dyd: they did it cakk,  
to my disabelyng.

11 When lacke cloth course: I put me on,  
to mourne my griefe the more:  
They laughynge stocke: and iclyng stone:  
they made me then therso2e.
12 The Judges eke: which late in gate,
on me they babled euill:
So dyd on me: wyne bibbers prate,
yea longes they made they; till.

13 Yet I D Lord: prayd whole to thow,
in tyme acceptably:
Foz thy great ruth: and veritie,
wyth helpe heare thou my cry.

14 O plucke me out: of myre and sand,
before I finke to stepe:
Let me escape: my haters hand,
to ryse from waters dæpe.

15 Let me no tyme: by floundes and sea,
all overflowne to bee:
Foz let the dæpe: by swallow me,
ne pit shitt mouth on me.

16 This graunt to me: O God this day,
thy grace is liberall:
Turne thy respect: to me I pray:
regard thy mercies all.

17 Hyde not thy face: and cherefull sçight,
from me thy servuant poze:
Foz greuous woes: on me be lyght,
make haff and heare therefoze.

18 Draw nye my soule: to chalenge it,
redeme and saue it well:
Foz these my foes: so haunt they sit,
saue me from them so fell.
Thou knowest what spite; what shame I bear; what blyde rebukes I feel:
By ne enemies all: that me do deare,
be known to the full well.

The shame hath pearst: and rent my hart;
I feel all hertes disease:
I loke if man would ease my smart,
but none was me to ease.

In sede of meat: for my repast,
they gane me bitter gall:
In my great thyz: they still cast,
to quenche my thirst wythall.

Theyz table be: to them a snare,
theyz sweete meates turned to sourre:
And that for joy: they dyd prepare,
let theare but forrow lowre.

Theyz eyes be darke: to see no lyght,
and wyt be far fro them :
And make theyz loyves: to reste upzight;
be they lyke drunked men.

Youre out thy wrath: these strekes to strike,
who walke to stubburnely,
And let thyne ire: and wrath a lyke;
take hold of them full nye.

Theyz dwellings syne: be they sappoed;
that theyz country lose:
In all theyz tents: let no man rest,
theyz stocke no man to chose.
26 For whom thou smitest: they scourge in sort,
as though thou wouldest them so:
Of thyne afflict: and wounded sore,
they talk with pleasure to.

27 O let them fall: from sinne to sinne,
as thou dydest plague the blinde,
And suffer not: that they go in,
thy justice it to sinde.

28 Be they cast out: of bokke of lyfe,
who thus impugne Gods grace:
No where in bokke: memoratine,
with just men haue they place.

29 As now for me: for that I mourn;
in paynes and dolours lyfe:
Thy health to me: O God return;
to rayse by me on lyfe.

30 Gods name I wyll: wyth praysle advaunce;
in song full deep in hart:
I wyll in hymnes: hys laudes enhaunce;
hys grace to thew in part.

31 And thys shall please: God far: aboue,
(who is a sprite most pure),
Then Dre nde: wyth houre and houe,
to offer hym (be sure)

32 The humble soules: shall thys beholde,
reioyce they shall by lyue:
And ye that seeke: the Lord: be bold,
reioyce, your soule shall lyue.
For God no doubt: the needy heareth, 
they may rejoice more yea: 
His prisoners: in eye he bearth, 
he cannot them desye.

Let heauen and earth: and all betwene, 
hys worthy laud set out: 
The sea and all: that crepeth therin, 
praye hym all round about.

For God shall saue: sweete Zyon hill, 
hys place of godly rest: 
And Judas townes: build vp he will, 
to dwell in them possesst.

Hys servauntes true posteritie, 
shalt it enherite iulf: 
And they that love: hys mæestie, 
of dwelling theare may trust.

O Lorde of all pitie and compassion, incline thyne 
eare vnto vs to vnderstande the certentie of thy 
truth and saluation, and that we may bee so purged 
from the filthines of all synne, to haue a name in thy 
blessed booke of election, there to be registred amog 
thy dere electes, through, &c.

The
Deus in adiutoriōn. Psalme. LXX.

The Argument. Psalme. LXX.

The just man here: calleth God to ayde,
To be protected: from hasty brayde,
Of all bys foes (to hate) so ryfe:
By bys good hand: to be well stayde,
No tyme that he: be overlayde,
By weakenes frayle (of all) his lyfe.

O God to me: thyne helpe intende,
In hast thy selte: to mercy bende,
and me (O Lord) deliver quite:
Lyke grace I craue: that thou extend,
Thy helpe from heauen: to downe to send,
to ayde me strong: by (godly) might.

1. In hast be they: confounded all,
Wyth thanemull name: men myght them call,
Which seke (in hate) my soule to spill:
Be they put backe: and dryuen to wall,
All byle reprove: myght them befall,
Who that to me: wythe (any) euill.

2. Even strait fled backe: let all them be,
For they reward: soule shame to see:
these suttle men but) glosiers all:
Whose song to sawne: can whole agree,
To say there there: lo thus to me,
by guile (and craft) to make me fall.

3. But let all those: that seke thy myght,
With gladnes full: and toy be dyght,
in the they? Lord (and God) all daye:
And let them all: that haue delite,
In thy sweete health: say stille anyght,
the Lord (so good) be praised aye.
As now for me: though poze I lighe,
Afflicted soze: in misery,
O Lord to me make (hasty) spède:
Thou art myne ayde: most trulckely,
My God of all: delivery,
to long (from me) do not receede.

The Collett:

O God eternall and invincible protector of thy subiectes, we befech thee make haft to helpe and succour thy poore houshold, who standeth in fute at thy maiestie, that we may escape all shame and rebuke of Sinne and aduersitie so defended by thine ayde, through Christ, &c.

The Argument. Psalme. LXXI.

The just geueth thankes: to God aboue,
Who kept his youth in Stay:
So craneth he still: for further love,
In age no tyme to stray.

My trust O Lord: in thy god name,
I haue (in hart) alway repose:
Let never me: be putt to shame,
From hope (I haue) to be deposde.

In thyne owne grace: and righteousnes,
all quyte (from harme) deliver me:
Inclyns thyne eare: to my great strete,
To saue (my lyfe) and make me freé.
Both rocke and wall: be thou to me,  
to which (most sure) I may refozt:  
Thy will it is: that kept I be,  
my holde thou art and (stable) fozt.

And make me scape: the tyrannye,  
my God (and Lord) of wycked foe:  
To scape the hand: of man to lye,  
both false (in hart) and cruell to.

Thou art my hope: and patience,  
O Lord for whom I (daily) long:  
From even my youth: my confidence,  
thou hast (no dout) bene ever strong.

For sith my birth: by thee alone,  
full sure (by thee) were kept my wayes:  
Thou pluckst me out: my mothers wombe,  
my mouth (therefore) shall sprede thy praysle.

A monster great: men me report,  
so many judge (that be) binust:  
But yet thou art: my stable fozt,  
in whom is all my (hope and) trust.

O let my mouth: wyth praysles frow,  
that the I may land (alway) thus:  
That I may sing: to hye and low,  
thyne honour (great most) glorious.

In tyme of age: reject me not,  
that out (from the) I be not cast:  
And leave me not: all desolate,  
in (nedefull) tyme when strength both walt.
Psalme Lxxi.

10 For now my foes together set,
in countable whole (they do) conspire;
To rape at me: they be all set,
to trap my soule in (hateful) ire.

11 They say hym God: hath whole reject,
sue on (therefore) and take hym now:
And full ye may: on hym be inrect,
so for none (in earth) will hym anow.

12 O God from me: depart not far,
O God my God (to thee) I cry:
From me thy helpe: do not debarre,
make hale (to come) my foes be nye.

13 And let them all: confounded be,
to sink (and drowne) who seek my soule,
Let shame them take: and bilanie,
who wilt my lyfe (my soule) doe.

14 As now for me: most quietly,
I will abyde thy (louing) hand:
Psea day by day: more earnestly,
my mouth (and tonge) shall praise thy bond.

15 My mouth shall tell: thy righteousness,
thy saving health (to me) all day:
But ende of this: great gentlenes,
I can not thinke of (wholy) lay.

16 In this my hope: I will go on,
in God my Lord (so great) of power:
I will exempt: of thee alone,
thy truth (so ferme) both day and hower.
Psalme. Lxxi.

17 For thou, O God: hast taught me well, from (all my) youth unto this day: Thy mercies I: therefore will tell, thy wonders (great and) how they lay.

18 But me in age: when heares be white, depresse me not (O Lord) abovew: I will first tell: thy power and might, this age (that is) and them to come.

19 For sure O God: thy truth is scene, to heaven (above) lift up so hie: Things great by thee: so invought hath bene, who can (in power) be lyke to thee.

20 How great and soze: exceeding, thou madest me oft (in lyfe) to spy: Yet didst thou turne: to quicken me, from deep (of streffe) to rayse me hie.

21 Beside thou didst: encrease my raigne, with honoe (much so) more and more: When turnd thou wert: and pleasd agayne, of joy (so glad) thou gauest me more.

22 I will thee praise: in psaltry sweete, my God (and Lord) thy truth to tell: To thee my harpe: shall stand as meete, O Lord (so good) of Israel.

23 My lips and mouth: both sayne and glad, shall be (alway) to sing to thee: So shall my soule: for mercy had, Which thou (by grace) hast made so free.

Bk.9. My
Psalme. Lxxii.

Psalm LXXII.

My tongue shall talk: thy righteousness,
from day to day (and that) even still:
Because with shame: thou dost repress,
your foes (so fierce) that with thee evil.

The Collect.

Almighty God which reignest eternally in that hie
thrones of majesty, and yet dost not disdaine to
look upon vs poor miserable wormes creeping here
on earth, and also dost not suffer vs to bee confounded
with shame for evermore, we beseeche thee to fulfill
our lips with thy worthy praise, and exercise our
hearts in continuall meditation of all thy goodnes
declared to us, Through Christ, &c.

The Argument. Psalm. LXXII.
In letter prayd: king David: playne,
His sonne to speke: in all his raigne:
In sprite more true: yetment it is,
Of Christes Godsonne: and king of bliss.

Deus judicium.

Beflow O God: thy judgement true
Upon the kyng: annointed due:
The instice eke: gene thou thatto,
To this kings sonne: in it to go.

2 Then shall he judge: the people right,
The god to save: the bad to smyte:
He shall the paxe: afflict defend,
The meke to quyte: the proud to bend.

3 The mountaines great: sweet peace shal bring
Unto thy folke: in gouernyng:
The smaller hills: shall righteousnes,
Ha spede a lyke: in faythfulnes.

The
Psalm Lxxiiij.

4 The simple sort : in misery,
   To holde their right : he shall applie.
   The poore mans childe : he shall protect,
   And biber strop : that him so tresp.

5 They shall feare thee: in reverence,
   As long as sune hath influence:
   Or while the moone: her face doth shone,
   From age to age : from hye to lowe.

6 He shall come down: as rayn from seas;
   On grasse new borne: or well the sealed.
   As showers sweate: on earth do lyte,
   To cheare all thing: in fruitfull sight.

7 In his god dayes : all rightwise men,
   Shall flory she then: and rise agayne shalst thou.
   Sweete peace shall be: on every side,
   As long as moone: her sphere doth ryde.

8 From sea to sea: his rule shalbe:
   From Palestyn: to deep red sea.
   From Cyprites: to holy land,
   From cost to cost : how wyde is landth.

9 The Ethiope: in wildernes,
   Full make to hym: shall bowe their knæs.
   His foes shall come: to liceke the dust,
   All prostrate ligh: to hym they must.

10 Of Tharsys kings : and other Iles,
   Shall gifts present: him otherwhiles:
   Of araby: and fabakings,
   Shall humbly byng : their offeryngs.
Psalm. Lxxiii.

To make short tale: what kings there be,
In earth must give: hym homage free:
Pea nations all: shall them submit,
To hold of hym: and kysse his fete.

For he the poore: shall some releise,
The crying wretch: to ryd from griefe:
The nedy man: all comfortles,
Without all helpe: he will releace.

I saxe agayne: he wil be good,
To nedy man: and poore of bloud:
Though here he be: both toone and brent,
Their soules to saue: he will consent.

Their soules from fraude: in blurpe,
He wil them ryd: that tyranny:
They: names to him shall thine full cleare,
Their bloud:his sight: shall count full deare.

And live he shall: to hym shalbe,
So given the golde: of Arabye:
He shall for poore: make sute alway,
The poore for it: shall praye hym age.

One hand full sowen: of wheate on hill,
For growth and length: then shake it will.
In Lybanon: eke tres to bye,
As greene as grasse: all townes shall lygh.

His name shall full: and aye endure,
Before the sonne: it was full sure:
His grace shall blesse: all people lust,
All heathen him: shall praye and truuff.
This God our Lord: be blest full well,  
Even iust the God: of Israel:  
He wondrous thinges: doth worke alone,  
All mysteries: by hym be done.

Hys name be blest: in brittie,  
Forever one: in trinitie:  
This name shall fill: the earth agayne,  
Say we therto, Amen, Amen.

The Collecte.

We acknowledge O God almighty thy holy name to be worthely magnified, wherunto we now re-sort with humble supplication, besechyng thee to sup presse all hostilitie of our oppressours, who enuye thy prosperous and blissful raygne of thy fonne our Sauiour Christe, geue vs thy people such peace wherby we may ensue all righteousnes & godli-nes, through the mediation of our said Lord & sau-our, who wyth thee, &c.

The ende of the second booke.
The Argument. Psalme. LXXIII.

This musing Psalme: by Dauid made: to Asaph put to sing.
Doth shew the endes of good and bad: what vice what vertue bringth.

1 God is God: to Israel,
Quam bonus Israel Deus.

2 But yet my feet: wele nye were gone: to dont of godly wayes,
My steps of lyfe: almost were slipt: to renne in lyke astrayes.

3 For why I fret: all whole in zeale: to note how sinners were:
In peace wyth blude: all whole beset: the good men all in feare.

4 For they of death: feele no distresse: noz much it doth them fret,
Theye strength is fresh: in every part: well fed and fat they eet.

Yet good is God to Israel,
To them of perfect hart:
Though wycked men: haue here the sweete,
And good men feele the smart.

5 Misfortuné none : besalth these men: no labour presth them hard:
They have no scourge: as other men: all welth is theyre reward.

6 If this ariseth: their haloty pride: wherin they haunt so stout:
All clad they bee: wyth wyckednes:and wrong euen round about.

With
With fatnes soule: theyr eyes be sweld: their gullets feel no thurt.
Their paunches ful: their helth so quart: theyr hartes exceede in lust.

Yet good is God to Israel,
To them of perfect hart:
Though wycked men: haue here the sweete,
And good men feele the smart.

And others they: corrupt with talke: they speake all that is nought,
They do blaspheme: eu’n God aboue: such rage dewaith their (thought.

For up to heauen: they cast their mouth: God’s providence to scoone
Their tong in earth: must beare the rule: by them y pore is lone.

This make all folke: to fall to them: to sue their wealt unto:
Their water cups: to drink in part: to ease theyr want and wo.

Yet good is God: to Israel,
To them of perfect hart:
Though wycked men: haue here the —
And good men feele the smart.

The people mad: full say they all: do God such matters know?
Yeth God aboue: respect or care: of thinges so done beloin.

For lo say they: these wycked men: they prosper well in all:
The world is theirs: as holy men: all goodes to them befall.

And some of them: sayd thus againe: my hart I lend in bayne:
To purge my lyfe: from false art: I count it folish payne.

Yet good is God to Israel,
To them of perfect hart:
Though wycked men: haue here the sweete,
And good men feele the smart.
Thus went I went: afflicted in heart: all day by wicked feet:
In early morn: sore scourged I was: to have this case detect.

I had almost: sayd even as they: lo then I had bene wood:
For so should I: have euill reproved: thy flocke of children good.

I fought and sought: to search it out: O Lord what this might be:
But thou O God: so secret wart: it was to hard for me.

Yet good is God: to Israel,
To them of perfect hart:
Though wycked men: have here the sweete,
And good men feel the smart.

I doubted still: till God I sought: in his most saintly place:
To note his wont: in all their enides: at last of all they race.

I spied thou setst: they? slipper state: in brittle godes uneclare:
Thou cast the down: on hede to nought: yea when most he they were.

O how they quyld: most sodenly: cast down and perished quite:
For their middeces: & wyckednes: to nought brought down in sight.

Then good is God to Israel,
To them of perfect hart:
Though wycked men: have here the sweete,
And good men feel the smart.

As dreames so vayne: do vanythhe quite: from man y wakth fro sleepe:
Thy images Lord: so shal thou strop: thy city not to kepe.

Myne inward ghost: sore went it was: before this case I knew:
At pearst my raynes: and rootes of hart: to note thei wykes untrue.
For good thou art: to Israel,
  To them of perfect hart:
Though wycked men: haue here the sweete,
  And good men feele the smart.

But yet O lord: though thus I thought: I was held by thee:
  My right hand yet: thou heldeft so by: that far I dyd not see.

As me thou taughtest: so hence thou wylte: teach me thy secret wil,
  And after that: with glory bright: my soule with joy to fill.

For whome haue I: in heauen but thee:to love or trust aright:
  O who in earth: can health impart: but thou my harts delight.

All good thou art to Israel,
  To them of perfect hart:
Though wycked men: haue here the sweete,
  And good men feele the smart.

Though flesh & hart: here fayled me: thou didst not me forsake:
  Thou art O God: my strength of hart: my part thou art to take.

For lo who far: from thee do stray: they perish shall no doubt:
  A whoyling who: eke renne fro thee: thou druest them al to nought.

But good for me: by God to hold: in thee O God to trust:
  To tell thyne actes: how good thou art: in Syon gate full luff.

O good is God to Israel,
  To them of perfect hart:
Though wycked men: haue here the sweete,
  And good men feele the smart.
The Collect.

Psalme. Lxxiiiij.

G

Even vs assistance of thy grace almighty father, &
so guide our feete in meditation of thy righteous
judgements, that we flyde at no tymne or be offended
by un discreet zealze, or enuy at the prosperitie of thine
aduersaries, eyther to misconceyue thy everlastying
prouidence, or yet to bee the slacker in the godlye
wayes of thy holye testimonies, so that we may alway
joyfully beare thy crosse sent vnto vs, hauing thee for
our lot and comfort therin, and so hauyng our hartes
pure in thee, we maye prayshe thy righteousnes in the
eternall gates of thy heauenly Hierufalem and ever-la-
stayng habitation, Through Christ,&c.

The Argument. Psalme. LXXIII.

A sore complaint (here may ye read,
Agaynst Gods foes so vayne :
Which Christ his worde : and eke his flocke,
Pursue wyth myght and mayne,

Wy art so far : O God (our God)
For ever wylt thou se?
Why sumeth thy wrath : agaynst thy shepe,
Of pastur(e as we bee)

O God (our Lord) thinke thou upon : the congregation dere,
Of olde so strong : possess by thee : whom thou redeemst so clere.

And thinke upon the (chosen) lot : of thyne inheritance :
Of Syon mount : wherin thou dwelt : wyth thy good ordinance.

Lift by in hact : thy feete (and handes) confound thy foe in face :
How hath he strope : thy sanctuary : the seat of thy god grace.

Why
Psalm. Lxxiii.

Why art so far O God (our God) For euer wilt thou flee? Why sumeth thy wrath: agaynſt thy sheepe, Of pasture (as we bee.)

4 Thy foes dyd rose (full hye) in pynde: in tyme of feastfull day: As conquest signes: in temple there: theye banners did they play.

5 Where he that once did (cut and) helo: a beame or sparre of wood: To beautifie: thy temple worke: was thought devout and good.

6 But now they boaste (and brag) herein: to pull all down to nought: To brake with mall: & eke wyth are: the gates of caruers wrought

And yet art far: O God (our God), For euer wilt thou flee? Why sumeth thy wrath: agaynst thy sheepe, Of pasture (as we bee.)

7 Pea fyre (and flame) now have they set: upon thy holy place: They have defylede: & cast to ground: thy house where dwellt thy grace.

8 They layd (in wrath) to frop them quite: let vs in one consent: Gods houses thus: in all the land: they have all wholly bent.

We (now can) see no wonted signes: there is no prophet more: Not one wyth vs: of wisdom sage: to ease our bondage sore.

And yet art far: O God (our God) For euer wylt thou flee? Why sumeth thy wrath: against thy shepe, Of pasture (as we be.)

10 How long O God: shall thus (in spite) the adversary brag: Thy house, thy seattes: thy fold deface: hye brags at thee be layd?
Psalm Lxxxiii.

How long shall he (so mad) thy holy name blaspheme,
For ever thus: hym shall we see: thy power so light to deme?

Why shan (D Lord) hold still thy handes: & winkst at this his spite?
Thy hand draw out: of bosom stone: to slay thy foes by myght.

Why art so far: O God (our God)
For ever wilt thou flee?
Why fumeth thy wrath: agaynst thy shepe,
Of pature (as we bee.)

Pet God my kyng (and Lord) he is: of olde in yeares now gone:
He health bestowed: on all the earth: himselfe doth it alone.

Thou didst deuyde the sea (as once) by myght of thy great hand:
The Dragons heads: thou brakest in two: so drowned by sea & land.

Thou crushedst the head of Whales (I say) Leniathan so great:
For thy dere flocke: thou madest hym meat: which was in desert set.

Then why art far from vs (O God)
For ever wilt thou flee?
Why fumeth thy wrath: agaynst thy shepe,
Of pature (as we bee.)

Of stony rockes so (flinty) hard: thou broughtest out floods & springs
And so thou dyedst: great waters by: for all they Gatherings.

The nyght & day: be thine (at will) thou spreadst both light & sunne
The sunne by day: to shine so cleare: by nyght to shine the home.

The costes of all: the earth (so wyde) thou dydhest them place ful due
Thou summer madest: and wynter both: eche other right to sue.

And
And yet art far from vs (O God)
For euer wilt thou flee?
Why fumeth thy wrath: agaynst thy sheepe,
Of pasture (as we bee.)

8 Remember this (in mynd) O Lord: thyne enimies how they baunt,
How solishly: the people haue: renymde thy name a taunt.

9 Give not thy turtels (sely) soule: to beast of cruell poxt:
Forget not aye: the company: of thyne afflicted sort.

10 Behold thy pact: ones made (to vs) for darkenes pestilent:
Is spread the earth: where theues do dwell: both false and violent.

And yet art far from vs (O God)
For euer wilt thou flee?
Why fumeth thy wrath: agaynst thy sheepe,
Of pasture (as we bee.)

1 O suffer not the poore (that is) contryte to feel a shame:
But let the poore: and nedy soule: for helpe aye praise thy name.

2 Ryle God (awake) and judge thy cause: thy foe thou seest extreme:
Weare still in mynde: his byle attempt: for daily he blasphemeth.

3 Forget not thou the (ragyng voyce) the brags of all thy foes:
They boasting pryde: do mount alway: at thee theyz hatred goes.

O than benye: O God (our God)
For euer do not flee?
And fume no more: agaynst thy sheepe,
Of pasture (as we bee.)
O Lorde the almighty maker of heauen and earth, with al the furnishing therof, which of thine inestimable loue didst redeeme the world agayn by the price of thy precius blud, be myndful of thy poore desolate flocke, overcoming laden in misery and wo, to beholde how thy glorye is troden vnder foote by the wycked powers of this worlde, heare our lamentable teares, and comfort vs wyth ioy agayne after our afflictions, to prayse thy mighty hand all dayes of our lyfe: who liuest and raignest, one God wyth the father, &c.

*The Argument. Psalme.LXXVI.*

A prophecy: of Christ ye spye, who threat the wycked state:
Not so to wry: their tiranny, to wreke poore men in hate.

1 Go confesse: and thankes expresse, to thow God wyth praysse:
Thy name is naye: as testifie, thy wondrouses workes alwayes.

2 When tyme most fit: shall serve to it, I then will judge the right:
In day so set: when men be met, all hartes to spede in sight.

3 Proud earthly man: shall melt eu'n than, who dwelleth on earth shall quake:
I set the ground: of earth so round, Sela. I can it shake no fayle.
Psalme. Lxxv.

4 I did byblyd: such soles and sayd,
deale not so madly sirrs:
To wycked rout: I spake full out,
blow not your ho:ne to fierce.

5 Lift not to bie: your ho:ne sayd I,
your poiver all wyng enfalth:
Wyth stubburn neckes: speake you no checks
but bend your har:es to truth.

6 Fo2 beye renolwe: commeth not adowne,
from East, o2 West, o2 South:
Hoy wyde ye bée: ye cannot see,
this Gods true wo:de of mouth.

7 Fo2 God stois: right domes man is,
no thought can scape his eyes:
Hym throweth he downe: hym doth he crown
as he can best deuile.

8 In Gods ryght hand: a cup they2 standth,
of wyne full red to see;
But mift wyth lies: and drags it lighes,
which he pou:th diversly.

The good at byynke: the cleare doth byynke,
God byinke them gently to :
The bad doth sup: the drags full bp,
the botomes troublous too.

9 Still will I talke: such wonted walke,
of Jacobs God and Lord:
His domes to sing: hym woorshippyng,
I will wyth har:es acco2d.

And m.j.
Psalme. Lxxvi

And God sayth thus: downe will I crushe,
all horns of wycked men:
Euen so will I: eralt on hye,
all ryghteous poluer agayne.

The Collecte.

O most louing sheparde, which for the redemption
of thy flocke didst drinke the bytter cup of thy
paynfull passion, we pray thee so attempre the cup
of aduersitie in such measure to vs, that we may glad-
ly in hart beare our crosse, therto strengthned by thy
holy sprite, and that we neuer walke in the proude
wayes of this world to drynke their heauy cup in the
world to come, who lyuest and reygnest with the fa-
ther and the holy ghost.

The Argument. Psalme. LXXVI.

Against oppresours tyrannous,
who put Gods flocke to wrong:
This Psalme would they: should well disçoufe.
Gods power and hand so strong.

Nota in Judea deus

1 P Iury God: is known full well,
the ryghteous doth confess:
His name is great: in Israel,
the wycked sayth no lesse.

2 His tabernacle: Salem is,
a place of peace most sweete:
And Sponhill: a seat of his,
where raignty bys grace full sweete.
Psalmie. Lxxvij.

3. This God even there: for all they take,
his love to them behelde:

Wowe, arrows, sword: and shield he brake,
Sela. all battayle set in field.

4. Thou Sion mount: dost more excell,
in hono; fame and myght:

Then robbers hills: where that they dwell,
how fierce they range in light.

5. These Gantanes proud: of stomacke fell,
even they be spoyde agayne:

They slept theys sleepe: though full they dwell,
theys handes shall nought retayne.

6. O Jacobs God: at thy respect,
these tyrantes fell to ground:

Theys charrets playd: and strayed alofe,
both horse and man I drowned.

7. Even thou alone: thou searefull art,
in wrath agaynst the proud:

Who can resist: thyne irrefull dart,
O Lord who euer could?

8. From heauen thou madest: thy judgement loud
that earth thy power might heare:

So earthly man: was sone on ground,
he shoke and quayle for seare.

9. When God arose: to judge in right,
yhs capynes oppress wyth smart:

Then byd hys strength: appeare in sight,
Sela. to save the meke in hart.

Ps. 5. Pans
Psalme Lxxvij

10 Hans fiereenes past : shall full fell out,
    thy prays (O Lord) no lesse :
    Their traynes & guiles : which fill they clout,
    from hence thou shalt repreffe.

11 Then bow your bowes: and pay them well,
    to your Lord God full glad :
    I byd you all : which yhe hym dwell,
    byng giftes to God so dread.

12 Stout Princes sprites : so furious,
    he can both quenche and quell :
    On them his hand : is wonderous,
    how fierce in earth they dwell.

The Collecte.

Most drad and soueraygne Lord graunt we be- fech thee to our meditations such effect, for the confession of thy holy name, that we be so illightned by thy eternall hyls, to haue vnnderstandyng of thy glorious resurrection, that we be not disappointed of thy glory at thy fearefull judgement, Through Christ &c.

The Argument. Psalme. LXXVII.

Strong sayth in voyce : With diligence,
    for helpe he cryeth a lowd :
    He sticke to Gods : good providence,
    and seeth himselfe alowd.

God to cry : in voyce I will,
    to God I say in voyce :
    He shall to me : gerne eare full still,
    to make my hart reioyce.
In troublous days: the Lord I sought,  
my woundses still rame by night:  
my handes and strengft ful low were brought  
my soule fled comfort quyte.

I will of God: yet mindfull be,  
to weale I wyll not cease:  
When I my soule: soze bert shall se,  
my boyce shall not decrease.

Thou holde mylyt eyes: full waking stille,  
that rest I none can take:  
So saynt and weake: I have no wil,  
one spéche by mouth to make.

I did therafoe: than straft recount,  
the days of olde ferne yeares:  
I did revolue: the fathers woot,  
in their distresse and feares.

My songs from mynde: shall not depart,  
to others which I sing:  
By night I mufe: and take in hart,  
my spíte searcht every thinge.

And thus I playne: wyll God my Lord,  
absent himselfe for aye:  
Shall I be thus: so soze abhoerde,  
will he his grace denaye:

Hys pytve great: will it a wyse:  
for ever not to tourne:  
And will his woxde: now ende (I saye)  
to make vs still to mourne:

Psalme.  Lxxvii.  115

Psalme.  Lxxviiij.
Psalm 117

9 Hath God forgot: to pitye thus: can he himselfe forget? And will he shut: so hard from vs, his loves and mercies great.

Sela. *Scla.

10 At last I sayd: this wavering, declareth my fraylyte fonde: But I entend: in mynd to brynge, the chaunge of his god hande.

11 My Lords great actes: I will recount, my fayth to hym to bynde: His wondrous workes: how hye they mount, In tymes of olde to bynde.

12 In all thy workes: so wrought by the, my study whole shall stand: My talke shalbe: most frankly fre, to spreade thy deedes of hand.

13 Thy way O God: I see is set, in holynes all byght:
What God is like: in glory great, as this our God of might?

14 Thou God art he: which openly, workst wonders hye as God: To people farre: and sonderly, thy power thou spredest abroade.

15 Thou hast redeemed: with might in deed, thy people tenderly: Olde Jacobs stocke: and Josephes seade, escapt by that they be.

The
The waters deep: saw the God,  
the waters deep saw thee:  
They were afraid: to feel thy rod,  
the depths dyed quake to see.

Thy doudes raynd down: so waters fell,  
the heavens for sound dyd ryng:  
The stones of hayle: were arrowes fell,  
by them thy foes to wyng.

Thy thunders noyse: dyd rumble shout,  
in ayre the sphere above:  
Thy lightnyngs shone: all round about,  
the earth dyd quake and move.

Thy way in sea: is large and wyde,  
thy pathes in waters great:  
Thy footsteps yet: cannot be spied,  
how there thy late be set.

Thou ledst thy people pass: like,  
as shepe in all they way:  
By Doses hand: thou didst them kepe,  
whom Aaron helpt to say.

The Collecte.

O God the wonderfull workesman of deeds incomprehensible, most specially in the element of water, sometyme by staying the rage of them to the defence of thine elect, to the consuming of thine enemies sometyme in turning to the nature of wyne, to the comfort of thy seruauntes, we beseech thee so to accept the voyces of our cryes, that we may seele thy mercy continually poured vpon vs, to preierue and to comforte vs. Through &c.
Psalme. Lxxviiij.

The Argument. Psalme. LXXVIII.

This holy profound: oration,
A monitorie is:

To God to turne: to trust upon,
by workes so great of his.

Attendite populi meus.

My people kinde: heare this my law,
true loze it full anowth:
Incline your eare: in gentle awe,
to harke my wordes of mouth.

By lipes sage saues: shall now unfolde,
which parables might laxe:
And proverbs strange: of yeares of olde,
how we should God esime.

Which things we haue: both hard and trie,
to be most certen true:
Which fathers olde: to us a lye,
s to tolde that should enuie.

Not we therefore: will hyde the same,
from their posteritye:
To them to tell: Gods lauds and fame,
his wonders strange to se.

He made a pact: with Jacob iust,
and law set Israell:
Wherin he chargd: our fathers trust,
these things their seede to tell.

That so myght all their linage know,
in ages still to come:
To ryse and sprede: to hye and low,
Gods actes to hys renome.
Psalm Lxxviii.

6 That so myght all: they, lineage know,
in ages still to come:
To ryse and sprede: to hpe and low,
Gods actes to his renome.

7 That they therby: myght truly set,
in God assiance strong:
That they should not: hys workses forget,
but kepe his hestes full long.

8 Lest they should prone: they, fathers lyke,
a saythles Subburne kynde:
A people loth: the ryght to seke,
which fell from God in mynde.

9 Alllyke the tribe: of Ephraim,
in armes wyth darte and holoves:
Yet turned they, backes: at fightynge tyme,
and had soule ouerthowes.

10 They kept not(lo)true fatch wyth God,
hys pact they ouerped:
From hys sweete hestes: they strayd abrode,
to walke hys law they fled.

11 And some forgate: what done had he;
to them as beastses vnkynd:
His wondrous workses: that they had seene,
were cleane cast out of mynd.

12 Great meruels wrougth: his mighty hand,
in they, forefathers sight:
At Zoan field: in Egipt land,
to there hys power and might.
Psalm 78:13-19

He cut the seas apart to stand;
as walls erect on hies.
He led them through to go to land;
while they like heapes did lygh.

He led them forth in Jorey's right;
by clowde as guype by day:
By night whole out: in fry lyght;
his angels kept their way.

He clave the rockes: in wildernes,
how hard so ever growute:
Where out he slackt: theys thirtines,
as floods from depths had flowne.

He made the stone: to guache in streams,
from them did water strike:
Though fyntes by kynd: kepe sery leautes.
God made them dryke to kepe.

For all this yet: agaynst his will,
they sinned more and more:
They hym provokt: in desert still,
for all his gentle fote.

They tempted God: to proue hys power;
theyz hartes went much astray:
They would have meat: at present hower;
theyz lustes they would assay.

Agaynst theyz God: most euer where;
they speke lyke rebels thus:
Can God prouide: a table here,
in wildernes for us?
Psalme. Lxxvii.

20 He strake the rokke: the waters spred,
as streames they flowed in deede:
But can (say they) : God geue vs bledo;
or flesh his flocke to fede?

21 When God this heard : he was full wrothy;
his fyre in Jacob bent:
Hys heavy plage : in anger goeth,
euen downe on Israel sent.

22 Because no hope : in God they layde;
that he could fede they2 want:
No2 yet put trust : in hym for ayde,
God made they2 hartes to pant.

23 He dyd command : the cloudes above,
which flote the ayre about:
He bade the heauens : they2 gate remove,
to poure they2 giftes full out:

24 Then rayned downe : that Manna sweete,
therof that they should taff:
He sent them down : about they2 fede,
from heauen thys byand caft.

25 O wondrous act : that man dyd eate,
such fode of angels strong:
He pourd them down : they2 full of meate,
their pitched tentes among.

26 He made the Caft : wynd blow hys blast,
amid the heauen in length :
He fo2t the southwynde blow as fast,
by hys great power and strength.

Ps.9. So
Psalme. Lxxviii.

27. So than he raynd: as thicke as dust,
of flesh abundaunt store:
And fetherd soules: to fill theyr lust,
as thicke as sand on those.

28. Amid theyr tentes: it fell as motes,
not far to looke therefor:
Even round about: theyr dwelling cotes,
it dyd them serve the more.

29. They thus dyd eate: and fed they were,
full up unto the chin:
He granteth them: theyr lust so far,
what they could with therin.

30. Theyr lust was not: abased so,
for still in lust they quoted:
And whyle they chowd: both to and fro,
in mouth this meat they loathed.

31. Lo wrath from God: was kyndled then,
he slew theyr worthies great:
He fell to ground: theyr chosen men,
in Israel be set.

32. For all this yet: they sinned still,
theyr wonted guise they playde:
To trust to hym: they had no will,
though wonders he displayde.

33. Therefore he spoold: theyr lyuing daies,
in vanitie to lygh:
Theyr yeares he spent: in seares and frapes,
to bese both hart and eye.
As long as God: them strake and slue,
they sought hym then full gent:
They seemed tho: they sinnes to rue,
to God at moynne they went.

Then could they well: remember this,
that God was all their strength:
That God full good: redeemer is,
they comfort most at length.

But yet they dyd: but close in speache,
they hartes agreed not so:
They lyed in tonge: thus hym to seache,
dissembler dyd they go.

They myndes to hym: were nothing sound,
but hollow hartes they had:
They made not still: wyth hym so bound,
in league and couenaunt glad.

Yet he so good: they sinnes forget,
and would not them despise:
Full oft: hys wrath: he dyd retrete,
that whole it should not ryle.

For he dyd count: they were but flesh,
as frail as brittle glasse:
And that they were: like wynde to gette,
that paſth wythout repasse.

Ryght many tymes: in wildernes,
they hym prouoked sore:
How much grieued they: his gentlenes,
in desert more and more.
Psalme. Lxxviii

41. They dyd revolte: oft God to tempt,
    that sainst of Israell:
They proved his power: in mad contempt,
as he in boundes should dwell.

42. They minded not: this able hand,
    what once for them it wrought:
No yet that day: when they were bond,
how he redemption brought.

43. How he had done: miraculously,
in Egypt fully out:
In Zoan field: his wonders bye,
they dyd forget no dout.

44. When he did turne their waters sweet,
to blood how they increast:
And made their springs: all full on mate,
for drinke for man or beast.

45. He lyce sent eke: all kynd of flies,
    which them devoured quyte:
Among them frogs: dyd scraule and ryse,
to bere them day and nyght.

46. He gave theyr fruittes: of whole encrease,
to caterpillars spoyle:
The grasshopper: dyd never cease,
to walk theyr labours spoyle.

47. He dyd unbarke: of wyne the tres,
    wyth stones in clobs conceald:
And eke theyr tres: of mulberies,
wyth fruittes so sene but selde.
Psalme. Lxxvii

48 He smote their beasts: of cart and plough, wyth hayle in his great ire: Their other flockes: he smote full rough, wyth coales of burnyng firs.

49 He cast on them: his fury whose, wrath, wo, with anguysh flying: With such fel plages: them soze he smote which Angels euyl do bring.

50 He made playn waye: for his soze wrath to go, and stroyd them quyte: No soele he sparde: from sodaine death, their beasts the plage dyd smyte.

51 He stroyd theyr frutes: begotten lyght In Egypt furious: Their pymer fruts: of all their land where Chans fæde dwelt in house.

52 But yet he led: his people fro, lyke shepe he kept them aye: As shepe in flocke: most tenderly in desert led their waye.

53 He brought them out: in suertye all seares that they might slee: He overwhelmed: their foes at eye, In waues of sorrowing sea.

54 He brought them iuft: within the cost of his good Sanctuary: To this sweete hyl: of vertue most which his right hand dyd bye.

Ps. Lxxvii.
Thee paynmys draine: all out of place,
and Jacob's stocke put in:
Theyz heritage: he set the space,
and met theyz lot by lyne.

But yet the Lord: they tempted hie,
and hym prouoked still:
They turned quite: his law away,
the signites of hys good wyll.

They turnd theyz backes: yea did conspire,
as once theyz fathers went:
To theyz old wontes: they dyd retyme,
as sturdy bow in bent.

To reare hylt aulsers was theyz trade,
therby they moued hym lose:
Of Idols grauen: theyz Gods they made,
by which they greued him more.

God heard thys case: full woorth was he,
wyth indignation great:
At Israel: exceedingly,
hys lose displeasure fret.

That he did shone: hys lacerary,
which once in Sylo stode:
Hys tent I say: pitchd stedfastly,
among olde Adams bloud.

So he estsones: to thzaldom sent,
hys arke that was theyz strength:
Which was theyz olde: sayre ornament,
their foes possesse at length.
Psalme, Lxxviiiij.

62 His folke he gave: unto the sword,
    with warres entangled so:
Hys heritage: full sore he beard,
in much displeaſant wo.

63 The fire eate by: they lulty men
    both pong in armes and hydes:
They virgin pong: not honord then,
    toyth wedlocke longes as brides.

64 They priestes by sword: were bily slayne,
    religion set at nought:
No wydowes left: which shoule complayne,
    before all slayne by thought.

65 The Lord as one: layd long in sleepe,
at length from sleepe awoke:
Wyth wyne refreſht: in hart full depe,
as gaunt strength he toke.

66 Hys foes rearwardes: even down he selde,
    theys hynder partes he strake:
That most in blame: they euer dweld,
    so he theys armies brake.

67 All Josephs trybe: he dyd refute
    hys arke to them to byng:
So Ephzaym: he would not ble,
    he ment an other thyng.

68 But Judas trybe: he toke hym till,
    wherin he bode in place:
And olde beloved: sweete Zion hyll,
    he chase in lovely grace.

Do.ʃ.     And
Psalm Lxxviii.

69 And there he built: his sanctuary, as princely palace hie; He founded it, as earth to lygh in state perpetually.

70 And David made: he dyd elect, his seruaunt whom he loved; To state so hie: from state abiect, from shepe cotes hym removed.

71 He take them up: in following, his ewes full big wyth pone: To guide his folk: in palturyng, his heyres of Jacob sprong.

72 And he them fed: in faithfull hart, as Christ annoynted kyng: He gouvernd them: in prudent part, his raigne all blisse bys spring.

The Collecte.

Almightye God which art most bountisfull feast maker, we befeche thee release our soules with that heaueniy Manna thy spiritual grace, that we directed by the hand of thy prouidence, may continually dwell in the holy mount of thy chosen congregation, once redeemed by thyne almighty hand, at the last to come to thy holy tabernacle, to joy with thee eternally, by the gift of thy sonne Iesus Christ to whom with thee and the holy gost be all honor and glory. Amen.
Psalme. Lxxix.

The Argument. Psalme. LXXIX.

The church lamenteth: the tyranny,

of all her foes so fell:

Her sinnes she wayleth: most mourningly,

yet trust of helpe full well.

Deus venere gentes.

1 O God now come: be Paynys wylde,

thyn heiritance to waft:

Thy holy house: they haue defyde,

Hierusalen is raced.

2 Thy seruants corps: this heathen sect,

hath cast to bydes for meate:

Thy sayntes weake fleshe: they haue reiect,

to beates of earth to eate.

3 Theye blood they haue: lyke water hed,

about Hierusalen:

And none there was: to mourne the dead,

or yet to bury them.

4 We are become: an open shame,

to all our neyghbours next:

But mockyng flockes: in laugheyng game,

on all sies we be bert.

5 O Lord how long: shall last thyne ire:

for euer shall it bee?

Thy gelousse: to burne as fyre,

for euer shall we see?

6 Pour out thy wrath: upon thy foes,

for Paynys know not thee:

Upon those realmes: which be to lose,

thy name and power to see.
Psalme. Lxxix.

7 Devourd they haue: true Jacobs place,
   hys fede and house lygheth waſt:
The sanctuary: of thy good grace,
   the walles they have defaced.

8 Our former sinnes: remember not,
   make spede, help mercy come:
Thou seeft our grieſe: our woſſul state,
   how all we be bounde.

9 Helpe vs O God: our sauour,
   for praise of thy good name:
Our sinnes our ill: behauour,
   forgueve,forſget the same.

10 Least heathen rayne: and lay in spite,
   where noſt is come they? God?
Thy fervants bloud: so shed in light,
   reuenge, and chews thy rod.

11 O heare the sighes: and forlornes depe,
   of captiue men in bonds:
Men judgd to death: see that thou kepe,
   thewe foth thy strength of hands.

12 The blasphemy: at thee lo caſt,
   by these our neighbours partes:
Requitte it them: O Lord at laſt,
   feuen solde on all theys hartes.

13 So we thy shepe: and people true,
   to thankes we shal agree:
Thy praise our tonges: shall still enſue,
   to our pofteritie.  

The
Preuent vs O Lord with thy great mercy before the zeale of thy wrath be kindled to vengeance, graunt that we may be edified by the examples of such as haue shed their bloud for confessing thy name, and that we commended to thee by their petitions may at thy mercy receyue remission of our synnes, Through, &c.

The Argument. Psalme. LXXX.
This Psalme doth aske: deliverance, from hard captiuitie:
In peace and truth: good Christians, should pray Christes church to bee.

Quiregis Israel.

1 Thou shepeheard king: of Israel, that Joseph ledst as shepe:
On Cherubin: that sittest so well, heare now appeare and kepe.

2 For Ephraym: and Benjamin, and eke Danalles sake:
Stirre by thy power: and strenght of thyne, and vs to mercy take.

3 Restore vs God: to love agayne, and thyne on vs thy face:
If thou Lord wilt: vs visit playne, we shall be safe by grace.

4 Thou Lord and God: of hostes I say, how long shall fret thyne ire:
Agaynst thy folke: which daily pray, to thee in méeke despe.
Psalme Lxxx.

5 Thou feedst them full: with bread of tears,
they mourn for woe at meat:
Thou generst them drinke: in weeping tears,
in heaped measure great.

6 A cause of stryfe: thou makest vs be,
to all our neighbours next:
They raple on vs: and scound be we,
our foes vs soxe have vert.

7 Turne vs to thee: thou God of hostes,
and shine thy face on vs:
Kepe vs in peace: repreffe they, hostes,
and whole we shalbe thus.

8 Thou didst translate: from Egypt darke,
a byne euen so thou wouldst:
To plant it there: it was thy warke,
whence Paynyms were expulst.

9 Thou madest it rume: first clendo by hand,
from Cananites the weedes:
And rote it toke: it spred the land,
these were thy godly deedes.

10 The hyls were closhe: wyth shade of it,
the hyl of Zyon house:
The boughes therof: dyd sprede so sit,
lyke Ceders glorious.

11 She did extend: her brancches wyde,
to touch the seas extremes:
In length it went: a long the syde,
of Euphates the streames.

Why
Psalme. Lxxx.

12. Why hast thou beat: his closure downe, to lay as open foyle?
That they which walke: from towne to towne her grapes myght freely spoyle.

13. The tushy boze: of woode full fierce, doth route it up to stoure:
A savage beast: whose meat is gyze, doth wholy it deoure.

14. Turne thee we praye: thou God of holles, loke down from heauen in speede:
Beholde this vine: in all our costes, and viste it at neede.

15. The vineyard place: behold also, which thy right hand did set:
For thy sonnes sake: defend therto, the brouch thou madst so great.

16. With fyer bantz: it is cut downe, thy wrath was cause in sight:
But they thal quayle: (when thou dost krown) which wrought this dedly spite.

17. Extend thy hand: upon the man, of thy right mighty hand:
Upon the sonne: of man that can, thy foes by strength withstand.

18. And so shall we: no more recede, from thee so wyde to fall:
If thou renuenc: vs than in dæde, thy name extoll we shall.

Do,uy.
Psalme. Lxxxix.

19 O Lord our God: turne vs agayne, from erryng far from thee:
   Shew vs thy light: of face to fayne, all whole then shall we bee.

The Collette.

Vfite thy vyne O Lorde which thy mightye hande hath deliuered from Egiptiaccall bondage, that it may be reuiued continually by the brighte vilage of thy presence,& that it may ioy prosperously to bryng forth good workes to the laud of thy name, Through Christ, &c.

The Argument. Psalme. LXXXI.

A song of ioy to God: of maiestie aboue.
Who geneth ak thing aboundantly: to the that him do lone.


2 Streyaue by your psaltery: and weest your tymblets hye,
   Wyth mery harpe: and virginals: set out your melodye.

3 Blow out wyth trumpet loude: in new moves feast I say:
   In tymne to mete: accordingly: our solemyne feastfull day.

4 By statute thus enact: it is fo2 Irael:
   From Jacobs God: it is a law: his worthy actes to tell.

5 God made in Josepha sesde: (fo2 wytnes) thyis deca:
   Of Egipt land: whi out he went: where language straunge hard hi

6 I did his shulder caste: from burthens great and thicke:
   His hands escapte:the dayly toyle: of making potts and bricke.
Psalm: Lxxxi.

7 Thou criedst on me in stress: I the delivered ryse:

8 O then my people heare: I wyll the inst assure:
O Israel: if heare thou wyllt: my woordes which shall endure.

9 Strange God thou shalt not have: no other God to serve:
If thy soul dōst: and srowardly: from me thou dōst not swerne.

10 I am the Lord thy God: who thy from Egypt led:
Then set thy mouth: full open wyde: I wyll it fyll full felled.

11 But yet my people thus: would never heare my voyce,
No Israel: would none of me: nor lyst in me rejoyce.

12 I let them go therfore: theye2 own hartes lushed to sue:
Theye2 crooked wayes: to walke at will: whych they did after rue.

13 O that my people meke: had heard my document:
And Israel: had walkt my wayes: byth gentle hartes assent.

14 How sone would I at ones: their foes haue byressed downe:
And turned my hand: agaynst them all: at them who first did srown.

15 Gods haters should haue knelld: at heeles of them to lay:
Though lyingly: they had it ment: theyz dayes had lasted for yce.

16 Pea then he would haue fed: byth flour of finest wheate:
And out of rocke: them had I sild: byth hony pleasant meat.

The Collect.

Pen thou O Lord the mouthes of vs thy suppliants to rebounde
out the praye of thy glorious majestie: and that we renouncing
Egiptianall works of darke ignorance may reioyce in the aduan-
ing of thy blessed name through. &c.
Deus stetit
in Synagogæ.

Psalme. Lxxxij.

The Argument. Psalme. LXXXII.

This Psalm is threat : and lesson good, to judges stately romes :

Among the Iewes : as Christ he stood,
and blamde their wrongfull domes.

Od standeth in mids : of Princes hye,
when they to counsayle fall :
And judge he is : they2 dedes to try,
he judgeth they2 judgements all.

He once shall say : how long wyll ye,
geue sentence wrongfully :
How long wyll ye : acceptours be,
of persons wickedly.

Defend the poze : and fatheryles,
speake law to they2 behoue :
Of men afflict : in heauines,
in ryght they2 cause approzoe.

The nedies sute : ryd he hys cause,
deliever hym wyth spebe :
And plucke the poze : from all the claves,
of wycked bribers drede.

They nothyng know : noz understand,
they walke in darkenes depe :
The bases reele : of all the land,
for ryght men mourne and wepe.

I sayd no leesse : but Gods ye bee,
so hye I you esteemd :
Of God most hye : as chil dern fre,
I you in office deemde.
Psalm Lxxxvii.

7 But ye shall dyte: as wretched men, to children most unlike:
like: as one of them, ye all shall fall in dyeke.

8 Arise thou O God: judge thou the land, where wrong hath such excess:
To heritage: thy mighty hand, shall claim all heathens.

The Collected.

G Raunt vs O Lorde thy grace, to decline fro wrong ful domes in judgement, as thou commandest it vnto us, that we may relieue the needful futes of thy poore afflict seruauntes, whereby we may be associated to the electe number of thy children, Thorough Christ, &c.

The Argument. Psalm Lxxxvii.

The Hebrues here: do innocate,
Their God for helpe: against mens spite :
The church this psalme: doth renovate.
In her distresse: to scape all quite.

1 God our God: within thy selfe,
Hold not thy tongue: thy must skill:
Po; silence kepe: but kepe our helth,
Stay not O God: but punishe euill.

2 For lo thou seft: what murmuring,
Thyne enmies make: most arrogant:
How hpe aloft: theys heds they brinyng,
Who the do hate: how proud they daunt.

Pp.4. They
Psalm 78

3 They have in guile: their counsayles take,
in Ire against: thy people pze:
Conspirde they be: close driests they make,
and all thy sayntes: they will devoure.

4 They sayd come on: let bs them rote,
euen quyte from out: all nations:
Of Israel: the name to weote,
no man to be: to name them once.

5 For they have layd: their heades in one,
together knut: in hart and mynde:
Conferret: they be echone,
against thy selfe: like bestes unkinde.

6 The tents where kepe: the Edomits,
the Ishmaels: with might and mayne:
With them be ionnd: the Moabits,
the Agarens: they slime agayne.

7 So Geball folke: and Ammon to,
beset in leage: with Amaleke:
The Palestyns: with them do go,
and they that dwell: in Tysus eke.

8 To them be knipt: thassirians,
a people fierce: and strong in armes:
Lothes chider bye: they would aduance,

9 But do to them: as Hadian,
did sele thy hand: and angry loke:
As eke thou didst: to Sileran,
to Jabiyn eke: at Kylon broke.

They
Psalme. Lxxxiij.

10 They whole on heapes: at Endor quaylde,
    no graue receyued: their bodys deade:
Gods hand them all: so counter quaylde,
as dunge on earth: their carcasse sperd.

11 Make them with all: their princes gape,
to Dzeb like: and Zeb also:
As Zeeb: and Salmana:
make all their pãres like them to go.

12 Who sayd in pride: let bs possesse,
Gods temple bye: to bs to ryse:
Let bs deface: that holynes,
With all the rites: and sacrifice.

13 Make them my God: to be in light,
    all like the whole: down hill that lids:
    And let them be: as stille light,
toss bye tyth wynde: that neuer bids.

14 And lyke as lyke: that brent the wode,
    the rage wherof: no tree can flee:
    As flames the hyls: where forage stode,
do wast for heate: and parched be.

15 Even so 0 God: all them pursue,
    with thy great thomes: and tempests loure
In thy soze wrath: make them to rue,
all soule dismayde: in hart to loure.

16 With yyle reprofe: their faces spyll,
    with very Shame: confound them all:
That they might search: thy name and wyll,
O Lord to thae: that they might fall.
Psalm. Lxxxiii.

17 Be they abash'd: and vered still,
And more and more: both day and night:
And let their names: all shame be spill,
Destroy their flesh: but save their spirit.

18 That they may know: that thou alone,
Whose name beunie: Jehovah is:
Art rocke most hie: against our foes,
Above the earth: that stielt in blisse.

The Collect.

O Shake and dispute from vs most louing Lorde, all superfluitie of error, that we may so defie all heathen vices, to feare and worship thee onely, who in highest maiestie raignest on all the earth, Through Christ.

The Argument. Psalm. LXXXIII.

As David longd: Gods house to walke: where civill warres hym drew:
So should we loue: Christes church insprite: bys heavenly face to view.

1 God of hostes: how lonely be: thy tabernacles:
Quam dilecta. Where god y raignest in grace & truth: for help at need.

2 My soule doth been: in love it melteth: it longth Gods courtes to see:
My hart and flesh: both pant and cry: wyth God of lyfe to bee.

3 Pea there her nest: the sparow build: the swallow there may hie:

4 Dwell is the: their harts be blest: who may thy house frequet
Sela. They may sing out: thy laudes always: to joy in mind contet.

5 O happy men: whose helpe thou art: whose harts thy paths do seke:
Whose soules inspirde: do joy to walke: thy wayes in credence make They
They paſsyng here: thy vale of teares: yet wels of joy they finde:
They poles at ful: heavenly showers: that flow for rest of minde
From strength to strength: from faith to faith: to god they shall go still,
Till they by flockes: eche one appeare: wyth God in Syon hill.

O Lord of hosts: thy god of strength: heare: thy harts request
Sela. With open eare: O harken God: on whom doth Jacob rest.
Behold O God: protector good: our state in all assayes:
Behold thy Christes: annointed face: for grace thy people prays.

In thy good courtes: one day paith more: then thousand daies els
I rather wish: gods doze to kepe: then proud mens halles to teare.

For God the Lord: is light and shield: he glory giueth and grace:
No god thing he: shall hold from them: who godly lyfe embrace.

O Lord of hosts: O puissant God: I must conclude for ryght:
That man is blest: and blest agayne: who truſth in thy great might

The Colleſte.

 Almighty God whiche art the eternall founder of all the heauenlye mansions aboue, graue in our harts such elevations of godly meditation to behold thy paſsyng goodnesse thou bearest to mankynde, that we may bee found worthye to ascend vp to thy celestial place in heauen, Through Christ.
Psalme. Lxxv.  

The Argument. Psalme. LXXXV.  
Man here maketh sure: for sinne who felt,  
Deserved captiuitie:  
And sheweth what helth: Christ's kingdom delt,  
To mans feliciteit.

Benedixisti domine.

1. 
Gaynft thy land: become thou art,  
O Lord most gracious:  
Thou hast return'd: fro Jacobs hart,  
his thzaldom burdenous.

2. 
Thou hast forgivn: thy peoples sinne,  
that was so hugely grovne:  
Pea all they: sinnes: thou couerdst in,  
Sela  
wherby thy grace was knowne.

3. 
Thou hast restraynd: thine heate all quyte,  
from indignation:  
Thou hast withdrawn: thy face and sight,  
from wrath's destruction.

4. 
Whole turne bs than: O God our wealth,  
to grace that we convert:  
Remove thine ire: impart thy health,  
for-gene our soule desert.

5. 
Eternall God: against bs thus,  
so ever wilt thou threate:  
Shalt thou thyn ire: stretch out to bs,  
from age to age so great.

6. 
Uphold thy wro:de: to bs returne,  
and quicken bs agayne:  
So shall thy flocke: no longer mourne,  
but joy in thy full layne.
Psalme. Lxxxv.

7 Show us thy grace: O Lord of power,
that we may perceyue:
And gue to us: thy saviour,
that health we might receyue.

8 Plainly will I heare: what God shall speake,
for peace he shall denounce:
To all his folk: and louers eke,
that they their byce renounce.

9 All they no doubt: who will hym seare,
is his salvation nye:
His glory than: shall just appeare,
in all our land at eye.

10 Ryght frendlines: and veritie,
they shall ech others mēete:
So ryghteousnes: and peace from bye,
shall kisse eche other sweete.

11 Knowne truth from earth: shall then out spryng
wyth all god frutes arghyt:
For ryghteousnes: all flo:ishing,
from heauen shall cast her light.

12 Even thus the Lord: shall man sel f,
hys bounteous goodnes neare:
That full our land: wyth grace posset,
all godly frutes shall beare.

13 Ryght injustice eke: shall be hys guide,
that trait may god man walke:
His wayes and gate: her steps shall cryde,
no tyme the ryght to balke.
The Argument. Psalme LXXXVI.

Here Dauid prayth: this Psalme I say;
That Saule hym praie: with great distresse,
But Christ more true: yea Christ doth pray.
Who once did sue: as man in flesh,
To sper all spite: but most for vs,
He this endight: and sayth even thus.

O Lord heare me, as God most hye,
My Hart would see, thy grace at eye,
All wrapt in thall, to thee I call.
To thee I call.

My soule preserve:
Aye thee to serve:
So wholly bought:
Keepe then in thought:
Thy servant pore:
To thee the more:

Ow downe thyne care:
For thee I scarce:
Whole sauour kynd:
I sayne would finde:
For pore I lye:
By wante I lye:

for thyne it is,
unsafely,
it may not missle,
my Lord sayd I,
to thee I call,
wythstand my fall.
wythstand my fall.
Psalme. Lxxxvi.

3 Extend thy grace:
   And shew thy face:
   In mercy so:
   And stand thereof:
   Whereto I hyed:
   And dayly cryed:
   Save me O Lord,
   all louingly,
   thy grace also;
   assuredly,
   to seeke for ease,
   I will not cease.
   I will not cease.

4 O Lord make glad:
   My state full sad:
   To thee I go:
   From all my woe:
   I mourn to thee:
   Though hie thou be:
   Thy servants hart,
   and soule is fret,
   from thee to start,
   I will not yet,
   in soules disease,
   I trust to please.
   I trust to please.

5 For Kynde thou art:
   Of gentle hart:
   To all a lyke:
   Who will thee seeke:
   In stable sayth:
   In the who stymph:
   O Lord of grace,
   and mercifull,
   in every place,
   most bountefull,
   thou art to speke,
   who mournth in the,
   Who mournth in the.

6 Agayne I say:
   To thee I praye:
   Thou knowst my paine:
   My foes restraine:
   Expende my crie:
   Thou lade I light:
   my Lord geve care,
   in thyss my mone,
   which now I beare,
   I wepe alone,
   full bitterlie,
   all beautifull.
   All beautifull.

Og.g. When
When troubles rise: in dreadfull vayes, on thee I call, in my frages, when I am thrall, from heauen to bright, my hart to light.

I drawe the neare: Then helpe me send: As trustie friend:

O God most hie, all day to sought, for maestrec, thy dedes be sought, lyth the in right, O most of myght,

None like to the: O God most hie, all day to sought, for maestrie, thy dedes be sought, lyth the in right, O most of myght,

Of Gods that be: For wit, for might: thy dedes be sought, lyth the in right, O most of myght,

Do Lord full low: All people just: whom thou haft found, to worshop the; lyth mynd resfounded, in hart most fre, thy name to spree, theyr doynges lead.

And them bestowe: And them bestowe: Theyr doynges lead.

Thy grace to prays ye: Thy grace to prays ye: Theyr doynges lead.

So god alwayes: So god alwayes:

Whom thou haft found, to worshop the; lyth mynd resfounded, in hart most fre, thy name to spree, theyr doynges lead.

All people just: All people just:

Now come they must: Now come they must: Whom thou haft found, to worshop the; lyth mynd resfounded, in hart most fre, thy name to spree, theyr doynges lead.

O Lord full low: O Lord full low:

And them bestowe: And them bestowe:

Thy grace to prays ye: Thy grace to prays ye:

So god alwayes: So god alwayes:

Womn thou haft found, to worshop the; lyth mynd resfounded, in hart most fre, thy name to spree, theyr doynges lead.

Whom thou haft found, to worshop the; lyth mynd resfounded, in hart most fre, thy name to spree, theyr doynges lead.

For God art thou: Thou wonders dost, thou the west thy myght, on earth and out, thy power in right, shall paynys neede, by Gospels rede.

As once so now: As once so now: thou wonders dost, thou the west thy myght, on earth and out, thy power in right, shall paynys neede, by Gospels rede.

Thou madest all thyng: The heavens do sing: No God but the: As eye may see:

The heavens do sing: No God but the: As eye may see:

Thou madest all thyng: The heavens do sing: No God but the: As eye may see:

Teach
Psalme. Lxxxvi.

11 Teach me thy way:  that I may:  all walk to it:  thy heart O knit:  with reverence:  in confidence:  O Lord agayne,  thy truth so free,  make me to strayne,  in thee to lygh,  to love thy name,  to feare the same.  To feare the same.

12 I thee will thanke:  with heart most stranke:  thy louing grace:  I will embrace:  thyne excellence:  thy diligence:  O Lord my God,  to sing thy prysle,  to bynde and byode,  fall out my dayes,  I will proclaime,  to shew thy name,  To shew thy name.

13 Thyne actes to me:  fall great they be:  thou rydest full quyse:  by thy great myght:  by soule of late:  from hell the state:  I must confesse,  myne eyes doth see,  my depe distress,  thou madest me free,  nye gone and lost,  all nethermost.  All nethermost.

14 O God so great:  At me they fret:  the worst of all:  they bythe my fall:  they seare not thee:  thy face they see:  the proud arise,  in numberes rise,  in cruel wyse,  they seke my lyse,  they much do boast,  in euery coast.  In euery coast.
Psalme. Lxxxvij.

15 But thou O Lord:
As truth recogdth:
Art pitifull:
To wrath but dull:
In grace and truth:
To none in ruth:
yet God most meeke,
of louyng best,
the poze to seeke,
to mercy pest,
loke thou on us,
all gratious.

All gratious.

16 O turne to me:
My rocke to be:
Thy servant strength:
That I at length:
Wyth thee may wonne:
Thy handmai's sone:
and turne anon,
thy grace I craue,
foz which I groze,
my soule to saue,
in thy cleare house,
all glorious.

All glorious.

17 O shew to me:
Some amitie:
Agaynst my foes:
Thou healest my woes:
That they may see:
I stayde by thee:
for good, some signe,
shew thou in ligth,
though foes repynes,
to shame they spire,
and so agree,
in comfort free.

In comfort free.

The Collecte.

O Lord of all comfort and compassion, we beseech thee to cheare the countenaunce of the congregation of thyne elect familie, from all terrours of hell and other hostilitie, so that we may bee protected by the louyng visage of thy grace, in beholding our miserable trauayle that we haue in thys worlde, & that by thee we may haue the dominion of our carnall affection, to tread them under foote, Through Christ.

The
Psalme. Lxxxvii

The Argument. Psalme. LXXXVII.

This pleasant song describeth the state,

Of Christ's dear spouse: where Christ was born
Hierusalem: most fortunate,
To nurse both Iewe: and gentile lorne.

1

O hilly loueth Hierusalem,
Whose bases strong: be deepely set,
In holy mountes: sure layd in them,
Moza, Syon, Olyuet.

2 The Lord I say: loueth Syon gates,
Her portes and portes: her walls and towers:
Aboue the rest: for all theyr states,
Of Jacobs tentes: and princely bowers.

3 Thou citie hye: of God no doubt,
Where he doth raigne: in maieftie:
Hye thynges be layd: to set thee out,
Sela. To blace thy power: and dignitie.

4 Izaabs realme: and Babylons,
Wylle beare in mynd: such shall know me
Lo Tyrus lo: Philistians,
Lo Pores most far: there borne is he.

5 Of Syon thus: it shall be sayd,
That he and he: was bozne in her:
But he that is: far hyst layd,
As he that her: confirmeth most clere.

6 The Lord for truth: shall it record,
The people when: he registreth:
That he so hye: that lonely Lord,
Sela. Was bozne even there: and there he lyeth.

Aquij. All
Psalme. Lxxxviii.

7 All singers there: and trumpeters,
Their songs & hymnes: shall sweete rebound:
Fresh lively springs: wyth all their cheres,
Shall praye thy Lord: for grace most bound.

The Collete.

Almighty God the only foundation of our fayth
which doost build the gates and stregth of thine
eternall maiesty to be feene in the hartes of thine e-
lect, as it were upon thy holy hiles fenced and beset
round about by thy righteousnes, graunt vs we be-
fech thee to glory in thy true faith, and to declare the
benefite of thy sonnes redemption wrought for our
soules by his incarnation to whom wyth thee and the
holy ghost,&c.

The Argument. Psalme. LXXXVIII.

Here is a mone: most piteous,
of man affluite in streffe:
It payntes Christes death: most dolorous,
bysepulture in fleesh.

My louyng Lord: and God of grace,
on whom my health dependeth:
Both day and night: before thy face,
my crye I have extend.

O let therefoze: my prayer come
come now before thy sight:
Incline thyn eare: and heare my bone,
with teares which I endight.
Psalm. Lxxxvii.

3 My soule is full of misteries,
in woes full gorgo I roze:
My lyfe in sight, to all mens eyes,
is euene at death bys doze.

4 As one of them: I am esteemd,
that tumble must in pit:
A sepy man: I am but esteemd,
so booyde of strength I lit.

5 As free (from toyle) among the dead,
as wounded sleepe in graue:
Who far from mynd: be sonke as lead,
Whom slayne thy handes now haue.

6 In pit most depe: thou haft me throwne,
in deaths and hels vispayre,
In places darke: down low belstown,
Where commeth no lyght no ayse.

7 Thy fury Lord: lyeth hard on me,
Oh stiffe on every side:
And vert thou haft: both hart and eye,
Sela. lywth all thy stormes full trybe.

8 Thou haft driuen far: my frendes from me,
acquaynted most to see:
Abhor'd of them: thou madest me be,
thus bound I cannot flie.

9 My light doth fayle: for beauties,
to thee Lord yet I cry:
No day from thee: Lord would I cease,
to lift my handes full hye.

R.r.s. Thy
Psalms. Lxxxviii.

10 Thy mercies great: wilt thou devise to work to buried men:
Or els shall spirits to lyse arype,
Sela. thy laudes to sound agayne:

11 Or shall my grane thy pitie tell, when once thou haft me layne?
Or shall thy truth be proved so well, when I destroyd am layne:

12 Thy wondrous worke: which wought thy hand, Shall darkenes them expedite?
Or shall thy justice through in land, of mere forgetfulness?

13 To thee O Lord: my prayer went, to whom els should I go:
Pea till my issue shall this yeunte in my hand at moyns while laeth my two:

14 Why than O Lord: abhorrst my soule, all helpe from me to wynde:
Why hiedest thine face: from me to whole, saile that I no grace can wynde:

15 Afflict I am: at poynct to dye, from youth thus haue I bene:
In hart astound: thy decades sele I, so ferefull they be bene.

16 Thy solver wrathes: so multiplied, hane ouerwhelmed me:
Thy terours eke: which sore abyde, hane strogo me whole to see.
They daily did: passe over me, as water surges hye.
They compassed me: in certenty, even round about full hye.

Both frend and kinne: from me full far, thou hast put whole away:
My frendes that were: familiar, in darke from me they stray.

O Lord the redeemer of all which art meruelous in the procurying of our health and saluation, which by thy descension into hell were made as one among the dead, heare the timely prayers of thy family praying to be deliverd from our peruerse enemye labouring to bring vs into bondage, graunt this O Lord: who lyuest and raygnest with the father &c.

The Argument. Psalme. LXXXIX.
The letter here: desribeth to eare,
\{ the state of Davids raygne :\}
\{ the spirt to hart: doth this impart,\}
that Christ shall eye remayne.

Odds mercies all: wyth song I shall, for ever sing and play:
Wytch mouth even still: erpsett I will hys truth from day to day.

For thus I sayd: hys mercy steyde, for ever shall remayne:
Thou shalt confirm: thy truth most firme, in heauen and it mantayne.

Kr.g. With
With Abraham am I in league;
who was my chief elect:
To David I swore even so,
for him and all his sect.

I will thy seed: prepare in deed,
for ever world to end:
I will advance: thy government,
for aye thy reign extend.

The heavens O Lord shall just recognize,
thy mercies great in deed:
Even so thy saints: without restraintes,
thy truth in church shall speed.

For who compare: so boldly dare,
with God in heaven so clear?
Whom can we see: the Lord so like,
among God's children dear.

This God of blisse: most puissant is,
amids his saints echeone:
Most lovely sear: to him they bear,
which stand about his throne.

O Lord and God: of hosts so bode,
who (Lord) so strong as thou?
Even round about: thy truth faith out,
to them which the allow.

Thou canst repress: the seas exceede,
by power imperial:
When they do swell: in surges fell,
thou makest them downe to fall.
Psalme. Lxxxix.

10 Thou Egypt braidst: and it so rayst,
as wounded carcasse pride.
Thou seastedt lynde: thine enemies pride,
such strengte thyne arme auowede.

11 The heavens be thyne: withall their thyne,
the earth is thine ful sure:
The world so round: thou dydst it sound,
with all the furniture.

12 As North and South, God thowow thy mouth
thy worte them both dyd frame:
So Tabor West: and Hermon East,
both hils shall joy thy name.

13 An arme endude: with foritude,
thou haft omnipotent:
O let thyne hand: then strongly hand,
thy ryght hand he be bent.

14 As ryghteousnes: so judgement is,
thy thzone and royall seat:
With mercy truth: most joyntly sueth,
before thy face so sweete.

15 O then most blest: such folke doth rest,
that joyeth and feeth the same:
In thy pure light: they walke shall right,
O Lord to praye thy name.

16 Thy name so bright: shall them delite,
all day to joy therin:
And they alwayes: themselfe shall rayse,
by thy just word to wonne.

Kr.is. Fos
Psalme Lxxxix.

17 For thou thy selue: doest worke their welth,
the joy of all theyr strength:
By thy good grace: thou shalt in place,
lyst by our houmes at length.

18 On God is set: our helpe so great,
our shield he is to tell:
And he our kyng: all healt to kyng,
that lauent of Israel.

19 Thou spakest thus once: in visions,
to thy swete laiante ful ne:
My helpe I layd: to strong mens sayde,
I chase and hauntis him bye.

20 I Davids found: my servant found,
I sacred hym wyth oyle:
Hym kyng made I: ryght holily,
and Lord of all the oyle.

21 Wyth hym my hand: shall strongly land,
my power shall hym defend:
My valliant arme: shall whole hym arme,
so: strength I will him send.

22 No force so syne: can underminne,
hys strength to make him thall:
No crafty oyle: shall hym beguile,
by wycked man to fall.

23 I down will bray: his foes aray,
which shall hys face resist:
His haters lyke: I will them strike,
and dray them shall my fitt.
Psalme. Lxxxix.

24 My faithfulness: and gentlenes, with him shall long abide:
In my good name: shall spring his fame,
hys bozne and strength full wyde.

25 Unto the sea: his raigne shall be,
and he the Lord of it:
His right hand shall: rule ryuers all,
on fuds as chiefe to sit.

26 He me full grate: shall innocate,
most frankly thus to say:
My father thou: my God I anow,
my helth, my rocke, my stay.

27 Vea more then this: I wyll him blisse,
my first begotten sonne:
Hoze hie to stand: then kings in land,
that yet to earth be gone.

28 I will him kepe: my favour meke,
for ever hym to love:
My covenaunt fast: to hym so fast,
shall never boyde remove.

29 His seee even so: shall stable go,
so depe I will it plant:
His regall powers: shall days and hower,
as heauen stand vallant.

30 But if his seee: from me recede,
and shall my law forlake:
O yet shal balke: in all they walke
my judgement: them to take.

Kr.ify. And
And shall perchance: myne ordinance,
propheane and cast it backe:
O: my precept: as light refect,
to kepe it shall be flacke.

I wyll no doubt: then blisse flout,
to scourge they: wyckednes:
I wyll them smite: wytth plagues in light,
to beate their sinnefulnes.

Pet wyll not I: my clemency,
wythdrazd from them to go:
And lovd to lye: so wyll not I,
my fayth to ieopard so.

I list not bapne: my pact prophane,
though they desile they: south:
I wyll me take: to that I spake,
to kepe my word of mouth.

Once sware I dyd: and tefstified,
my holines to pledge:
From Davids part: I would not start,
as this may be alledge.

That is, his fede: should ever speede,
and never should decay:
Hys thone begunne: should thye as lumye,
in my sweiete light to lay.

As more in light: it should be bryght,
though ost it feth the clips:
These witnes sure: in heauen endure,
to try my fayth of lips.
But lo as now: what done hast thou, 
thou hast abhord thy Christ: 
And hym forlakt: and abiect makt, 
at hym displeasd thou light.

Of covenant made: thou breakest the trade; 
yyth this thy servant knit: 
His regall crowne: thou rentst it down, 
even flat on earth to sit.

His walles as wall: thou battred half, 
and none thou leauest to stand: 
Thou breakest hys fortes: & droyst his fortes, 
thyne ire semeth now so grand.

All they to spy: which toynep by, 
tread downe hys raigne in spyse: 
The neyghbour nert: hys state hath bert, 
as laugheyng stocke in light.

Who soes therfo: in hatred go, 
theyz handes thou lyfes on hye: 
The enemy cope: thou makst himjoy, 
at it,hys iestes to lyp.

Thou hast whole synt: hys weapons dynt, 
hys edge of sword but blunt: 
It had no power: as conquerour, 
to wynne as it was wont.

Thus hys renolune: thou pulst a downe, 
wyth darkenes all obscurde: 
Hys scepter flat: on ground is plat, 
dispayze he seyth assurde.
252 Psalm. Lxxxix.

45 Thou hast in deede: thus shortened,
   hys yong and flouring dayes:
   Thou hast hym clad: yowth shame belied,
   ashamed thus he layes.
   Sela

46 How long by day: yowt thou for age?
   O Lord thus hyde thy face?
   And shal thyne ire: thus burne as fire,
   yowt thou thy raigne disgrace?

47 O call to mynde: in hart yet kynde,
   what byttele date I beare:
   O hast thou wrought: mankynde for nought,
   to strepy hym thus in feare.

48 What man is he: in lyse so free,
   that death shall neuer see?
   Can he escape: hys more tall shape,
   from grame whole ryd to bee?

49 Where may we holde: thy mercies olde,
   O Lord, where do they lygh?
   As thou dydst liveare: in Davids care,
   in truth most earnestly.

50 Then call to mynde: spite done unkynde,
   O Lord to thyne electes:
   What tauntes in beest: I hold at rest,
   of divers peoples sectes.

51 Wherewyth thy foes: have wrought vs woes,
   O Lord despitefully:
   They threat vs hye: opprobriously,
   no steps of Christ to spy.

Sela
Psalme. Lxxxix.

We may conclude: though we be rude,
the Lord will turne agayne:
The Lord therefore: for euermore,
be blest, Amen, Amen.

The Collecte.

Almighty God most true in thy promises, and terrible yet in thy judgementes, graunt we beseeche thee that we may walke faithfullye before thy holye face, to seale the comfort of thy loyng presence, and where we bee scourged at any tyme for straying from thee, that yet agayne we may receyue thy mercy to glorify thy name, Through Iesus Christ, &c.

The ende of the third booke.
Here beginneth the fourth Booke
of Psalms.

The Argument. Psalm. XC.

The wofull lyfe : of man for sinne : here Moses paynted clere :
Gods grace aduaunst : mans state detect : Christes aduent craued here.

1 Lord thou hast : our refuge bene : as sanctuary most fre.
In tyme now past: fro age to age: to who safe might we fl
(made)
Before the hils: had ful their shape: ere earth & world wa:
Fro world to world: true God & Art: thy power shal nes
(fad)

2 Thou dost retract : mans life to dust: thou so dissolueth his trayne
And faile esstiones: ye Adams seede: returne to lyfe agayn.

3 Thou thousand yeres: in thy good sight: as yesterdai that was:
though long they seme: yet swift thy side:as nightly watch doth pa

4 Thou makest the slow: as fuds in course: as dremes they banish ly
As early grasse in sodentype: doth change hys hue and plight.

5 Which flourth at moone: & groth ful grene: & gatherth streth ful go
But reft it is: at nyght full drym: and withereth dry away.

6 A like we wait: and fall away: when thou art wroth for sinne:
And whyte thyssence: of wraith doth last: alreade we be the rin.

7 Thou hast detect: before thy face: our sinnes ful open layd:
Our hydden crymes: our secrecies: thy face hath bright dewrayd

8 For all our dayes: do flie away: in thy displeasant wrath :
We spend our yeres: as tale is told: that brittle pleasure hath.
Psalme. GC.

Our yeares in daie: be seventy seconde: though streight wan eighty mo. That proue at last: were paine and grieue: it passe and hence we go. 

Thy wrathfull power who can compriſe: no man by reaſoning: for more haue doth feare thy power. thy wrath him more doth wring 

That we our days: may nuber right: D teach this wit to us: They: date to frayle: shal make our harts: apply to wiſdome thus. 

Be thou retournd: D Lord we pray: how long wylt thou depart: Thy servantes rue: most pityfull: intreatable in hart. 

Refreth vs Lord: and fill vs full: with thy sceptre early lone: To ioy a while: to sing the laudes: whyle we our breth can move. 

And cheare our harts: wyth dayes as god: as thou halſt vs afflict: And as our yeares: have smarted long: with heauy scourges strict. 

Thy servantes teach: thy wo:ke devine: they: state thy grace to be: That thy renowne: may to appeare: to they2 posteritie. 

The cheerefull grace: of God our Lord: remayne on vs as now: Our wo:kes of handes: confirme in vs:our handes D prosper thou 

F The Collecte. 

A Almighty and euerlaſtyng God which art our deſensible refuge in thys oure briefe space of lyfe which we perceyue to be miserable, we beſech thee not to preſſe vs wyth the burden of thy heuy indignation, but to nurture vs wyth thy fatherly rod, that we may deſyre these eternal dayes of reſte: where thou wyth thy fonne and holy spryte reygneſt eternal God to whome, &c. 

Sf. iii. The
Psalm XCI

The Argument. Psalm XCI.

The faithful man doth here confess: that God's defence is strong:
Against all grievance: that he may escape all wo and wrong.

1. No under fence: and covert dwelleth,
of God that is most high:
He shall be sure: in shadow well,
By God of heaven to light.

No dout of this: ought man to have: who profe the of will make:
For God is strong: vs all to sau: if faith to hart we take.

2. The just by faith: may thus be holden,
to say to God so just:
Thou art my hope: my strength and holden,
my God in whom I trust.

I have no hope: in worldly thing: that may be seen or felt,
Though things I see: as need doth bring: which God for thee hath done.

3. To make the scape: he will not misse,
all crafty hunters snares:
From pestilence: that not some is,
as far from other cares.

When duel or mane: his soul will spy: then God will help him:
Hys body fraile: yet he shall be quyte: from plagues how fierce they be.

4. For under wing: he shall shalde,
hys feathers thay to broode:
Hys faith and truth: shall fence thy side,
as shield and buckler good.

As
Psalme. xci.

Once in that arke: theyr wynges fo wyde: the Cherubins dyd splay: 
seth the henne: her byrdes to stryde: to kepe the kyte away.

5 Thou shalt not neede: to be adrad,  
for feares of all the nyght:  
No dart so sharpe: shall make thee sad,  
that spyeth by day in lyght.

Horrors fell: shall so preuayle: to make thy hart agast: 
fortune none: shall thee assayle: God wyll eye thee so fast.

6 Thou shalt escape: all pestilence,  
which walkth in darke to nope:  
Of sickness sore: to have defence,  
that hye at none both stroye.

Venome bayte: shall thee infect: by diuell or man be layd: 
God to thee: shall it detect: by whom it shall be stayd.

7 Though thousandes fall: to murrein renne  
by thee that dwellers bee:  
On thy right hand: though thousandes ten,  
do fall: thou shalt be free.

You needest not feare: what fortune fall: to all the world besides:  
You shal not stand: so casuall: for God shall be thy guyde.

8 Psa both thyne eyes: shall make thee see,  
how proud men shall decay:  
How saythles impes: shall scourged bee,  
for theye desert I say.

And shall his foes: tread vnder foote: who him & his did hate:  
Yr lies and brags: them shal not boote: with all their cruel state.
Psalme. xc.

For thou my God: myne onely trust,
my hope thou art t'endure:
Thou haft my soule: thus made full iust,
thy helpe to have right sure.

Because thou haist: assiaine had: in God who dwelth so hye:
He shall kepe thee:from chances bad: and be thy sanctuary.

There shall no euill: to chance to thee,
but all shall worke thy wealth:
No plague shall nye: thy dwelling bee,
to stop therof the health.

Thou safe shalt dwell: protected well: by God, if hym thou fear:
From wrathfull men: that be so fell: if fayth to God thou bearst.

For he shall geue: hys angels charge,
on thee to cast theyr sight:
To see thy wayes: full set at large,
to walke therein aright.

Hys angels be thy servantes preft: thy welth and helth to kepe
To worke thy rest: to prompt thy brest: thy God in hart to seek.

They shall in handes: beare the: alone,
to stay thy hold aloft:
Lest thou shouldest hurt: thy sorte at stone,
elsh mought thou fall full oft.

If God thou fearst: & kepe hys wayes: hys spritte wyll thee preste
Thou nedest no dout: to walke in strayes:if god thou vowst to se
Psalm. xci.

13. The Lyons fierce: and adder dye,
on both them shalt thou go:
Thou shalt tread down: the Lyons dye,
and eke the dragon to.

All venom beasts: shall renne fro thee: they shall serue thee at will
The diuell so stoute: thy sayth shall flee: though he thy soule would

14. Because hys hope: on me he set,
    I will hym red from shame:
    I will hym lyft: to make hym great,
    because he knew my name.

Will sayth God: my helpe hym send: in all hys troublous dayes:
No better cause: make me to bend: then that on me he stayes.

15. When he shall call: and sue to me,
    to hym I shall apply:
    I will wyth hym: in trouble be,
    and ryd hym gloriously.

Hys trust and sayth: shall not decay: hys loue shall haue reward.
Hough here he wepe: from day to day: yet I hys teares regard.

16. With length of dayes: where lyfe shall last
    I will hym satisty:
    I will hym shew: for loung talk,
    my sauyng helth to hye.

Though here opprest: as vyle outcast: the iust for ryght doth wayle:
The greater ioy: sayth God at last: shall chance to hys aduayle.

Whoso
Who under fence: and covert dwelleth,  
of God that is most hie:  
He shall be sure: in shadow well,  
by God of heauen to ligh.

The Collect.

Extende O mercifull father through the innocuation of thy holy name thy louing tuition vpō vs thy poore servants that where we be to weake by our own strength to overcome the crafy and combrous affawts of our enemyes, that yet by thy fatherly protection we may bee defended against all their hostylitie, and so in pacience passe over this mortal conversation to joye with thee in the length of dayes in thy blessed presence. Through.&c.

The Argument. Psalm. XCI.

Of sabboth day (the solemne) feast, doth vs excyte by rest:  
2 Gods mighty Workes, that we declare, love hym for all the best.  

A Joyfull thyng (to man) it is: the Lord to celebrate:  
To thy good name: O God so hie: due laudes to modulate.

1 To preach (and shew) thy gentlenesse: in early mourning lyght,  
Thy truth of worde: to testifie: all whole by length of nyght.

3 Upon (the psalme:) the decachord: upon the pleasant lute:  
On sounding god: sweete instrumentes: x[16] chaumes, x harpe, x lute

4 For thou hastjoyed: my fearesfull hart: O Lord thy workes to se  
And I with praye: will inly rejoyce: these handy workes of thee.
How glorious: O (blessed) Lord: be these the fature of thine:
Thy thoughts be deep: thy counseiles ycle: incrutable ducye.

The brutish man: (that is) untaught: is thought of this becene:
The sole as is: the carnall man: perceuyeth not what it meauth.

When euill men flour: as (both the) grasse: wicked workers bud
Then they all: come downe at once: fo: euer drownd in mud,

But thou art yce: (full yce) aloft: as Lord and president:
For ever stande: unmoveable: and ysele in regiment.

For to thy foes: O Lord (so strong:) thy foes shall perishe all:
And such as worke: all wickedly: shall have a shamefull fall.

My dude (and power)shall yet be rapso: as Unices is seen:
Euen now I seme: as swetly dewd: with yple of Olive greene.

Pyne eyes (full out) they: lust shall have: of all my waitying sppes:
Pyne cares the same: of crafty men: who by at me dyd ysele.

The true(elect)and righteous man: shall storishe lyke the palme:
As Ceder trec: in Lybanus: hymselfe shall sprede byyth balme.

Depe planted they (in rotes) alway: in gods swete house to byde:
Shall storisy lyke: in both the courtes: of this our God and guyde.

In aye(most sure)they shall encrease: they: fruite abundantly:
Well likyng they: and fat shalbe: to beare most fruitfully.

That is (to say)they but shall preach: this lozes true faithfulness:
Who is my strenght: & mighty rocke: who hateh unryghteousnes

...
A Almighty God which art the continuall ioye and perpetuall felicytye of all thy saynts whom thou doost inwardly water with the dew of thy heauenly grace, wherby thou makest them to florythe like the Palme tree in the celestial courts of thy church: we befech thee that thou would fo discusse from vs the bur- denous weight of finne that we maye enioye their fellowship: Through, &c.

The Argument. Psalme. XCIIF.

This praise in faith: when stormes arysse: in trust of helpe full sure:
But here in raigne: is Christ bewrayde: and how his church shall dure.

1 The Lord is kyng: in his aray: the Lord is clad wyth strength,
He girt hymselfe: the world is sure: it cannot rote at length.

2 Thy thron is strong: prepared sure: from tyme all out of mynde
Thou art that art: all durably: which neuer ende shalt fynde.

3 The clouds have lift: aloft D Lord: the clouds have lift their boype:
The streames assurge: wyth griely waues: thy foes to hie reiopce.

4 But far above: all rage of fiuds: 02 dreadfull streymes of sea:
Doth God surmount: more excellent: his enmies all to sea.

5 Thy woerde is sure: thy testament: is tryed in all attayes:
All holines: doth deche thy house: D Lord fo2 yeares and dapes.
The Collect.

Most marvelous God which art begirt round about with all godly majesty and power, as thy handy works in the creation and situation of heaven and earth do manifestly declare, hear us we beseech thee thy humble sueters, and inspire into our hartes fast faith to beleue thy worde, perfect our soules to confesse it in tongue: and cofirme vs to shew the holy-nnes therof in our life to the glory of thy name. Through Iesus Christ. &c.

The Argument. Psalm. XCVIII.

The poore opprest: doth helpe implore, agaynst proud judges myght: As Christ and hie: long heretofore, be paternes good in sight.

God and Lord: revenger ryght, of sinne revenger God: Now shew thy selfe: declare thy myght, make halfe to shake thy rod.

Be thou set vp: in majesty, thou judge of all the land: Requite the proud: accordingly, and let them feele thy hand.

How long O Lord: these wycked men, how long triumphe shall they? Thy people thus: to over renne, without both stop and stay.
Psalme. xciij.

4 They blatter out: even what they list,
soze worbes they be and proude:
All wyked ympes: wyll not desist,
to baunt and boast aloude.

5 Thy people Lord: full sore they lyte,
thyne heritage they beare:
Their poze estates: wyth wrouges they syme
and threateth throto anner.

6 The widow lo: the straunger eke,
they murther craftely:
The fatherlesse: they quell alpke,
though deare to the they ligh.

7 They mouthes thus speake: as harkes densite,
truly God seeth nought of this:
No Jacobs God: shal thy advise,
in thy he is remysse.

8 Ye doltes of all: most brute to see,
betyme yet understand:
When prudent wise: when will ye be?
ye soles I lay to fond.

9 Can he be dese: which made the care,
how harken should not he?
Who made the eye: can ye hym bleare?
that he should nothing fee?

10 O he that checkes: the heathen els,
shall he not you reproue?
And he that man: all wisdom tells,
shall he not you remove?

The
Psalm xciij.

11 The Lord doth know the thoughts of man, 
to be both fond andayne:
Your open wronges: how can they than, 
escape deservd payne?

12 Then happy is: that man and bleff, 
whom thou doft chastife here:
And whom by lour: in law thou teachest, 
O blessed Lord most deare.

13 To make hym sit: wyth patience, 
in dreadfull dayes at rest:
While that to men: of violence, 
they3 pit be digd and drest.

14 For God no dout: will not reiect, 
hys people. them to sayle:
For yet for sake: hys lot elect, 
to make them long to wayle.

15 Untill that ryght: be turnd agayne, 
to dome, as istic it ought:
And follow it: shal they full payne, 
whole harte hath istic fought.

16 O who will by: for me to stand, 
against malignant spics:
O will wyth me: conioynge hys hand, 
at woyked men to ryfe:

17 If some the Lord: had sent none ayde, 
to me in myne unrest:
It had not sayde: my soule dismayde, 
bad dwelt in grAce oppress.

But
But when I sayd: my kote doth reele,
to note the worldes disdayne:
Then helpe O Lord: thou didst me deale,
thy grace dyd me sustayne.

As carefull thoughtes: in thoe dyd ryse,
when thus my hart dyd boyle:
Thy comfort so: dyd me repysle,
my soule to scape the soyle.

Shall wycked seates: of tyranny,
cleanse fast to thae as thence:
That thou should sayne: to scourge therby,
the poze by lawes pretence?

They clyne in one: in companies,
against the inst mans lyse:
The gittles soule: of wycked byce,
they whole condemme in stryse.

The Lord yet was: to me in strese,
a refuge strong of sence:
My God was rokke: as inaccelse,
my trusst and confidence.

He shal theem quite: their crafty guiles,
as they dyd others clop:
God shall them se: for all they3 wyles,
our Lord shall them destroy

The Collecte.

Vrture vs O Lord with the sincere doctrine of
thy blessed worde, be thou to vs a refuge in time
of tribulation, so guide vs by true knowledge and un-
derstanding of thy word that we neuer fall from thee
Through Iesus Christ, &c.
The Argument Psalme. XCV.

This cheerefull Psalme: doth inuite us in voyce: inviteth our voyce:

Due laudes to God: in our hymnes to rebounde: in hymnes to sounde:

With lowly hartes: in hys grace to reioyce: that we reioyce:

His worde to heare: as we duely be bound: as we be bound.

O Come in one: let us sing to the Lord:

And hym recounte: for the stay of our wealth,

All harty ioyes: let us duely recozde:

To this strong rocke: to the Lord of our health,

His face with prayse: let us ryse to preuent,

Hys factes in sight: to the world to denounce,

Joyne we I say: in our ioyfull assent,

Our psalms & hymns: let us early pronounce.
Psalm xciv.

3 For why this Lord: is God of might, Upon whom we may call: 
For helpe at neede: whom we may call. 
A puliant kyng: in hys radiant lyght: 
He pasth all Gods: by his rule over all: 
All coaltes of earth: in hys power do ligh: 
His celles and groundes: by hym do ligh: 
As fast by hym: be they never so depe: 
And soupe to hym: though they be depe: 

5 The sea is hys: as the worke of hys handes; 
Her ryse and fall: with her mutable rode, 
The land from her: by authouritie standes: 
Whom God so staved: for hys stable abode:
Psalme. xcv. 269

6 O then come we: let us humbly adore,
And prostrate ligh: be we downe on our knees,
He made us all: both the riche and the poore,
Both kyng and slave: in their private degrees:

7 For God he is: as our Lord and our stay:
Hys people we: in his pasture to rest:
His flocke of hand: soz he lead vs in way:
His boype to day: if ye heare at the left:

8 Beware say I: that ye harde not your hartes;
Agaynst hys grace: when he byd you repent,
As desert saw: in a strife ouer whart:
Lyke tempting day: of an eluite entent,
Psalme. xcv.

9 In which pastyme:
Dyd tempt my strength:
They proved but me:
Where yet my works:

10 Full forty yeres,
Great grievses by them:
I ayd even thus:
They erre in hart:

To whom I sweare:
By theyr soule strayes:
If they do euill:
Then blame have I:

as your fathers afozne,
to assay what I could:
in a mooke and a scoffne:
might they see if they would,
ydd I chyde with this age:
I blamde this age,
I spied how they raged,
in my wayes be they blynde:
in myne angry repzoche,
was I fost therunto:
my rest should see,
if it ever be so:

The
The Colleste.

Lord of all salvation, beholde we beseeche thee the sheepe of thy pasture redeemed by thy precious bloud, graunt that in prudence we accepte thy voyce to be ruled therby, at last to ioy wyth thee in thy rest perpetuall, through, &c.

The Argument. Psalme, XCVI.

This Gentiles calleth: to (christian) sayth, In Christ to ioy their head: In whome all power: and glory layth, To iudge both quicke and dead.

Syng (I bid) to God the Lord, A song of new devise: Let all the earth: his praye recorde, for grace most new shall ryse.

(Conto) thy Lord: so new sing age, And praye hys maieftie: Be telyng forth: from day to day, Hys great benignitie.

To Gentiles him (loke ye) declare, Hys glory tell them all: And shew all solke: wyth all your care, Hys workes most martiall.

For why (no dout) this Lord is hye, Above all praye so famde: To be most dead: ryght worthely, Above all Gods so namde.
Psalme. xcv.

5 For all (even all:) the heathen gods, 
Be bane, be things of nought: 
This Lord in heaven: hath his abode, 
And heavens by him were wrought.

6 All glory (praise all) worship, fame, 
Be his as ornament: 
All praise and power: be his to name, 
In heavenly firmament.

7 Ye stocks (of men) and families, 
Of peoples, bring this Lord: 
Bying ye this Lord: as comly is, 
All laud for power of woorde.

8 Pea glory gene (allye) full true, 
To his sweete name most beye: 
Praise by your gifts: present hym due, 
His courtes thus dawve ye nye.

9 Before this Lord (his face) bowe downe, 
Before his holy grace: 
Ye dwellers all: in fielde and towne, 
D dread his mighty face.

10 Tell ye (I say) the Gentiles all 
This Lord his raigne hath right: 
The world is fast: not lyke to fall, 
And he shall judge in right.

11 Let heavens (so hye) be glad so pure, 
Let all the earth rejoyce: 
Let all the sea: in furniture, 
Enhance theyr: cherefull voyce.
Psalme. xcvii.

12. The (fruitfull) fieldes: and all therin,
Dought now reioyce full lite:
Than shall all trees: In woode be sette,
to gether ioye in light.

13. Before this Lord: who (shortly) cometh,
For come to rule is he:
To judge the woorld bright brightfull dome,
His flocke by berytye.

The Collecte.

O God almightye creatour of heauen and earthe,
whose prayse the whole ornament of them both
doth daily magnifie, we beseeche thee that as we con-
fesse the victory of the crosse, so we may renounce all
heathen errour, to beholde the glory of thy seconde
commynng, wyth full ioy of our consciences, through
Iesus, &c.

The Argument. Psalme, XCVII.

This Psalme in spryte: doth gratulate,
Christes kingdome cleare: immaculate:
Wherby such lyght: bath God detect,
That truth was raisde: and ỹes deceit.

He lyuing Lord: doth raigne as king
The erth therefore: full glad may sing
The iles may ioy: so many sene,
That he is come to make the cleane.

Thicke cloudes and darke: be him about,
On wycked men: to thunder stout:
Both justice right: and equitie,
Of his high thrones: the bales bee.
The fire him goeth: before in sight,
With blazing leaves: of fearful light:
By which full wide: he doth enflame,
His foes to burne: which scorne his name.

His lighteninges thyne: the world full out,
On every side: whose sparkes to spout:
The earth at sight: so feare both quake,
No puissance can: resistance make.

The mountaynes hye: as ware did melke,
At God his face: thus present felt:
I lay at face: of Lord so hye,
The earth dyd seale his majesty.

The heavens declare: his righ twisnes,
When he by them: strikth wickednes:
All peoples thus: his glory saue,
How dread he is: whom all should awe.

A shame be all: which Idols serve,
Who chose byne gods: from God to swerve
Pe angels all: which servauntes be,
Come worship hym: bowe downe your knë.

So Sion ioyed: in hearing this,
And Jury ioyd: in townes of hys:
O Lord for these: thy domes entent,
That such should haue: sharpe punishment.

For thou O Lord, doest all excell,
That here by low: in earth do dwell:
Grafted far: in name thou art,
Above all Gods: so new bystart,
Psalme. xviii.

10 O ye that love: this Lord so hie,
      Hate ye all byre: of mawmetyre:
He këpeth theyr soules: who serve hym pure,
      From wycked hand: to ryd them sure.

11 Pow lyght is spong: to ryghteous man,
      That day from darke: discerne he can:
And ioy is saine: to rightfull hart,
      From whence no power: can hym depart.

12 Then ioy ye iust: in thys your Lord,
      This lyght, hys grace: alway recogd:
Hys holines: well thynek and thanke,
      Hys name confesse: therin be franke.

The Collecte.

O Lord the preserver of all thy faythfull fayntes on
whom as on thyne electe portion thou dost perpetually raigne, inspire we befech thee into our harts
the bright beames of the scriptures of thy prophets
and apostles, that what soever as yet remayn in our
harts as favoring the olde carnall blyndnes of our
originall darknes, may be illitened by the heauenly
lyght of thy holy sprite, to whom, &c.

The Argument. Psalme. XCVIII.

Here thankes be done: that God (in worde) most true,
      Sent Christ his sonne: mans losse (agayne) to cure:
      All things that bee: must laud hym (euer) due,
Such peace to see: restord (in earth) so sure.

I Syyng ye all new: to God (a song) on hie,
      For he most true: hath meruels (newly) wrought
      Hys able hand: hath (wonne hym) victory,
      Hys arme so grand: this helth (to man) hath brought
Xr.s. The
Psalme. xcviij.

2 The Lord of love: his health hath (open) laid: 
So man to move: to serve (in heart) arrayed: 
Hys righteousnes: he hath full (plainly) played, 
For they redesse: to Gentiles (eyes and) sight: 

3 He call to mynde: hys (gentle) mercies free, 
To Jacob kynde: hys truth (and faith) to kepe: 
The earth all whole: thys health dyd (fully) see, 
O hym extoll: thys God (our Lord) to make: 

4 Thou earth sing out: all whole (I say) full glad, 
In bovyce most out: with (gentle) musikes sound: 
To God thy Lord: (re)joyce (for) mercy had, 
Thy songes record: thou art most (duly) bound: 

5 Pea sing in harpe: to God (and Lord) to hye, 
Sing round & harpe: with (gentle) musikes sound: 
Wyth harpe bid I: with (note of) Psalmodie: 
Your bovyce apply: to joy these (heavenly) things: 

6 With trispets blow: wyth shaulme (to sweetely) sing, 
Both bye and low:extend your (harty) strength: 
Make (belles): before this (heavenly) king: 
Fey Lord he is: to serve (I say) at length: 

7 Let eke the seas: roze out (in (meric) there, 
Thys Lord to please: wyth all her (fishe in) roze: 
The world so round: and (all the dwellers there, 
Your bovyce rebound: to prayle (this Lord) the more: 

8 The stoundes a like: Let (them now) clap their hands 
This Lord to seke: (wyth man) in topfull hart: 
The mountayns hie: (to houge) aboue the landes, 
Let them be by: to daunce (wyth man) in part: 

To
Psalme. xcix. 277

9 To God do this: let it (in sight) be pleyed,
For come he is: (as Lord) to judge the land:
Hys justice sword: the world shall (judge and) guide,
Hys equall word: to all shall (evenly) stande.

The Collett.

Oure into our harts O Lord thy healthfull grace,
which thou hast reueld to all Gentiles so spread
by the rightwishes of thy gospel, we hubly besech
thee that as thou once camelt to be judged and con-
demned for vs most misera le sinners so at thy next
returne thou would graunt vs mercy to escape thy
fearefull judgement, for whom thou tookst upon thee
to be condemned for the raunsome of our sinne: to
whom with the father &c.

The Argument. Psalme. XCIX.

Sweete Christ his raigne: this Psalme comprifeth;
As Rabins all: can say no lesse:
God graunt that they: with vs would ryse,
To sing these thankes: to hym in fleshe.

He Lord to raigne: is bent therin,
All felke ought than: his presence dread:
He sitteth betwixt: the Cherubin,
Let all the earth: then quake I reade.

This Lord is great: in Zion scene,
Where power he sheweth: & ruleth with hone
And hye he is: on all the Heathen,
If they a like: their harte would move.
Let them all: thy name confesse,
The bad to beate: the good to blisse:
For: great it is: in fearesfulnes,
The power thereof: most sacred is,

All Princely power: loneth equitye,
And equitye: thou broughtst in sight:
In Jacobs Stocke: thou didst appyle,
To judgement true: and justice right.

Our Lord this God: O magnifie,
Both Jelues and Grekes: your wayes relëf,
To his foteffole: his sacrarpe,
Bow downe your knees: most reverent.

As Poses meke: so Aarons graue,
Were chiefe his prictes: so Samauell:
Among them were: his power to craue,
They cryed to God: he hard them well.

To them in cloud: speed piloure like,
He spake as all: the people saue:
They did his hefts: and statutes kepe,
Which he them gaue: in pact for law.

O Lord our God: thou hardest them iust,
And spardst them Lord: for: thine owne sake,
Pea when with plagues: thou didst the thult,
For: soule attempts: which they did make.

Crtoll this God: our Lord so free,
Fall downe before: his holy hill:
For: God our Lord: in maieftye,
Most sacred is: and just in will.
Thou art both Lord and king we most humbly confess it right deare saviour although the Iewishe pharifeyes faye the contrary, thou only gouernft the hartes and conscience of men: and by thy only grace doost iustifie the fame, we beseeche thee so to rayfe vp the piller of thy heauenly light to lyne to our soules that we may be alway defended from all errour and aduerstie to offer vnto thee the sacrificie of prayer in thankes geuing, who liuest & raignest one god with the father.&c.

\textit{The Argument. Psalme. C.}

All men of breath: but temporall,
Which Pilgrimes walke: this earthly Ball:
To ioy be bid: here fenerall,
To God in dayes: most festinall.

Joy all men: terestriall,
Rejoyce in God: celestiall,
I byd not Iewes: especiall,
But Iewes and Grækes: in generall.

Serve ye thys Lord: heroicall,
Wyth ioy of hart: effectuall:
Seke ye hys fighet: potentiall,
Wyth hymnes of myth: most musicall.

Know ye thys Lord: imperiall:
As God vs made: originall:
Not we our selues: he vs doth call,
Hys folke as clocke: kept pastozall.

Ex.ifi. Hys
Psalme. C.

4. Hys gates and courtes: tread usuall,
Wyth laudes and hymnes: poeticall:
True thankes to hym: continuall,
And bless his name: most liberall.

5. For why this Lord: so principall,
Is sweete, hys grace: perpetuall:
Hys truth of word: stand ever shall,
With hundredth thankes: thus ende we all.

The Collect.

O Lord and father of all honor & glory, shew vs thy mercy, and graunt thy grace that we may spiritually rejoyce in the laude of thy name, and so in spryte to serue thee, that we maye feele in our hartes the delectable comfortes of thy true promises made to vs the poore flocke of thy pasture, so to ioyne to thee our louyng pastor, to come at the last to thy heauenly folde, where thou raignest with the father and holy ghost one God, &c.

The ende of the second Quinquagene.
The third and last Quinquagene of David's Psalter, translated into English Metre.
The Argument.

Psalm. Cl.

When David long was kept from raigne,
This Psalm he sing to ease his payne:
How kinges should rule: here see you playne,
As he would sayne.

1  Oth mercy meete: & judgement right,
   In Petres song: I will endight:
   To the I will: Lord sing in fight,
   With hartes delyte.

2  I will my lyse: bare strait in way,
   If thou from me: goest not astray,
   In all my house: clean hart shall lay,
   Without denay.

3  To wycked dece: none eye shall stand,
   And hate I will: all rebels band:
   To ioyne wyth me: I wyll wythstand,
   Wyth hart and hand.

4  A froward hart: and wilfull stout,
   From my whole sight: shall fle full out,
   To me shall clout: no wycked rout,
   Without all dout.

5  Hys neighebour who: styngh prinity,
   Hym will I strop: all utterly,
   I will not beare: proud hart or eye,
   Wyth pleasure bye.
Psalme. cij.

6 True men in earth: I will me get,
Most nye to eye: wyth me to set:
Who walketh more strait: shal serve me bet
Wythout all let.

7 From far my house: they shal be sent,
Who guiles can forge: or lyes inuuent,
None eye on them: shal firme be bent,
Wyth myne allent.

8 Pea done by day: I will deface,
Proud men in earth: of wycked trace,
To dnyue all shelve from Gods good place,
Wythout all grace.

The Collect.

A Lmightye God which art God of power incomprehenfible, which shewest to thy seruants ioynedly both mercy and judgement: Graunte we beseeche thee, so that we may faithfully loue thee, truly to follow thee in all godlines, through Christ, &c.

The Argument. Psalme. CII.

Here man in eare: most pituously,
Wishth Syon built: defast in shame,
He moueth his long: captitie,
Christes heavenly church: wishe we the same.

Lord to thee: I cry and call.
My prayer heare: O louinglye.
Thou art my Lord: most liberall,
Receyue my sute: admit my cry.
While thus I mourn: hide not thy face,  
From my distress: so wrathfully:  
Encline thyne eares: and heare my ca:
But some in haste: Damnsver make.

My dayes lyke smoke: flyde fast apace,  
Consume they do: no rest they take:  
As her brandes: my bones are bren,  
They lively powers: my sprites forlake.

My wounded hart: lyeth impotent,  
As witherd hay: cut downe by sith,  
To eat my bread: from me it went,  
On me so soze: this trouble lyeth.

For groning lowde: in thiss distress,  
My woefull hart: oh panth and sith,  
That scant to skin: cleaveth any flesh,  
My bones be sene: thus walk I lay.

Lyke Pellicane: in wildernesse,  
I am, which sing: but wele away,  
As Owle that steath: all birdes in sight,  
In desert darke: which loneth to stray.

Full watch I kepe: both day and night,  
Myne eyes no slepe: can take for mone,  
To Sparow like: that leaueth her sight,  
In houles eues: which lowerth alone.

All day my foes: do me reule,  
With tauntes they spoft: when I do grone,  
These boaster mad: at me so vyle,  
Agaynst my soule all sorne they bee.
My bread that I: eate all this whyle
Was athes lyke: in taste to see,
My drinke with teares: with weping menket.
So many grieses: afflicted me.

My soule with cares: was full besprinct,
To note thy wrath: and heape frowne,
Thou liftst me up: as I were strenghted,
But sone most weake: thou thelft me down.

By days draw low: as shadow salt.
When darke comth on: in feld and town.
I wyther like: as blosome salt,
By colour waimeth my moyturye dryeth.

But thou yet Lord: as thee befaforth,
Art permanent: no man denieth,
Thy memrop: shall eare remayne,
Where salt to dust: my nature hyeth.

I know thou wyse: once ysle agayne,
To pitte (Lord)swee Syon mount,
To she wyth grace: the tyme constrayneth,
The tyme is come: by lust account.

Thy servaunts lo: desire in hart,
To see her stones: to building mount,
They pitte her: to spee her heart,
To marke her thus: in dust opprest.

The Gentils straunge: wyl loane theire part
To feare Gods name: of all the best,
Be kings of power: in earth all whole
Shall praule the name fo: wozthiest.
When this the Lord: shall heere-tell,
In buildings fresh: this Zyon place,
And her in boke of fame enroll,
When glory bright: shall her embace.

And when they see how he is bent,
To pore mans fute: in tender grace
And will not be: ought discontent,
To scorn their cries: both all and some.

This thing thus done: as monument,
Shall written be: for folk to come,
That countries whole: which shall arise,
Hay land thys Lord: wyth hye renome.

For God from hye: hath cast his eyes,
When holy is: his sacrify,
Thys Lord from heaven: in gentle wise,
Hath looke to earth: to heare the cry.

To heare I say: the woffull playntes,
Of men falk bound: in misery,
To losen them: from theyr constrayntes,
Which were at deathes doze very neare.

That they might shew: to all hye saintes,
In Zyon place: Gods name to deare,
To tell all out: Jerusalem,
His worthy laudes: in open quere.

When people whole: shall mete in realme,
Of all estates: which this shall know,
To serve this God: to good to them,
All reignes to hym: shall them bellow.

By,vi. Though
23 Though God as yet: my strength hath beate
    From captaine state: to journey slow
    Though he my dayes: hath short extreat,
    I Zyon trust: yet built to spy.

24 I will hym thus: wyth wordes intreat,
    Ah God my God: to wastefully,
    Cut not my dayes: by halfe away,
    Where thy yeares last eternally.

25 Thou laydst the earth: in stabe stay
    At first full strong: by power divine,
    The heauens even to none will denay,
    Be wrought by thee: wyth all their kyne.

26 They all shall quayle: thou yet shalt holde,
    As garments wozne: ware thime and fine,
    Thou shalt them change: as vestures olde
    They shall be changd: thus tempo:all.

27 But thou art still: as we behold,
    And art that art: perpetuall,
    Thy yeares in length: shall stand in dee:
    For sãle defect:they neuer shall.

28 We trust the more:thy servants sãde,
    Olde Abrahams focking: shall not decay,
    Their issue Lord: by thee shal spede,
    Before thy face:to dwell for aye.

The Collecte.

O Lord most mercifull protector of all them that
be in trouble, who in thy self art god everlaſting,
shew thy mercy vpon vs so frayle and tranfitory as we
be, that we may reioyce in thy sauynge helth, through
Christ, &c.
The Argument. Psalme. CIII.

The righteous man: whom God doth feede,
Enjoyeth his soule: due laudes to sing,
For his great love: who knoweth his need,
From griefe and payne: his hart to bring,
Who steath bis state: all voyde of dread,
His dayes in peace: with joy to lead.

Thus playth his string.

Rise my soule: blisfe thou the Lord;
Address thy selfe: his name to spread,
My senses all: with just accord,
Within without: do it in deed,
His holy name: due prysse record,
Thus byd ye be: in his true word.

So often reade.

Resolue the same: in gratefull mynde,
My soule I say: to thee agayne,
His benefites to tell full kynde
To thee it is: most certaine gayne,
To God who will: him faster bynde,
Of his good grace: the more shall lynde
I tell thoe playne.

Of all thy sinnes: the giltes,
He pardon giueth: full louingly,
In all thy sores: of heuines,
Thou mayst in hym: haue remedy,
If thou to hym: makst thine access,
In stable hart: with fealthfulnes,
Thine ease to spy.
Psalm, CII.

4 His saving health: cometh pressly on,
To ryd thy life: from perils all,
To make thee safe: confusion,
He giveth good care: when thou doest call,
With mercy kinde: even he alone,
With round defence: he crowneth thy mone,
No time to fall.

5 With all good things: in pleasantnes,
He feedeth thy mouth: he filleth thy will,
As Eagle doth: her new to drizzle,
In age for strength: to cast her hill,
So he thy yeares: remieth afresh :
Such youth in age: can God express,
O praise him still.

6 The Lord can trye: all wicked wayes,
All wrong to right: when he seeth best
And though he sendeth: some bitter dayes,
He can them sweete: with joyfull rest,
True judge he is: the just to rayse,
When force he beares: his truth to praise,
Than stay thy breast.

7 To Moses once: God did declare,
His wayes his will: and all his trade,
His providence: and daily care,
To kepe his flocke: with gentle ayde,
To Israel: what will he bare,
They: practise sheath: how they dyd fare,
So safe to wade.
Psalme: cii.

8 They proved the Lord: most pitifull,
Whose bent to grace: in tymne of neede,
They felt his helpe: most mercifull,
To anger slow: but prst to neede,
He pardoned thew: most plentifull,
To hartes contrite: and sorrowful.

For they must speede.

9 As do sterne Lordes: in cruelties,
Alway he is: not chydyninge soxe:
He khyth not ire: the paze to prste
He mercy hath: in louynge stote,
And when he sumeth: for giltnes,
Yet mercy faith: hys gentlenes,
Praye hyn the more.

10 A prase hereof: in dy all spe,
He serveth not vs: as we deserue
As our soule sinnes: for vengeance cry,
But feedth our want: our neede to serue,
Though hym we greue: as wretches thayl,
He guideth our life: and stayth our fall.

Not far to sverue.

11 How hye the heauens: this earth surmount,
So far doth grace: our gylt excell,
His mercies great: most hylly mount,
Upon those men: in feare who dwell,
Which low in hartes: theye fautes recount,
To worship hym: as feare is wont.

O love hym well.

A.A.j. How
Psalme. cii.

12 How far the East: is wyde from Weast,
Whose coastes and termes: thal neuer miete,
So farre our sinnes: be set at rest,
By hys good gift: and pardon moste
Though bs he beateth: as he knoweth best
No wteth it is: but lone of breach.

No irefull heat.

13 For lyke hys chylde: the father blyethe,
To nurture hym: by chalishment,
Hym farre to draw: from bayne abuse,
And yet but lone: and pity ment,
So God to man: doth mercy bse,
Who hym to feare: doth not refuse.
And will repent.

14 For he doth know: our nature frayle,
Wherof and whence: we all be made,
But dust and clay: who some may fayle,
With weight of earth: all heavy lade
Hys grace calleth this: to our aduayle,
Els should we all: both wepe and wayle.

Full euill apayde.

15 Who markth of man: hys yeres in trade
Shall spy hys lyse: but misery,
Euen like ta herbe: though grene in blade,
That wetherth some: to hay so dry,
For lyke as fowlers: in field do fade,
So waffeth man: anone decayd.

In vanitie.
16

This freshely flower: if sypndes so sterne
Do hym once shake: he falth alway,
That where he grew: no man can learne
For brittle flesh: hath brittle clay,
Hys terme but short: to tym cterne,
By death once pass: none hym discerneth
From dust and clay.

17

Though nought made here: can ever last,
Gods mercy yet: holdeth stable hand
On hym that fear: to hym hath cast,
From age to age: in every land,
Hys righteousnes: is set full fast,
To man bestowed: it will not wait
But age shall stand.

18

These men I meane: of lonely fear,
Be such as kepe: hys godly will
Which fast in mynd: hys worde do beare
In hart and tong: to kepe it still,
And alway geneth: full ready sere
To God they Lord: to them so deare
To learme hys skill.

19

Thys Lord in heaven: hath set hys place
From whence he seeth: all mostall waies
Who rightly goth: who halth in pace;
As lyse he ruleth: to death he stayes,
All rule doth stand: in hys good grace,
The good to kepe: the bad to chace.
To short hys dayes.

A.N. i.
O prayse thy Lord: ye sprites of hys,
Pe angels pure: of strength so great,
Pe woorkes hys wyll: ye never miste,
Hys power ye know: hys royall seate,
Ye know what Lord: what God he is,
Ye heare hys boype: ye see hys blisse.
Hys laudes intreat.

O prayse the Lord: all ye hys hostes,
Pe armyes cleare: of heauenly starres,
Pe sprites so swipt: ye fire ghostes,
In peace ye serve: ye rule hys warres,
To do hys wyll: ye renne as postes,
In heauen and earth: in all theyr coastes.
As ministers.

O all ye workes: what names ye haue,
In all the world: recount his grace:
To make you all: he dyd with saue,
Advauance thy Lord: in tyme and place,
O thou my soule: of thee I crave,
Extoll this Lord: he wyll the saue.
From woeful case.

Almightye God creator and defender of all thy creatures, specially of them which do put theyr trust in thee, defend vs thy poore suppliauntes from all aduerstie that is set agaynst vs, thou seeft howe weake we be of ourselfe, assist vs therefore O Lorde with thy godly protection to glorifie thy holy name in earth as thy holy sprites doo in heauen, thorough Christ, &c.
Psalme. ciij.

The Argument. Psalme. CIII.

This Psalme setteth out: for providence,
Almighty Gods: magnificence:
His wisdom, power: his goodnes eke,
Of night, of day: of yere, of weeke,
His excellence: all thyng doth kepe.

Praise my soule: the Lord of name,
O Lord my God: of worthy fame:
Thou dost excell in dignitie,
Wyth honour clothd and maieftie.

For he is clad: most cleare wyth light,
As he were deckt: wyth desture byght:
He spreadeth the heauens: as dayle most fyne,
Where lyeth his grace: and power deuyne.

The upper heauens: be so arayde,
Wyth waters lyke: as beams be layde:
The cloudes he maketh: hys charit swift,
On wynde the wynges: hys welke he lyth.

D hym proclame,
Praise his degree.

And he doth make: hys aungels sprites
In wyndes and blasites: to wo:ke theyr mightes:
The slamyng  fier: is minister,
Whose wo:de to do: they waite full nere.

He setteth the earth: on ba:ses sound
The seas they be: O wondrous ground:
The wo:ld to ende: it shall not reale,
It can no change: ne ruine seie.

Wyth waters depe: this earth was shee,
As it wyth coate: all darke belet
For once the seas: as mountaynes fpode,
Wolfe hye aboue: as raging flond,

D hym proclaime,
Praise his degree.
7 Though thus they waved: the waters sped
At thy rebuke: they swiftly fled:
At thy rough boyce: in thunder hard,
They fast gave by: their hold and warde.

8 The hills then hye: in sight dyd mount
The fielde fell low: as now they wont:
As them thou stowdst: in most due place,
They stand even so: they move no space.

9 To all thynges made: thou gauest hys room
They: proper place: not out to come:
Thou doft the seas: in boundes repose,
Not backe to turne: the earth to close.

10 He springes sendth out: to fountes to grow
And they in sea: discharge we know:
Betwene the hyls: they kepe their frote,
To fresh the earth: with new greene coate.

11 All beastes of fielde: there dyrinke they: sill:
They seke them needes: though fed on hill:
The alle wilde: they flake their thirt
Post dry which be: to made at first.

12 Their shepherdes soules: seke harbozow
As nye their dyrinke: they sit on bough:
Where byrdes do chirme: the trees among,
To God they: Lord: in cheerefull song.

13 He weteth the hyls: and maketh them soft,
From heavenly cels: by dewes aloft:
By fructefull cloudes: which wrought his hand
The showers fall down: to moist the land.
Psalm. ciiij.

14 He maketh for beast: the grass to spring,
And herbage els: for man to bring:
To serve his need: his bread to get,
In earth such bee: in beast he set.

15 Whence wyne is gener: mans hart to cheare,
And syle his face: so brought to cleare:
And bread fro thence: he doth addres,
Pans hart to strength: in tablenes.

16 The Lordes own trees: by man untold,
Wyth Sap by showers: be fully fill:
As Ceders hye: of Libanus,
Which he hath plant: right plentuous.

17 In these hye trees: the birds do nest,
God geneth them wit: to seeke they rest:
The Stockes there build: and houses have,
In trees of fire: themselfe to saue.

18 The mountainys hye: a refuge bee,
For buckes and beastes: of Tenerie:
And to the rockes: all inaccesse,
To Conies bee: theys skurnesse.

19 The mone he made: for reasons due,
The night to cleare: wyth chainges now:
The sunne so hye: a creature,
Hys down fall knoweth: and keept it sure.

20 And after day: thou bringest in darks,
So night cometh on: and bylyndes stark:
The Savage beastes: yet gayne therby,
So crepe they thorth: to seele full sly.
Psalme. ciiij.

21 The Lyons whelpes: most fierce they rose,
In rangyn long: of pray the stone:
They seke by darke: their sustenance,

22 When sunne returnth: and sheweth hys rise,
Erpellyng darke: hys light surprizith:
These beastes by heapes: then some remoue
They kepe theyr dens: for lyght aboue.

23 Thus man goth forth: hys worke to do,
Hope bold that they: be thus ago:
To tillage true: he maketh hys gate,
And spendth hys day: till it be late.

24 O mighty Lord: my soxe and holde,
How be thy workes: tride manifold:
Thou madest them all: in widsome hys,
Of thy great gods:full therth do lygh.

25 The sea so houge: the Ocean,
So large in armes: and space sox man:
Theatre living things: saunce number crype
Great beaus and small therin do kepe.

26 Their ships by sayles: the bilowes passe
Where men transport theyr wardly traile:
There playth his bages: Leviathan,
Whom thou dydest forme: to spoxt theran.

27 All creatures: of thee expect,
Their fode most apt: foxy every sect:
That thou shouldest gue: theyr nourishment,
In tyme of neede: most competent.

The
When deale thou doste: they gather strait,
In huggers greffe: themselves to bate:
If thou playst hand: with blestynge mate,
With god, full god: they be replete.

When face thou hidest: and nought doste send,
O then they wayle: to death they bend:
If breath thou stopst: decay they must,
They must returne: into theyr dust.

When thou returnst: thy spryte agayne,
New thynges by thee: new breath optayne:
Then verely thus: thou deckst a freth,
The face of earth: wyth new increase.

Gods maestie: be it for aye,
In glory blest: in all his way:
As soule thus pray:
The Lord shall hye: reioyce in thought,
In all his workes: so godly wrought.

This God when he: mans sinnes to synde,
But looth on earth: it quakth and twynd:
When he the hyls: wyth hand but touch,
They smoke for feare: and low they couche.

For I will sing: to thys my Lord,
While I am here: and hym record:
In Psaltieres sweete: I wyll my song,
To my Lord God: in lyfe prolong.

My talke of hym: most pleasant is,
No day I will: be found remisse,
To joy in God: I will not ceale,
He is my health, my rest, myne eale.

BB j. Where
Psalme. cv.

Where sinfull men: from earth shall flyle,
All wycked freakes: God let them quayle,
But thou my soule: thy Lord aduaunce,
Prayle all the Lord: hys heritaunce.

For thyne aduayle: 
Syng still all hagle.

The Collecte.

Most excellent almighty God, which dooſt wyth thy blessing hand, most richly refreſhe all liuyng thynges wyth theyr foode and sustinaunce, graunte that our soules may so be refreſt in the contemplation of thy godly maiesty, alway to behold thy glory in heauen, in the meditation of thy wonderfull workes here in earth, through Christ.

The Argument. Psalme. CV.

Gods aktes here lauded be: by stories order tolde:
His past allended: no thanke to man: but God most due extoled.

Praise in voyce the Lord,
Syng out wyth iust accord:
Exalthys name: search out hys fame;
Hys worthy dedes record.

1 O praysel in boyce the Lord: upon hys name to call
   Denounce and tell the people cleare: his doynges liberall.

2 Syng out,wyth iust accorde: and play in instrumentes:
   Tell all hys factes most meruelous: sprede out hys oznamentes,

3 Cralt hys name wyth joy: most hpe, and most deyne:
   And let theyr hart that seke the Lord: to mirth all glad inclyne.
Psalme. cv

Search out his fame and power: the Lordes right famous arke:
Sake here his face still enermose: drawe nye to note his warke.

His worthy dedes recorde: which he hath wrought as God,
Hys strange oozeshelves: hys godly domes: so past his mouth abrode

O prysse in voyce the Lord,
Syng out wyth iust accorde:
Exalt hys name: search out hys fame,
Hys worthy dedes recorde.

Ye sāde of Abraham: hys seruaunt thys respect:
I you appeale, praise ye the Lord: ye Jacobs stocke elect.

He is the Lord our God: yea none I say but hē:
Hys judgementes be in all the wyorlde: but most wyth ds to sē.

For he hys covenant myndth: for ener it to do:
In thousand wyorldes, still fast to stand, hys word commaunded so.

Hys pact to Abraham: fast made, with saith enduide:
Hys othe also to Isaac: agayne the same renude.

And he this league as law: to Jacob sure decreed:
To Israel as testament: for ener well to sēede.

Thus sayinge, gene I will: to the land Canaan:
Fōr plot of your inheritaunce: as met with lynse by man.

But thus when fēo they were: to them in lyke respect:
And there in land as Strangurers set: as Pilgrimes whole reiect.

And drayed from land to land: of nations wandringly:
From countries wyde to other realmes: of people diversly.

BB.y.
14 He suffred yet no man: to do them any wrong:
For all theye sake: yea kinges be cheef: and plaged them among.

15 He say,touch not my Chriſtes: that sacred flocke to mee:
By Prophetes true: afflicting not pe: which preach my maiestie.

O prayfe in voyce the Lord,
Syng out wyth iust accorde:
Exalt hys name: search out hys fame,
Hys worthy dedes recorde.

16 When he fent death on earth: to stop theye sodes reliefe:
And streped of brea: the sustenance: which stagg their strength mo.

17 A man before he sent: to them as herbege,
Lo Joseph sold to servitude: to servie in Egypt theare.

18 Whose fete theye wrung in fockes: by Putiphars complaine:
In iron cast wyth chaynes Ibound: hys lyfe felt hard contraynt.

19 Untill the tymre was come: that iust hys caufe was seene:
Whom God approued: and throughly tryed: by Oracle deuine.

20 The kyng then sent and hym: dyd lose by men of hys:
The Prince that there: the people ruld: did hun fro bonde dismiss

21 He made hym Lord in chiefe: of all hys court about:
And ruler sole: of all hys gods: in hys Empyre full out.

22 That he might bynde and lose: hys Dukes and lordes at wyll:
And wit to teache: hys fages all: by hys approued skill.

O prayle
O praise in voice the Lord,
Syng out wyth iust accord:
Exalt hys name:searche out hys fame,
Hys worthy dedes recorde.

So Israel in went: to Egypt glad and sad:
This Jacob olde: a stranger liued: in land of Cham the bad.

And there God multiplied: hys people notably,
And made hyn far: more strong and big: then were hys foes at eye.

The Moses then changd theyr hartes: as God dyd them detect:
That they dyd hate: his people: with guiles hys servantes checkt.

Then God sent Moses out: hys servant good and true:
Pea Aaron eke: whom he dyd chose: his hart on them dyd rue.

Which there to them dyd play: his works and wordes by signes
Hys meruels rare: in land of Cham: such power the God resignes.

And he depe darkennt sent: all things then darke was so:
The signes themselfe: ne Moses yet: rebeld Gods wyll to do.

He turned theyr waters all: to bloud, not them they drank:
He slye theyr fis: theyr nourishment: for all theyr waters stank.

The Lord even so brought frogs: in numbers wonderfull:
Which crept upon: the beds of kynges: theyr priuy chambers full.

He spake the word: then came: on heapes all kynde of flies:
So lyse of dust: as myngyns small: in all theyr coltes dyd ryle.
For all their raynes and delves: he gaue them bale to change,
And flaines of hyer: so mire wyth the: in all their laundes most strange.

Wherwyth he smote their vines: their fig tres flat to ground:
He brake euen down: their fruitful tres: in all their quarters roun.

And when his word came forth: of grasshoppers on heape:
In numbers theare-nigh infinite: dye Caterpillers leap.

Which dye all whole denoure: theye grasse about the land:
Pea frute and all: that grew in soyle: thus heavy lay his hand.

Theye frutes first boone he sue: in all theye realme in length:
Their pyyme offspring: most principal: of all their natures streng.

O prayse in voyce the Lorde,
Syng out wyth iust accorde:
Exalt his name: searche out his fame,
Hys worthy deedes recorde,

He then dye lead them out: wyth gold and silver stuff:
And none there was: in all theye tribes: that fell or febly puff.

So Egypt ioyd full glad: when they went out of realme:
For theye the Jewes: dread fearfully: theye seare to fell on them.

He spred on them a cloud: to cover them by day:
Wyth piller pytght: to cleare the nyght: he dye dysect their way.

At theye request and lute: he brought them quaples for meate:
He filled them: with breader of heauen: sweete aungels sode to eate.

He clawe and opte the rock: whence water flowed full prest:
They ran lyke streames: in wildernes: to comfort man and beast.
O prayse in voyce the Lorde,
Syng out wyth iust accorde:
Exalt hys name: searche out hys fame,
Hys worthy deedes recorde.

And last he gaue them whole: the gentils landes by mef:
They all possesse: for heritage: for which the people sweet.

To theend that they shoule kepe: hys statutes true and ryght:
That they shoule aye: obserue his laives: prayse ye this lord of might

O prayse in voyce the Lorde,
Syng out wyth iust accorde:
Exalt hys name: searche out hys fame,
Hys worthy deedes recorde.

The Collecte.

We sune vnto thee most louyng Lorde, besechyng thee by the power of thy name, that where our fathers were conducted therby, to the ministration of thy heauenlye aungels foode, that thou would so vouchsafe to seede and comfort vs wyth thy misticall nourishment of thy body & bloud to whome with the father and holy ghost be.
The Argument. Psalme. CVI.

1. The Lord (so good) with thanks confess: sing praise & laud him. All good he is: for why his grace: for ever standth full nie.

2. Who (fully) can his power express: with tongue the Lord so great: Do cause be harder: his praises all: who can his grace extreat.

3. Well true men bee (in hart) most blessed: who judgment true perform.

4. Which work alway: that righteous is: in just and lawfull soyme.

5. Thy servants state (O Lord) to see: thou me their bliss at eyes.

6. That I rejoice with thy good folk: and thanke thee joyfully.

The Lord (so good) with thanks confess, Who can his power express: Well true men bee: then Lord teach mee, Thy servants state to see.

6. We all (to thee) have sinned soze: as oft our fathers dyd: We have gone wrong: and done amisse: most wickedly in deed.
Psalme. cvi.

Thy (noble) Faytes in Egypt done: our fathers noted that:
Of thy great loues no mynd they had: at red sea they rebbeld.

Yet he (full kynd) dyd them preserue: for sole of his great name, To make his power so notable: the world to feare the same.

The sea so red: he dyd rebuke: then sone by dyed it was:
And through great deepes he led them dpy: as desert men do passe.

And he (by strength) defended them: from aduersaries power:
He ryd them sure: from enemies hand: they could not them devour.

The waters (depe so) whelmed such as them dyd here and greue:
That none remaynd: not one of them: he them dyd quite remeue.

Hys (fable word): they then beleued: to spy they; foes diuerteste:
And then they sung: an hymne of thankes to prape his worumbles.

The Lord (so good) with thankes confesse,
Who can his power expresse?
Well, true men be: then Lorde teach mee,
Thy seruauntes state to see.

In (their great) heat though hatt they made: his works they lome
In tymne they would: his counsailes byde: no tary would they not.

They (fondly) longd in wycked lust: for meat in wyldernes:
They tempted God: in desert hye: wyth shamefull turbines.

And there (even there) he gave them full: their asling reddy:
But yet theys bane: they toke therin: theys lyres destroyed therby.

And Moses (guide) yet they prouokt: his wrath in their own tentes
Pea Aaron eke: Gods holy pziest: wyth folisht bzablementes.

Wiher:
Psalm, cvi.

17 Wherefore (in haste) the earth dyed rye, and swallowed Dathan quickly.
It covered whole the route and band of Abyram in sight.

18 The fire (from heaven) fell whole and fierce amidst their camp;
The flame dyed burne, those wicked men: with all theyr familie.

19 Estones (as God) a calfe they made: at Horeb mount most fond.
They worshipped this molte worke: which made their proper bane.

20 And thus they turned God's (only) glory: who was their worship
To shap of calfe: but eatynge fray: which they did bye extoll.

21 They God forgot (and left) full stone: who them to grace dyd take.
Who wrought as god: in Egypt land: strange deeds for all their lab.

22 Great thynge (to see) O wonderfull: in land of Cham I say:
And thynge of power: most terrible: at red sea there in way.

23 To shrow them he (then full) decreed: if Moses his elect,
Had not in sight: by start to create: his wrath to stay unwreckt.

24 And they despisse: and (lightly) scorn'd: that land delicious:
No sayth they gaue: unto his word: but went contrarious.

25 They did (in hart) eke grutch and moyne: in all theyr tents unkyn.
They heard no tyme: gods holy word: it was to them but wynd.

26 By liftynge by: his (insuff) hand: God sware unto them all:
That he would them: in wildernes: destroy with shameful fall.

27 And that he would: cast (shoxtly) out: their sâde, where gentils by;
And spargle them: as runnegates: in countries early wyde.
Psalme. cvj.

Plea yokf they were: and knit (in hart) to Baal Peo2 fall:
They glad byd eat: the sacrfise: to dead men which was cafl.

Thus they (allout) byd him prouoke: to wrath by filthy lyce:
So hie,that needes: Gods heawy plage: on them did sharply ryle.

Then Phinees strode up (in seale) as judge he bengenzaunce tooke:
And strait the plage: did lay & cease: gods wrath so them forwroke.

Which (godly) seale: reputed was: to hym so2 righteousnes:
From age to age: Gods prest to be: wyth all hys seede no lelle.

They also (greued and) angered God: at waters namde of tyrse:
That Poles make: gate harme for them: so? God abjigdo hys lyfe.

For they prouoke: hys gentle sprite: wordes doubtsfull out to lashe:
Wherby he spake: without aduise: with lips to wvist and rash.

The Lorde (so good) wyth thankes confesse:
Who can hys power express?
Well, true men be: then Lorde teach mee,
Thy seruauntes fatale to see.

They did not eke (in warre) destroy: the Heathen peoples sect:
As God them bad: most earnestly: that they should them reject.

But myry (and jovnd) they were full nye: among the gentils loz:
And learned their workes: outrageous: wherof they made but sport.

Wherby (full gone) they honoured: and serued their idols gay:
Which were a snare: so sought by them: to hede their own decay.

So far (as bynd) they dosed than: unnaturall, and mad:
That they to duels: did sacrisife: their sonnes & daughters glad.

CC.y. Much
Psalm vii.

38 Much gittles bloud: they shed of their owne childers blood,
   To Idols payne: of Canaan: the land soule staynd with bloud.

39 Thus soule to soule to their selfe workes: they were desild & slaine.
   A whozyng far: their fancies strayd: no sayth to God remaynd.

40 Th(e) gods: most dreadful wrath: his owne good people been.
   That he abhorr: his heritage: where shode hys regiment.

41 So that he gave: them: to Gentils cruell handes:
   That they them rul: which hated them: before in other landes.

42 And then they: enemys: full sore dyd them oppresse:
   As subiectes yble: subdude they were: to all their cruelties.

43 He ofte (in loue) delivered them: but they more oft rebel:
   With theyr inventes: and so for content: they were but iustly feld.

44 He yet (at length) hys eyes dyd cast: when they in trouble grond
   And when he heard: how painfully: in two they daily mond.

45 He them agayne: to mind did call: his pact to them betrught:
   He dyd repent: and pitied them: hys heaped grace so worught.

46 Pea more (then this) he made even such: to shew them piety all:
   Which earst full hard: the captiue beld: as slaves most bond & thral

   The Lord (so good) wyth thankes confesse,
   Who can hys power expresse?
   Well, true men bee: then Lord teache mee,
   Thy seruauntes state to see.

47 O sune be Lord: our (louyug) God: from Gentils vs collect:
   Thy holy name: that we may found: thy laudes wyth joy erect.
   The
Psalme: cvj.

The gentle Lord of Israel: and God wyth prayse be raylde:
From world to world: let all men say: Amen the Lord be praylde.

The Lord (so good) wyth thankes confesse,
Who can hyg power expresse?
Well, true men be: then Lorde teache mee,
Thy seruauntes state to see.

The Collect.

Be myndefull of vs O mercifull Lorde, for the deare loue that thou bearest to thy people, and discharge vs from all seruitude and bondage of sinne, and save vs by thy healthfull hande, and gather vs together in one vnitie of sprite, to glorifie thee onelye our Lorde and sauour, to whome wyth the father and the holy ghost, &c.

The ende of the fourth booke.
Here beginneth the fifth Booke of Psalms.

The Argument. Psalme. CVII.

This hath five partes distinct: where divers men be bid:
1. The Lord to prays: to preach his power: who them from perils rid.

The Quiere. The rearefreyt of the Psalme.

O graunt that we would: prays ever agayne,
The Lord for his grace: so to sing in our quiere
The wonders he doth: for the children of men,
Whose mercy so nere: to all doth appeare.

To all doth appeare.

The Meane.

Prays the Lord all ye,
Due thankes to hym extende:
For good he is: whose gentlenes,
Shall last till world doth ende.

Let them say thus in thankes: who were by God made free:
Whom he redeme: from cruell hand: of troublous enmities.

And whom he gathered npe: from countries strange and wyde:
From East and West: from North and South: in citie safe to bye.

Who wandred out of way: in deserts wildernes:
And found no way: to dwelling towne: to stay in restlessnes.

When hunger felt and thirst: npe pynde by famishment:
Whose hartes within: dyd melt away: for needesfull nourishment.

The
Psalme. cvij.

The Reftors.

6 Who thus afflicte: when they did cry,  
To God in meke complaints:  
He them dyd saue: most louingly,  
From all theyr hard constringentes.

For he led them: the way full kynde,  
Both ryght and prosperous:  
Wherby they dyd: a citie fynde,  
To dwell commodious.

The Quiere.

God graunt that they would: prayse hartely then:  
\{ The Lord for hys grace: so to sing in theyr quiere:  
\{ The wonders he doth: for the children of men,  
Whose mercy so neare: to them dyd appeare,  

For that he refrehst: theyr bodely neede,  
\{ Where thirsty they strayd: as wthy anguith he opprest:  
\{ Theyr soule dyd he eafe: of theyr hunger in speede,  
To set them in rest: wyth foode of the best.

The Meane.

And they that late in darke: in deadly shadowes blacke:  
Assilct in bondes: and iron chaynes: and felt all comforstes lacke.

They thus deserud for why: gods wordes they did detest,  
The counsailles eke: they did despise: of all the worsthiest.

He then brought downe their hartes: wthy grieses most tedious:  
They fell full saynt: none helping them: so far rebellious.
Psalme. cvij.

The Restors.

13 Who thus afflict: when they dyd cry, 
To God in meke complayntes: 
He them dyd saue: most louingly, 
From all theyr hard constrayntes.

For he then brought: from sorrowes long: 
From darke and deadly shade: 
He brake their bondes: and setters strong: 
To freedome they to wade.

The Quiere.

God graunt that they would: prayse hartely then, 
The Lord for hys grace: so to sing in theyr quiere: 
The wonders he doth: for the children of men, 
Whose mercy so neare: to them dyd appeare.

15 For that he releaft: their burdenouse holde, 
The gates that in brasse: were inuincible fast, 
As also the barres: that in yron were solde, 
By hym were they brast: let ope at the laſt.

The Meane.

16 And fooles that lebodly did: by furfet foule transgres, 
And were for al theyr sines afflict: by sicknes fell excelle.

17 Who meat in taff abhord: though sweete and wholesome dyght, 
And then came nigh: to death hys gates: to stop theyr breath and sigh.

The Restors.

18 Who thus afflixt: when they do crye, 
To God in meke complayntes: 
He them did saue: most louinglye, 
From all theyr hard constrayntes.
Psalme. cvj.

For he then sent: his woarde anone,
He them restord by myght:
Wherby they scapte: destruction,
From perill saued quite.

The Quiere.

God graunt that they would: prayse hartely then;
The Lorde for hys grace: so to sing in their quiere:
The wonders he doth: for the childer of men,
Whose mercy so neare: to them did appeare.

That offer they may: the sacrifice pure,
Just thankes of their lippes: out of hart so to rayse:
Hys workes to renowne: so the world to allure.
His walkes and his wayes: most gladly to prayse.

The Meane.

And they that enter do: the sea wyth shyp and sayle,
To wo:ke they: seates: in waters depe: so: lyelode great anayle.

They see Gods dreadfull workes: in tempeltes them they note,
His meruels eke: of thynges so houge: in depe also in flote.

God spekth and strait ryse by: the wyndes of blustring stormes,
Which by do hople: the bellowes rage: in gashly grisly for:mes.

Theare ships rise by to heaven-agayne to depe they fall:
Thus toffe in wanes: the mariners: great feares their hartes apall.

They to and fro be toff: they reele as man full dzone:
They arte the saylth: they: wits be gone: they fare as men but sonke
Who thus afflict: when they do cry,  
To God in meke complayntes:
He them doth save: most louingly,  
From all their harde constrayntes.

For he the stormes: doth calme in sea,  
the waues he stilleth their dinne:
Then glad are they: that still they be,  
Safe hauen he djueth them in.

God graunt that they would: prayse hartely then,  
The Lord for hys grace: so to syng in their quiere:  
The wonders he doth: for the childern of men,  
Whose mercy so neare: to them dyd appeare.

Hys fame to aduaunce: as duely they ought,  
Downe set as they be: with the people in place:  
To prayse hym aright: for indempnitie wrought,  
Where elders in space: their courtes do embrace.

So let men note Gods myght: in dread of hym to stand:  
Which turth moost soyle: to wildernes: & dypteth up springs to lar
A fruitefull earth he maketh: as salt and barren ground:  
The dwellers sinnes: be cause therof: where in their lines be found
So he the desert maketh: to flow wyth water springes:  
And soyle moost dyg: from barennes: by runnyng brokes he bringe
Psalme. cvij.

And there he seth to dwell: all hungry needful men:
To build themselfe a city strong: as Forte therto to renne.

And there the fieldes they sowe: and vineyards large they plant
Sweete frutes to beare: of yeares increase: to feede their nede & want

All them he blessth wyth store: they then increase most hie:
And suffreth not theye cattell once: to drope or yet to dye.

But when they fall to sinne: he them decapth agayne:
By cruel powers: he bringth them low: with cares opprett & payne

The Rectors.

When thus afflict: they seele decay,
By Princes great abuse:
Though out of way: a tyme they stray,
At last he them reduce.

For he the poore: returnd by staff,
Both rayle from misery:
His householdes yet: he maketh in part,
As flockes of sheepe to ligh.

The Quiere.

God graunt that they would: prayse hartely then,
The Lord for his grace: so to sing in their quiere:
The wonders he doth: for the chylder of men,
Whose mercy so neare: to them did appeare.

That tymely they may: this ponder aryght,
As righteous man: in his duety so glad:
Is prest to rejoysce: wyth a godly delyte,
Where mouth of the bad: shall dumly be sad.
The conclusion.

Psalme, cvij.

The Collect.

W e do acknowledge O Lord thy manifold mercies, which thou doest daily bestow upon our miserable necessities, beseching thee as thou sittest in heaven on the right hand of thy father in throne of equal glory with him, that we may worthily receive and understand this great mystery of thy inestimable mercies, duly to laud the same, to the glory of thy name, who with the father and the holy ghost, art worthy all prayer, Amen.

Certayne verses of the sayd Psalme otherwise translated.

6 When thus they cried to God: thus set in woes excelse: Right soon he dyd: deliver them: from all they hard distress.

7 For he led them the way: both right and prosperous: Wherby they did: a citie synde: to dwell commodious.

8 O that men would then prawe: the Lordes benignitie: To tell what actes: ful strange he doth: to mans posteritie.

9 For that he doth refresh: the soule in thy: to dy: And filleth the soule: that hungry is: with godnes largely.
Psalme. cvij.

When thus they cried to God: thus set in woes excels:
Right soon he dyd deliver them: from all they; hard distresse.

For he then brought them forth: from darke and dederly shade:
He brake their bondes: and fetters strong: to freedom sure to wade,

O that men would then praye: the Lordes benignitie:
To tell what actes: ful strange he doth: to mans posteritie.

For he the gates of brasse: hath all to shiuers broke:
And burst the barres: a sunder quit: in zron zogd by stroke.

When thus they cried to God: thus set in woes excels:
Right soon he dyd deliver them: from all they; hard distresse.

For he then sent his word: he them restored by might:
Wherby they scapte: destruction: from peril sauced quit.

O that men would then praye: the Lordes benignitie:
To tell what actes: ful strange he doth: to mans posteritie.

That they would offer hym: of thankes the sacrifice:
And full tell out: his workes so great: in glad and thankful wyse.

When they cried to God: thus set in woes excels:
Right soon he dyd deliver them: from all they; hard distresse.

For he dyueth down the foemes: and makth them come to cease
So that the waues: be still agayn: wherby they winne release.

Then are they glad at hart: because at rest they bee:
He bringth them thus: to that they: hauen: which they so glad wold
Psalme. cvii.

31 That men would then praise the Lord's benignitie:
To tell what actes: ful strange he doth: to mans posteritie.

32 That they would hym exalt: when people most be met:
And praise hym due: where Elders bee: together ioynly set.

40 Though he doth beare a whyle: that tyrantes them oppresse,
And suffer them: to go astray: in wandryng wyldernesse.

41 Yet he doth helpe the poore: from hys great misery:
Hys householde yet: he maketh in part: as flockes of shepe to ly.

42 The righteous man wyll this: expend and eke reioyce:
Where that the mouth: of wickednes: shall whole be stopt in voyce.

43 Who that is wyse I say: will ponder all these thynges:
They shall so know: what merciesfree:the Lord in sorrow bringes.

The Argument. Psalme. CVIII.

When David kept: Odollan caue,
Where Saule he scapte: for all hys raue:
Thus thankes in song: he dyd extende,
To God who did: hys lyfe defende.

My hart to God: is ready found,
Thy worthy laudes: deuen to found:
For sing I will: and Psalmes recorde,
With glory due: in tong and worde.

Lyft up thy selfe: thou Psaltrye sweete,
Thou harpe eu'n so: with tunes most sweete,
For I my selfe: will early ryle,
Newe songes to sing: I wyll devise.
Psalm. cxvii.

3 I the wylle prawe: O Lord in songe.
   In peoples sight: euen them among:
   Pea Pialmes to thee: I wyll arrext.
   Among all folke: of every sect.

4 For farre above: the heauen we see,
   Standtth firmly thy: benignytie:
   Thy faith and truth: as proufe doth teache,
   Most nye the cloudes: doth wholly reach.

5 Theu eralt: O God on hye,
   Above the heauens: in maisthye:
   Above all earth: thy glory set,
   That men may know: thy power so great.

6 That thy beloued: from wretchednes,
   Whole rydde may be: in stablenesse:
   Let thy right hand: than vs preserue,
   O aund were me: my turne to serue.

7 God spake his word: in holytes,
   Wherein I joy: and shall no lesse:
   All Sychem iust: in partes I set,
   And Sucoth bale: I also met.

8 All myne no doubt: is Gilead,
   And so is myne: Manasses had:
   And Ephraim: my reigne the strength,
   And Juda is: my guyde at length.

9 Land Noab is: my water pot,
   And Jdumye: my conquerd lot:
   Whereon my sho: extend I wyl,
   On Philistyne: ioy shall I still.

DD.iiij. Who
Psalme. cviii.

10 Who hath me brought: to be so nge?
That cpyne great: so walled bye:
Who led me forth: so iult to come,
To Idume: to wynne renome?

11 Was it not thou: I say O God:
Which vs tolokst: cast wyde abroade:
Which diost not walke: as God with vs,
With our mayne holtes: victoions:

12 O geue vs helpe: and that at band,
Of all our grieue: of troubles band:
For weke the helpe that man can do,
Most payne to trust: it is even so.

13 In God we shall: all strong endure,
By hym to do: adventures sure:
And he our foes: shall none debell,
To treade them down: though hie they swell,

The Colleste.

Prepare our harts O Lord ready vnto thee, to con-
feffe the power of thy name, and wheras we know
how thou early as conquerour didst ryse, to raygne
in kingdome euerlafting, so we may in life alway ryse
from our earthly conversation: to be pertaker of thy
heavenly resurrection to whom with the father and
the holy ghost art one God: worlde without ende.
Amen.
Psalme. cix.

The Argument. Psalme. CIX:

Here Daviud vext: by tyrannye,
hath Doegs spite bewrayed:
Whose successour: we Indas dye:
who falsly Christ betrayed.

O God my joy: and all my prayse: in whom I glory most:
Hold not thy peace: thy vertue rayse: destroy my haters both.

2 For wycked mouthes: and mouthes of gile: at me be open set,
Wyth lying lippes: they me reuile: wyth tonges most false they let.

3 Wyth hateful wordes: they compasse me: such gall in hart they hate
They fight at my: sinceritie: they causeles me depraye.

4 For love I had: to them in hart: they seke my husband bloud,
Yet dryd I pray: to ease my smert: wherein I wyght them good.

5 For good they enil: agayne require: to malice so they bend,
And so for love: A thelwd in sight: whose hate they do repend.

6 Some wycked man: D constitute: on hym to brake hys band,
Let Satan stand: and execute: hys power agaynst hys hand.

7 When judged he be: for any deede: let hym as gilty come,
Hys prayers whole: ill mought they spede: to finte turnd all in

8 And let his dapes: abzised be: in yeares but sowe to go,
His office eke: withall his fee: Some other take hym fro.

9 Let all his seede: and issue strong: full sone be fatherles,
And let his wife: be widow young: and curs with barrenesse.
PSALM CIX.

10 As wanderers make: his childrens stray: to beg & seek their bread,
Depriued so: their houses gay: abroad to desert led.

11 Yea let his gods: the blurer: all wholly catch in net,
And let also: the forriner: by spoyle his labours set.

12 Let no man be: in any place: to pitye his distresse,
And no man helpe: with any grace: his children fatherles.

13 To walt be led: his progenye: to joy in no degree,
Their name be blot: from memory: no second age to see.

14 His fathers crymes: be they renewed: in mynde before the Lord,
His mothers sinne: to her depriued: and hell of God abhord.

15 Yea let them hange: in open sight: before the Lord for aye,
Dyue he their fame: all whole: quyte: from all the earth away.

16 Because no loue: he had in breast: to any needy wight,
But did pursue: peace man opprest: to kill the hart contrarye.

17 He curse ensued: he loyed therin: it came hym home the more,
He blest eschued: none would he wynde: it that hym see therefor.

18 To cursednes: he whole was set: as clad for all the nonce,
As water yet: his bowels wet: as oyle it pearst his bones.

19 Let it therselfe: as close to be: hymselfe to wyape therin,
With gyrdell gyrt: so like to be: alway even next the skyn.

20 This made from God: to them befall: which me resitk in hate,
To them euell: in generall: against my soule that pate.

21 But do thou Lord: my Lord with me: as it becommeth thy nature,
For wot is thy: benigne: Dryd me far fro shame.
For sore afflict: and pover I wepe: I am all destitute,
My heart within: is wounded deep: in death my conscience,
As shadow falt: I passe away: as day both low decline,
As grasshopper: remoning aye: from place I am to dyuenc.

My knees do reale: all fatigae: in fasing long from meate,
My flesh is dryed: for lacke of fat: or oyle to make it sweate.

A soule rebuke: to them I semde: on me they strongly gaze.
As laughing stoke: they me esteam: & stroke their heads apace,

O helpe me Lord: my God with saue: to thee alone I clyne,
Preserve me sure: thy grace I crave: and shortly me reuyue.

And let them knowe: in this thy ayde: that this is whole thy hand.
That thou thy selfe: my state haft layd: so strong by thee to stand.

And let them curse: so thou do blese: O Lord of all most dead.
Pea let them rise: but soule to misle: to make thy seruaint glad.

Let all my foes: with shame be broke: as clad ther with echone.
Let them bee inapt: as with iust cloke: in their confusioin.

And I with mouth: will celebate: the Lord with thankes on hye,
Whom people most: be congregate: I wyll his laudes applye.

Fo: that he stode: in pover mans rede: at his right hand so strong,
To save his soule: fro judges dyede: who might him stroy by wyg.
The Collecte.

O Most pitifull Lorde and intreatable God, whiche
didst vouchefaue to bee cast under the maledition
of the law, so bearyng the wrath of thy ffather, to the
ende that thou would discharch vs from all curfe and
maledition, we befeche thee to deale with vs merci-
cfully that we may escape from the tyranny of synne
that doth haunte vs, and also to bee defended by the
power of thy name from all cursed detractions of e-
quill men, so that we may fully joy to bee in thy fanour,
in the enmitie of the world, to whom wyth thy ffather
and holy sprite be all honour and glory for euer.
Amen.

The Argument. Psalme. CX.

Though Davids raigne: be somewhat mene.
Yet Christ is chife: here prophected.
Who was both kyng: in regiment.
And priest in death: then after fied.
To heaven to fit: as priest and king.
His frendes to faue: his foes to wring.
Wyth death the sting.

He Lord most hye: the father thus,
Dye say to Christ: my Lord his sonne.
Set thou in power: most glorious,
On my right hand: above the sunne,
Untill I make: thy foes even all,
Thy low foetewole: to thee to fall.
As subiectes thall.
2. The Lord shall send: from Zion place,  
Of thy great power: imperial.  
The royal rod: and princely mace,  
Whence grace shall spring: original,  
Pea God shall say: thou God by rise,  
To raigne amids: thine enemies.  
               In princely wyse.

3. The people glad: in hartes delight,  
Shall offer giftes: in worship free,  
As conquer day: of thy great might,  
In shiemyng shew of sanctitie,  
For why the dew: of thy sweete birth,  
As mone new spring: joyfull mirth,  
So scene on earth.

4. The Lord did sweare: and fast decreed,  
He will bys word: no tyme repent:  
Which sayd thou art: a prēst in deed,  
A kingly prēst: age permanent,  
Of order name: Belchisedek,  
Whom peace and right: doth joynthy decke,  
As Gods elect.

5. The Lord as shield: kept right thy hand,  
To make thy raigne: invincible,  
He shall subdue: by sea and land  
All power adverse: most forcible,  
He shall great kyngs: and Ceasars wound,  
In day of wrath: all them confound.  
               By carefull sound.

Psalme, cx.
Psalme. cx.

He judgment true: shall exercise,
As judge among: the Gentile sect,
All places he: shall full surprise,
Wdyth bodies dead: on earth project
Abrode he shall: in sunder anyte,
The beds of realmes: that hon will spyte,
O: scarce hys myght.

Though here erilde: he stryph as bond,
And shall in way: but water drynke,
Of homely brokke: as comth to hand,
Pursued to death:and wyt to sinke,
Yet he for thys: humilitie,
Shall lift hys head: in dignitie.
Eternally.

The Collect.

O Lord the eternall sonne of the father, which wart begotten before the world was made, and art the first of all creatures we lowly beseeche thee that where by the session of the ryghte hande of thy father thou subduest thy enemies, so make vs to subdue all the dominion of sinne rising against vs to be made meete to serue thee in all godlines, who liuest and raignest one God, wyth the father and the holy ghost, Amen.

The Argument. Psalme. CXI.

This laudatory is: and thankth Gods gentlenes,
Who made all thyng: and vs redeeme: from sinne and wretchednes.

With all my hart I will: the Lord commend on hye,
Yet secretly: with faythfull men: in church eke openly.

Full
Psalme cxj.

Full greate be all the factes: of this hye Lord in name, 
Most erquisite: and may be found: of them that love the same.

His dede is worthy prays: most worshipful I say, 
At Glory is: and comlynes: his justice lasts for aye.

Of all his wondrous works: remembrance hath he made, 
The Lord is good: and mercifull: to Israel in trade.

For: meat and spoyle he gave: to them that feared hym due, 
So myndfull he: will ever be: his pact and league to live.

His actes great: power shewed: to all his peoples light, 
In gening them: the heritage: of Gentils landes for right.

His works of hands be seen: all truth and equitye, 
And his precepts: all saythfull be: in just confirmptye.

Upholde they stand most firme: and ever will remayne, 
For made they are: by equitye: and equitye agayne.

He sent his people guides: which them to freedome led, 
His pact he bad: should ever stand: whose holy name be dread.

The feare of God is sayd: of wisdome first the way, 
Who kepe his heits: have wisdome cleare: whose prayshe that ner

The Collecte.

God whose glory all thy saints most gladly delight to confess, graunt vs to have the feare of thy holy name, wherin consist the beginning of all wisdome that wee being instructed in thy will and pleasure, may be fedde wyth the heavendly nourishment of thy worde, through Christ, &c.

EE.iii.

The
Psalme. cxij

This doth recite, of hym that feareth the Lord:
Whose constancy, in God by faithes accorde.

That man is blest: and liueth at rest: that feareth the Lord most pure,
Who hath delight: most exquisite: to worke his byddinges sure.

No doubt his sede: shall firmly spede: in all felicitye,
These regents hye: theyr progency: most blessed shall they be,

He riches store: in house the more: wyth plenty shall possesse,
Hys righteounes: in stablenes: shall last and still increas,

And light shall spread: from darknes dide: to godly mens reliefe,
The Lord benigne: aye pityng: and lust to ease their grieve.

This blissfull man: he pitye can: and lend with diligence,
His word and dide: by wisdoms reede: he rightly shall dispence,

For moved he: can never be: Gods arme shall hym defend,
The just shall sure: in same endure: till all the world doth ende.

At tydyngs cupl: no sync he wyl: stand dreadfully hymselfe,
Hys hart for why: stands stedfastly: he trueth the Lord of health,

His hart so great: is stable set: to feare nothyng adverse,
Untyll hys eyes: their lust espics: on all hys foes peruerse.

He spreadh hys store: he geneth the poze: hys justice yet abideth,
His power shalbe: eralted free: with glory large and wyde.

The evill shall see: and fret shal he: shall gnash his teth and lower,
The wicked lust: of men unjust: shall walt and turne full lower.

The
Raunt we befeech thee O God which are the light everlasting and guidde of our hartes, that we may loue and feare thee aboue all things, to delight only in thy praisse, and so to deale to the necessitie of our neighbour in thythis present lyfe, that in the next we heare not that harpe word of reprobatio for vnmercifulnes. through Christ.

The Argument. Psalme. CXIII.

1 This praisth Gods grace on hie : thereto it doth invite.
2 His dignitie and prouendance: it doth in part endight.

C servauntes (all ye) children make,
prayle ye the Lord of all:
Prayle ye his name : extoll ye due,
hys power potentiall.

2 Gods (worthy) name: be blest frō hence: tyll all hy world have ende.
   To dree and lone: his power above: God graunt we all contende.

3 Frō time hy Sunne (dooth shine) in rise: tyll downward fally hys fame:
   From East to West: O blessed be: the Lordes sweete holy name.

4 For why (no sayle) the Lord doth rule: on Gentils all that be,

5 For who is lyke (this God) the Lord: in glozy fame or power:
   Who hath set by: himselfe above: as chiefe and gouernour.

6 And yet he both: himselfe (full low) of hys great gentlenes,
   All thynges that be: in heauen and earth: to see in carefulnes.
Psalme. cxiiiij.

7 And he it is (at will) alone: that lifteth the poore from dust,
The neby man: he doth promote: in dongs that low was thrust.

8 To make hym (hie: and) equall sit: wyth Princes rule to beare: 
Pyea that wyth Peeres: of age most greue: of his own people deare

9 And he (alone) the baren makth: in fruitfull house to dwell,
As mother glad: to ioye in babes: D praye the Lord then well.

The Collecte.

W E geue all prayse most due to thy blessed name 
almighty god, besecching thee, so to preserue vs 
in the lappe of thy welbeloued spouse thy church that 
we maye encrease and be stablished in the perpetuall 
knot of charitie and unitie: Thorough Christ.&c.

The Argument. Psalme. CXIIIj.

Here ioy is made: that Iacob's seede, 
Did Aegipt scape: in luckie seede: 
That led they were: by Gods great might, 
To Canaan land: to them behight.

When Israel: from Egipt went, 
Where God them held: in chastisment: 
When ryd from thall: was Iacob's house, 
Of people fierce: and barbarous.

Then Jury land: was consecrate, 
True God to serve: full dedicate: 
Than Israel: was hys Empire, 
Hys subject made: to rule intyre.

Which
3 Which thing when that the sea did flye,
   She fled to see: God's power so nye:
   And Jordan cloud: reversed was,
   As gently place: his arke to passe.

4  The mountaines leapt: as Rammes full light,
   Above the waues: th'appeard in sight:
   The Hillokes eke: did skip full glad,
   As Lambes in grasse: all fat behold.

5  What meanest thou sea: to flee so fast?
   Thou Jordan why: aback wart cast?
   Was this the cause: Gods truthfull grace?
   Or fathers sayth: that ye gaue place?

6  You Mountaynes hye: why leape ye thus?
   As Rammes with fruite: most plenteous:
   Ye little hilles: why skipt ye so?
   (Thys light to see) as yong shepe do?

7  At Gods bright face: the earth thus hooke,
   At Jacobs Gods: most present loke.
   Be whole abroad: than earth to see,
   Thys puissant Lord: so nye to bee.

8  Whose power dyd turne: the stone to gushe,
   Great water breaks: most merueylous:
   The flint so hard: whence her springth,
   Euen water floods: he made it bring.

\textit{The Collect.}

Grant us O Lord euer to escape the servitude of all errour and Egipicall sinne and wyskednesse, that we may always beare our lyues sanctified to thee to rejoyce in thy protection, Through Christ, &c.

\textit{FF.y. The}
Psalme. cxv.

The Argument.

Thus Gentiles Gods: be scorned unpure,
Where God of heauen: is God most sure:
On hym to trust: to laud hym aye,
Who blest our lyfe: and keepth our way.

Non nobis Domine.

1. No praye gene vs: O Lورد to vs,
Gene if thy name: most glorious:
For thy sweete love: soz thy good truth,
Defend vs Lورد: and shew thy ruth.

2. Why els no doubt: the Heashen sect,
Would say where is: their God so sect:
If God they haue: as we in fight,
Let hym come forth: and shew his might.

3. But sure our God: is God in heauen,
Not made of scene: to carnall eyne:
He doth at will: what lyke hym best,
He made all thinges: by hym they rest.

4. Their Idols all: the best, they bee;
But silver cast: and gold to see:
The handy woorke: of most all men,
They be thus made: full brittle then.

5. Wyde mouths they haue: but speake no whit,
Of speache but done: to them most fit:
And eyes they haue: yet haue no sight,
All boype of lyfe: all boype of light.

6. So eares they haue: but heare nothyng,
How loud men cry: in halowing:
And nose they haue: but have no taff,
Their hzent incense: on them is waff.
Psalms cxv.

8 Ye hands they have: but handle not,
Two feet they have: but have no gate:
They make no boype: from out their throtes,
Where yet small flies: have open notes.

7 As those be all: so such be they,
Which make them first: of gold or clay:
And so be they: which worship them,
Or them do trust: in any realme.

9 But thou that seest: O Israel,
Trust thou the Lord: bid them farewell:
The Lord is whole: thyne ayde and shielde,
Protectour sure: in towne and field.

10 Ye Aarons house: trust ye this Lord,
None other serve: to hym accord:
The Lord is whole: your ayde and shielde,
Protectour sure: in towne and field.

11 All ye that feare: the Lord so hie,
Trust ye this Lord: to hym applye:
The Lord is whole: your ayde and shielde,
Protectour sure: in towne and field.

12 The Lord hath mynd: and careth for vs,
He will vs bless: most prosperous:
And Jacobs house: so will he bless,
Bless Aarons house: he will not mylce.

13 Who feare the Lord: he bless them all,
Both rich and poore: both great and small:
To do them good: is hisentent.
Who worship him: most reverent.

FF.14. The
Psalme. cxv.

14. The Lord will add: to your encrease,
To heape his gystes: he will not cease:
Upon your selfe: in joyfull cheare,
And after on: your childdren deare.

15. Ye are the Lords: most blessed lot,
Pf feare in you: be not forgot,
The Lords ye be: his heritage,
Who made of heauen: and earth the stage.

16. The heauens so houge: the heauens I saye,
Be all the Lords: in whom they staye:
The earth he gaue: to men a place,
To dwell therin: to serve his grace.

17. The dead that be: prayse not the Lord,
No sense in them: no booyce or word:
Be they whose corps: be layd to rest,
By them no laudes: can be express.

18. But we alyne: with booyce and hart,
Wyll prayse thys Lord: styll we depart:
From thys tyme forth: and so for aye,
Than sing we styll: Alleluya.

The Collect.

Be thou our protectour & helpe O mercifull Lord
for we put our whol affiance in thee only,be mind
full thar thou formedst vs oute of the mould of the
earth graunt vs therfore thy strenght to acknowledge
thee our maker duly to laud thee and celebrate thy
name through Christ.&c.
When David sccapt: adversitie,
to God with thankes he goes,
So man full past: all miserie,
may so bys hart disclose.

Loved haue: the Lord and shall,
wynth all my hart for why:
He soone hath heard: my prayers all,
wynth boyce when I dyd cry.

Full nye I say: his eare he bent,
to me most redily:
Wherefore my dayes: that me be lent,
 hym will I call most hye.

The snares of death: dyd close me in,
yn a panges of hell me found:
Fell anguish smart: and woes betwene,
I felt about me round.

Estiones I cryed: in Gods good name:
for helpe and sayd euon thus:
O Lord I pray: thy grace I clame,
my soule from payne discusse.

Of clemency: the Lord is full,
and just he is in woor:de:
And this our God: is mercifull,
which doth all grace afoorde.

The Lord preseruth: the simple ones,
as abiectes counted here:
For to my selfe: was wo begone,
and health he brought me nere.

FF.iij.  Wher-
7 Wherefore I sayd: O turne agayne, my soule into thy rest: Since that the Lord hath easd thy payne, for thyne advantage best.

8 For thou O Lord: hast ryd my feares, my soule from death behyde: And eke myne eyes: from wepyng feares, my fete from falling wyde.

9 To walke in life: I purpose then, before the Lord byright: Whyple here I lyue: with liuing men, on earth to please his sight. 

Credidi propter quod.

10 I held my sayth therout I spake, to God in hope full strong: Although with woes: my hart did quake, and so:owes leamed long.

11 In all my sightes: so fast to se, I sayd thus halfe amald: All men on earth: but liers be, myne eyes were so adald.

12 To quyte my Lord: what shall I gene, his benefites at length: His grace so great: by whom I lyue, surmounth my simple strenght.

13 I will take by: and heare on hye, the cuppe of thankfulnes: And Gods good name: besech wyll I, who compast all my wealth,
Psalme cxvi.

To God my Lord: I now will paye,
my bowes that I behight:
With thankful hart: from day to daye,
In all his peoples sight.

The Lord no doubt: full deare repute,
the death of all his layn's:
He taketh to hart: their wrong pursuets:
and heareth their wosull playnts.

For truth, to I: thy servaunt lord,
thy servaunt this may speake:
Thy hand maydes sonne: can this record,
for thou my bandes didst breake.

To thee therefore: I offer vall,
of thankkes the sacrifice:
The lorde's good name: theron to call,
I will in grateful wise.

To God my Lord: I wyll repaye,
my bowes that I behight:
With thankful hart: from daye to daye,
in all his peoples sight.

In all the courtes: eu'n just in them,
of Gods hys houle to bright:
In myd of th'e: Hierusalem,
O prayse this Lord aright.

The Collecte.

God the clenfer of manes soule fro the filthynes of sinne which in redines doost cosfort his sprite that call vpon thee faythfully, we besech thee to plucke vs from the daunger of death and hell and to place vs in the region of the lyuing, where death and sinne be a-bolished. Through Christ.
The Argument. Psalme. CXVII.

Praise duly thy Lord, in myndful accord: ye heathen onesall bayning
Ye Gentils I bid recount how ye lid: & praise this Lord and
And honour ye right: this Lord in his light: ye nations all in tow
All people I say: where ever ye lay: extoll this Lordes renown
For merly hys grace: and mercifull face: confirmed yeth on vs all
Hys love doth excell: all time to debell: his grace is generall.

This lord in his truth: most stable ensity: his word & promise in
The faith of his way: will never decay: O praise this Lord of true

A Lmighty and most mercifull Lord, which wouldest
be praised by the mouthes of all nations, thorow out all the world, whose grace we the Gentils cald vs
to the participation of thy soune Iesus Chrift, we be-seche thee so to confirm this grace in vs, that we neuer declyne there fro, but continually laud thy mercy, through the same Iesus Chrift, &c.

The Argument. Psalme. CXVIII.

This Psalme is sung: of prayse and laudes: that Davids rule begunne:
In spright it shewth: and joyeth the raigne: of Christ Gods onely soune.
Let Israel: nowe glad confesse: with long melodious,
Because his love: and mercy free: so ever standeth to us.

Let Aarons house: and flocke confesse: in thankes most plenteous,
Because his love: and mercy free: so ever standeth to us.

Pea let them all: that feare the Lord: this grace in hart discusse,
Because his love: and mercy free: so ever standeth to us.

In trouble layd: to straipes be thrust: I cald the Lord from thence
He hard at large: and let me wyde: this Lord of excellence.

The Lord as thus: with me to stand: on my nye side to be,
I can not feare: for what can man: psenaple in spite at me.

The Lord takth part: with them to tyme: that me do helpe & ayde
Bye eyes shall see: their full desire: my foes ruyendo and frayd.

D good it is: the Lord to trust: on hym all hope to cast,
Hope sure it is: then man to trust: on hym to leane to fall.

Pea good it is: the Lord to trust: to hym all whole to stand,
Hope safe it is: then Prince to trust: with all his gard and band.

Though nations all: do compasse me: and hedge me round about,
By name (I trust (of this the Lord: I shall cut downe theynr route.

Let them besege: and compasse me: on every side at will,
The Lordes good name: I hope therby: theyr pride to quell & kill.

Though they lyke bees: swarme me about: to sting, to hurt, to nope
They sone shall fade: as ypos in thrones: in God I shall them stray.

By pushing oft: they thrust at me: to make me full agaft,
But yet the Lord: my pillar strong: was whole my ray ful fall.
Psalm cxviii.

14 The Lord of power: my strength he is: of laudes my tenors style.
For he was made: my health and fence: to scape all mortall guyle.

15 The boyece of joye: and healthful mirth: rebound in inst mens tent.
For why ful great: the Lords right hand: hath wrought experimẽts.

16 The Lords ryght hand: exalted is: hys power is clearly knownen,
The lords right hand: great scates hath done: mans strength is no
his own

17 Not dead I am: but loue as yet: and truſt to spend my dapes,
To tell Gods workes: his mighty actes: by whom my living stapes

18 The Lord although: he me correct: in chastifment most lyt,
Yet downe to death: he draue me not: he would not so permyt.

19 Ope me the gates: of righteounes: that inst men ble to haunt,
To enter now: Gods temple so: the Lord with prayle to baunt.

20 This gate is wyde: the Lord his gate: where due his grace is sper.
All rightwise men: do passe therin: who saythfull life haue led.

21 I wyll wyth thankes: set out thy prayle: for thou haist answerd me
Though thou didst strike: yet cale thou sette: for helth I bad by the

22 The stone it selfe: which was reject: by all the buylers choyce,
Was made the heade: and corner stone: to all god mens reioyce.

23 From god the Lord: this act iuued: his worke it was alone,
A thing it is: most meruelous: in all our eyes so done.

24 This is the day: the ioyfull day: which that the Lord hath made,
Let bs therin: reioyce and sing: a day that shall not fade,

25 Ah Lord helpe now: and save I praye: alſſt bs presentely,
O Lord on hye: gerne helpe I praye: good lucke send spedly,
Psalme. cxviii.

16 O blest be he: that comth as thus: in God the Lord's good name, To you as we: gods house that kepe: have with god lucke & fame.

17 God is the Lord: and lightned bs: all health who luckly sendes, Sprede bowes therefoxe: and bynde your hosts: with co3os at alters

18 Thou art my God: whom thanke I will: whom I shall celebrate,
Thou art my God: to whom my laudes: I will whole dedicate.

29 O thanke and laude: the heavenly Lord: for he is gracious,
Because his loue: and mercy fre: for ever standeth to bs.

The Collecte.

Most mercifull God which art the vndoubted cofter in all our aduersities, and makst the houifes of the iuft to be filled with ioye & gladnes, extoll thy churche and congregations by the power of thy ryght hande, to bee the eternall gate, thoroogh which all righteoufnnes may procede so established vpo the hed corner stone Iesus Christ in this lyfe, that at the resurrection she may be presentned glorious in thy sighte, thorough the same Ie-sus Christ, &c.
A Preface to the Psalme. 119.

Psalme, cxix.

The Argument. Psalme. CXIX.

This Psalme dewrayth: good mens desire,
Gods law to know fo milde:
Which Dauid prayth: whom men in ire,
Did curse, from home exile.

1 Rightly man: of perfect wayes: is bless and bless agayne,
As bless be they which walke their wayes: in gods true law so

2 And yet I speake: so bless they be: who kepe his witnesses,
All whole in hart: which will agree: to search Gods promises.

3 Admit they do: no sinfulnes: who walke his pathes allwayes,
At wil who worke: but wickednes: they tread not these his wayes.

4 Advisedly: thou gauest in charge: thy helks that we should kepe,
Approued so: by thee at large: fo; vs most due to leke.

5 Ah then O lord: where I wilt so: would God my wayes were leyd
Affected right: in hart to go: thy statutes justly leyd.

6 Ashamed then: I shall not shirinke: in hart or visage cold,
Abacke to stand: what tyme I thinke: thy lawes and them behold.

7 Ascribe will I: to thee my thanke: in hart most right and cleene:
Alone as I: shall learne so franke: thy judgements irt belene.

8 Agayne I bow: withall my hart: to kepe thy true decrees:
A far then Lord: do not depart: from me thy grace to lese.
Psalme. cxix.

Beth. 2.

In quo corigit.

1 By what or how: can young man cleanse: or yet reforme his way;
   Well, word of thine: if he the fence: will warely kepe I saye.

2 Betymes where I. thy word have sought: with all my harts enteng
   Be guyde, left I: might erre in thought: from thy commandemet.

3 By love I hyd: thy word in hart: thy willes inspired to kepe
   Blasphemingly: left might I start: from the in sinne to dèpe.

4 Both blest and prayed: thou dost remayne: O lord of secrecy,
   Welstryde my hart: and teach my bryne: thy statutes inwardly.

5 Bold haue I bene: and euer shall: by the: with tong to tell,
   Before all men: thy judgementes all: which once thou spakst so well.

6 Blith whole my hart: did iope to trace: thy testimonyes wapes,
   Beholding them: more glad in face: than riches gainfull praise,

7 Besowe I will: my syne and talke: in thy precepts to muse,
   Beside to note: thy wondrous walke: no syne I will refuse.

8 Bespoort me still: I purpose me: in thy decrees whole set,
   Belene I have: thy worodes decre: no syne I shall forget.

Retribue.
Psalme.  cxix.

Chimel.  3.  
Retribue.

1. Confirm God: thy servants will with thy good grace so make. Consider that I: in lyse may still: so iust thy words to kepe.


5. Correct thou doste: the proud therefore: which thy precepts despise. Turk be they all: from thy god loze: who wander wylle to nyse.

6. Contempt and shame: he me remone: which proud men call on me. Content for that: in lyse I lone: thy lawes to testifie.


8. Cause why, to me: thy witnesses: are whole my hartes delights. Close counsellers: they be no lesse: against these cursed wightes.

VP.s.  Adhesir.
1  Dear Lord to dust: my soul is knit: new dead I sigh for grieve:  
   Draw new my life: and quicken it: with thy sweet words relieve.

2  Direct I have: my ways to thee: thou answeredst me again:  
   Declare thy will: that I may see: in heart thy statutes playne.

3  Due sense give me: to understand: the ways of thy precepts,  
   Demure I will: then take in hand: to take thy wondrous steps.

4  Distemper'd cares: doth melt my heart: to note the worldes despite,  
   Deale then some ease: in gentle part: as thy true word hath height.

5  Deliver me: from lying ways: from slytle glossing sect:  
   Delite my heart: in all thy lays: bouchlaue this good effect.

6  Do this so: why: right path of life: I have now chosen due,  
   Defy me I will: my eyes to rise: to dwell thy judgments true.

7  Directly Lord: where hold I have: thy testimonies fall,  
   Defame me not: of thee I crave: to fall by shame against.

8  Deliverly runne shall I light: thy lawes the perfect gate:  
   Dilated large: when thou in spite: shall make it joy in state.

Legem
Psalme.  cxix.

He. 5.

Legem ponite.

Eternall God: teach me the way: of thy most iust decrees:
Euen then I shall kepe them all day: in all their full degrees.

Employ my wits: to perfectnes: to hold thy law I may,
Effect therof: I shall expresse: wyth all my hartes aslay.

Eke lead me crayt: to see the path: of thy preceptes most right,
Elect for why: my hart then hath: wherein I most delite.

Egge thou my hart: to magnifie: thy testimonies all,
Escape that I: may bitterly: soule avarice thee gall.

Erect myne eyes: not down to clue: by lustes to things most dayne,
Encleare my sight: and me renewe: thy wages to love the frayne.

Establish Lord: thy word: all sure: thy seruaunt lo I am,
Els could not I: thy seare procure: to reverence thy name.

Eststones remove: the brute bullwete: of shame that I do seare,
Espy I do: thy doomes discrete: all mixt with mercy deare.

Enfo: If I haue: lo all my minde: thy statutes iust to sue:
Encourage me: sone them to finde: I crave thy iustice true.
1. First Lord I crave: thy grace deuyne: thy mercyes sweete to kelie. Fence thou my soule: with heath of thyne: as thy true word doth (beale.

2. Fyrnd thus I maye: to answere right: and dul blasphemers denta: Fall that my hope: is wholly plight: to thyne advertisments.

3. Farre dyme not lord: thy word most sure fro out my mouth to strag. Full still for why: I will endure: to wayte thy judgements way.

4. Ferne will I kepe:thy laxe and loxe: in thon will teach the way. Fayth still to beare: I wyll the more: from age to age for aye.

5. Fayre walke and large:thus shal I hold: in conscience by right, Forth on where I: do seke to boide: thy cleare percepts in light.

6. Free shal my tong: thy witnes tell: before both Lord and king. Foule shame shal not: my hart debell: to shinke for manacing

7. Fro thence I shal: my comfort synd: thy lawes shal me deyte, Fresh lune I beare: to them in mynde: no tyme to flyde to lighte.

8. Fold by my hands: I will full bye: to thy commaundements, For them I lune: and muse shal I: thy Cabe testaments.

God
Psalms. cxix.

Memor esto.

God call to mynde: thy promise graue: to me thy servaunt strauple,
God hope therein: thou madest me have: to my poxe foules auncle.

Great comfort this: gaue me in thought: in payne whom I did ly,
Glad hart for why: thy word me wrought: as whole requied therby

Grym slately men: though one by one: most hye do me derpyde,
Gone yet a backe: I have not done: from thy true lawe aside.

Graue thoughts had I: call in mind: thy judgemèts lord fro first,
Gat so I did: my comfort kynd: to slake my woeful thirst.

Greued sore I am: most horribily: at wicked mens ententes,
Glyde fast they do: so shamefully: from all thy lawes contentes.

Graue songes in verse: I do desawe: of thy sweete statutes loze,
Gelt when I am: in wandryng wyse: abzode afflicted soze.

Grauen depe in mynd: thy name by night: O Lord ful oft I had:
Gleue falt to hart: that so I myght: thy law that I had rad.

Grace thus dyd growe: to me so greene: for that thy law I kepe:
Graunt then O Lord: I may be seen: thy wyll alway to seke.

HH, iii.

Portiø
Psalme. cxxix.

Heth. 8.


2. How depe in hart: thou seft all day: I have thy face besought: Have mercy then, on me I pray: such trust thy word hath taught.

3. Here how I live: what wave I lead: I have discust full here: Home so to turne: thy lawes to please: my fette I did retire.

4. Halt made I fall: my fault espied: no tyme then troysted I: Hart, hand, and tong: I straight applied: to kepe thy lawes more nye.

5. Wauk wicked men: on heapes they met: to robbe from me my truwt: Werd yet in hart: thy law I kept: though loze at me they thust.


7. Hoste me I will: with them to dwell: which the do dutly seare: Hyd who do kepe: thy belles full well: in hart to mynd them cleare.

8. Hyll, dale, and vale: the earth is full: thy mercies Lord to tell: Helpe thou therefoze: my wits so dull: teach me thy statutes spelt.
Psalm 9

I Lord confesse: thou dealst full kynd: with me thy servant frail: In thy good wo:de: such grace I synde: thy promise neuer fail:.

Inspire right talk: of discipline: and me sound knowledge teach: Just have I hold: the lawes of thyne: most firmly them to teach.

Inuegled soule: away I went: before I was correct: Imprint I now: thy testament: in hart thus gentley checkt:

Entirely good: and liberall: thou art who can deny: I lumine then: my senses all: thy statutes well to spy.

All men and proud: they: traps haue set: to spot my truth with lyes: Inure my hart: I purpose yet: all whole thy lawes to bile.

Inlarded is: their hart with pride: they swell in fat and grease: Inry I not: their toyes so wide: thy lawes can me refresh.

It wrought me wealth: so good it was: that troubles me did crayne: Indued was so: my soule with grace: to learne thy statutes playne.

Joy more I do: the law of thyne: which thy swe:te lips prononce: Infinitely: then silver fine: or: gold a thousand ounce.
1. King, Lord, & God: thou art to me: thou madest & formedst my shape.
   Verne depe my hart: to knowledge free, thy word in mind to wrap.

2. Kynd lounyng men: that worship thee: wylly sy at me right some,
   Keyd sall thy word: was so to me: in hope that I haue done,

3. Know well I do: in thys thy rod: thy judgements all be just,
   Know worthy is: thy truth & God: which humbled me to dust.

4. Lyfe thou my soule: by lounyng grace: some comfort sweete to feele
   Knyst just thy word: though I be base: thy man yet every deale.

5. Kneels lowe I will: to aske full sad: thy mereyes all in sight,
   Keepe than my life: I shall full glad: for I thy lawe desynte.

6. Kyl down y prond: confound their lies: they me wold bryn peruer
   Kole thou their heathe: and I will ryse: to przech thy lawes apart.

7. Kene they thy laymes: asturne to me: who duely thee do fear,
   Known right who haue: thy dignitie: thy word with me do bears.

8. Knorke,aske, and seeke: I will, and wepe: in hert thy word to spy
   Knead els in mir: of errore wepe: I should most shamefully.

De-
Longd hath my soule: and languished: while I thy helth expect:
Lord yet thy word: me comforted: for hope dyd me erect.

Lo both myne eyes: did saynt and wall: thy promise still to wayte,
Lowd thus I spake: when wilt thou call: thy helpe to ease my strait.

Lyke though I was: to bottle dyed: in smork so was my skyn,
Leaue would I not: thy statutes tryed: I kept yet mynd therin.

Leafe Lord my dayes: how log to go: thy seruait sayn would know
Long wilt thou slake erre thou my soe: wilt judge who th:ult me

Lyme pittes full lye: these lurdens proud: did digge in crafty logf,
Lyes lowd they made: not well auolved: by thy true lawes report.

Life, truth and way: thy lawes contayne: though words they prate
Lend me thy helpe: where men so bayne: do falsy me purse.

Large fautes they made: to make me sinke: well npe they had me
Loth yet I was: in hart to shynke: from thy commaundement.

Let then thy grace: and gentleness: refresh and me renewe:
Lone so I shall: and wil expresse thy wordes of mouth belyue.
Lamed. 12. In eternum domine.

1. Heke Lord thy word: most stable lieth as heaven: is permanent:
   Most strong it is: as testifieth: the starry firmament.

2. Man trust may thee: thy faith so standeth: in truth from age to age:
   Marke well we do: the earth & land: how thou mad'st the stage

3. Made fast they bid: by thy decree: until this present day:
   Pecete service all: do yield to thee: In all they course and sway.

4. My chief delight: and ornament: onlasse thy law had ben:
   More depe in two: I had ben shent: whole quenched quite & cleane.

5. Mind still I will: thy lawes precept: and neuer it forget:
   He still in life: it daily kept: by thee this grace I get.

6. Maintain my life: for thine so wrought: I am most congruent,
   Bidst whole in hart: for why I sought: thy true commanment.

7. Mad men in harte: ungodly men: awarted me to kill:
   Pulse yet I did: full off againe: thy testimonyes well.

8. Much noted things finest tried: due last to brittle ende:
   Weere infinite: thy law I spied: whole breth no time could spende: Mem
Psalme. cxix.

Mem. 13.

Quam dilexi.

Psie lone in hart: thy law I heare: such hope therby I winne:
No day doth passe: but that I heare: my mind to muse therein.

How hast thou made: my wit excell: my foes by thy precepts:
No time there is: but that I melt: with them in my concepts.

Note this I do: I am more wise: than all my teachers be:
No doubt for this: that I advise: thy testimonies free.

No aged men: have knowledge like: them exceede to far:
No question for: that I kepe: thy lawes familiar.

Pedes must I stepe: and so I do: my feete from path of vice:
No witherward: aside to go: but kepe thy words devise.

Pought do I shinke: one ych away: from thy decrees amisse:
No praise to me: both rise therby: for thou hast taught me this.

Pefow fragant tast: by thy sweete word: O how my pallat felt:
No hony combe: set on my board: such sweetenes ever delt.

Potious: my wisdome grew: by thy commandements:
No wicked wages: then will I sue: I hate all crafty slents.

II. 9.

Lucerna
1. O Lord thy word: a lantern is: full clear to guide my feet:
   Undoubted light: that will not misle: to rule my paths most meet.

2. Oth once I spake: and promise made: in heart I full decreed:
   Observe that I: should whole in trade: thy just and righteous rede.

3. Opprest I am: O Lord to hye: in soul: in sprite: in flesh:
   Of this sore cross: renew thou me: thy word pretendeth no lesse.

4. Oh let my mouthes: free sacrifice: please thee O Lord at will:
   Open thou my wits in ghastly wise: teach me thy judgements skill.

5. Ensure my lyse: all day I see: my soul lyeth in eye hand:
   Oblinious yet: thy law to flee: I will not so be bond.

6. Unrightfull men: and obstinate: for me a snare have laid,
   Offend thy law: yet will I not: to renne from it afraid.

7. Obtain I have: thy witneses: in just for simple state:
   Objected so: my fancy is: with them most delicate.

8. One thing in heart: inclyned I to: to work thy statutes lose:
   Once this to misle: I will not so: to ende for evermore.

Iniquos.
Psalme. cxix.

~ Samech. 15. ~ Iniquos.

1. Presumptuous men: which guiles devise: I hate as hypocrites:
   Pure law of thine: most he I praise: for that all truth behightes.

2. Protectour thou: thou art my bowre: thou art my trusty shield:
   Per sist I will: in thy good power: I trust thy word so mynde.

3. Part ye from me: malignaunt men: your by pathes wrong I hate:
   Performe I shall: more just and playne: my Gods precepts in gate.

4. Plucke up my hart: D me sustayne: by thy sweete word to lyue:
   Pinche not my hope: with shamees disdain: to make my hart to riue

5. Preserve me still: in sure defence: so safe I shall remayne:
   Promote thy wordes: intelligence: I shall alway full layne.

6. Prisse downe thou wilt: all the to nought: which erre fro thy decrees
   Playne lies they forse: in crafty thought: they frame but fallacies.

7. Proud men lyke prisse: thou wilt remove: which iet in earth so stout
   Precelently: therefore I love: thy witnesses full out.

8. Perplext in feares: my flesh doth shake: when I thy power do marke
   Profound afraies: my soule have take: thy judgments be so darke

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Ain.16.

1. Quite out my life: I dealt with that which lawfull was and right: To Quarelers: by reason me not: my soule with wrong to spite.

2. Queynt thou my hart: delightfully: in things of perfect name: In Quire ellys will: the proud therby: Some cause my life to shame.

3. Quicke sight I lost: Pite eyes were vast: for wearing long thy helth: I Quothd and sight: and longed fast: thy rightwse worde of wealth.

4. Quiet me O Lord: thy seruaunt poone: from time and mercy reach: So Quicken me: in all thy love: and me thy statutes teach.

5. Quire out the truth: that right I may: O understanding graunt: In Quiet mind: to thee I pray: as seruaunt suppliant.

6. Qualms overwhelmd: my woeful hart: for men have gropd thy law: O Quel them Lord: as judge thou art: the time doth ask thine aw.

7. Quench not my spirit: with these thy foen: for I thy lawes do love: No Querry geyth: such gold or stone: which I would price above.

8. Quake might my hart: if all thy lawes: I held not all the best: No Question: I love thy lawes: all false wayes I detest
Right wonderfully: set by aloft: thy testimonies are:
Renue therefore: then will I oft: my soule shall kepe them nar.

Refozt who doth: thy law the doore: twinth light as sheoth the prose,
Ripe wiulome riseth: therby in doze: to simple mens behone.

Rapse by my mouth: I did apert: for wind my beth I drew:
Refrehst for that: I wught my hart: with thy sweete statutes belo.

Respect me Lord: not me refuse: my strenght were els but lame
Rue than on me: as thou dost ble: on them that love thy name.

Rule thou my steps: thy word to tred: for me them to lyue therby:
Reigne can no pride: in all my head: to vanity to fly.

Redeme me Lord: from siniury: of men in quarel: bayne:
Retayne I may: more constantly: thy constitutions plaine.

Reveal to me: thy servant true: thy lovely face so bright:
Renue my spriate: my soule endue: teach me thy statutes right.

Ran down my cheekes: did water: streames: for: thy law they balke:
Rough cheare I made: to note all realms: against thy law to walke.
1. See right thou art: full good and just: O Lord in veritie:
   So righteous be: thy domes discreet: all judged in equitie.

2. Strayt hast thou charged: that we should haunt: thy testimonies reede
   Still speake: still truth to graunt: most vehement at neede.

3. Sower scale fret me: in gelousie: for ire nye spent I was:
   Set whole for that: my foes I spy: from all thy wordes to passe.

4. Skord clean full out: thy word is see: sine tribe fro dобще bupure:
   Sticke fast to it: thy seruaunt meanth: in hart to love it sure.

5. Small though I see: and bile at eye: to haunting insolenten;
   Slide yet shall not: my memory: from thy commandements.

6. Sound righteousnes: thy justice is: and that which still will last,
   Sure truth thy law: is so truille: I trust thereto full fast.

7. Smart woes & sharpe: when they did press: & I by spite abused:
   Sweete comfort yet: did me refresh: thy heltes when I perused.

8. Stand ever shall: thy witnesses: in righteousnes to stay,
   Send wisdom then: well teach me this: that ever lyue I may.

Clamaui.
Psalme. cxix.

Thy grace to winne: cried loud I have: from hart effectuall:
Then answere me: O Lord with saue: thy statutes kepe I shall.

To thee I sayd: O saue me thou: I fled to none beside:
That I may: in life abow: thy testimonies tried.

The dawning day: preventingly: I cried most earnest than:
Truly fast I did: thy words so: why: my hope therby I wan.

Tyue watch of night: mine eyes prevent: so rath I then awoke:
Thus that I might: some thing commet: of thy true word on booke.

Lourn Lord thine ear: my boyce to heare: thy mercies ake eué lo:
Touch thou my hart: renew me cleare: as thou doost vse to do.

They tread full nye: that would on me: their malyce execute:
Twind far they be: thy law to fle: O Lord be my refute.

Tread thou as nye: O Lord with ayde: so: God thou art at hand:
True be thy lawes: all insly layd: their wages be mad and fond.

Taught am I sure: earl long ago: of all thy witnesses:
Through thee were set: most groundly so: that they wil nener misle
1. Upse thon my wo. and rid my smart: thou seest erld I am:
When yet thy law: from inward hart: forgotten neuer cam.

2. Uphold my cause: and me release: so free redeamd to ryse:
Walt not my life: but me refresh: in thy words warantile.

3. Ungodly men: from health ren far: and health ren far fro them:
Wyde sle they soul: for why they erre: thy words they search not the

4. Use still thy grace: O Lord of might: thy mercies great be seen:
With life, and ioj, refresh my sprite: as earl thy wont hath bene.

5. Whaine men there be: right many one. which me pursue and profe:
Ware yet I am: to sverue to sone: from thy sweete witnesses.

6. Uple men I spied: transgresse thy law: for grief therof I quoke:
Which was because: at eie I law: thy lawes how they forsooke.

7. We to thou my hart: O Lord & see: how thy precepts I loved:
Wherefore by grace: renewe thou me: not whole fro thee removed.

8. Wouch this I may: thy word in chiese: in sone is truth most pure:
Walt can no time: thy lawes relief: thy domes age Jult will dure.
Psalm cxix.

Principes.

1. Extremely Lord: I am pursued of princes undeserved.
   Exactly yet: thy word I belov'd: I them with fear preserved.

2. Hence I do: thy word so glad: and joy thereof as much:
   Exceeding Joy: as he hath had: that spoiles hath found most rich.

3. Exceede of eyes: I have abhor'd: I have them aye desired:
   Extend I have: my lones accord: to all thy lawes so tried.

4. Express I have: thy lawes most deare: seven times a day no lesse:
   Expend thy domes so cleare: full wrought in south fullness,

5. Excellent peace: in conscience: have they which love thy lawe
   Exceed they can: all light offence: no harme to them can draw.

6. Expect I do: thy helpe and health: O Lord to thee I pleade:
   Exceed ed so: I have my selfe: thy just preceptes to treade.

7. Equisitely: In soule I kept: thy testimonies bye:
   Expert by ble: I them accept: in love exceedingly.

8. Half I have: thy statutes right: and eke thy witnesses:
   Exempt from thee: to scape thy sight: I can no secrecies.

Appropinquem
Psalme. Cxix.

1 Plead Lord assent: with eares b_EXTENSIONS: to heare these laws I sing:
   That mought please the: to graunt me wit: as thy word b_se to bringe.

2 Yet once I pray: myne lute eu en so: admit before thy face:
   All mens despitcs: O take me fro: thy word so woketh in grace.

3 Pmmes.Psalms, & songs: my lips thal sound: such comedia:os bnavce
   Of thou wilt teach: my hart the ground: thy lawes in hart to grauе.

4 Pea sure my tong:shall still expresse: thy word deservingly:
   Do not so with truth: and rightwisenesse: thy whole precepts I spy.

5 Where after yere: me then bphoze: with thy good helping hand:
   Song did I chose: (thou knowest) thy loze: to thy decrees to stand.

6 Y earnd hath my hart: and wished long: thy health to seele so meete:
   Pies, head, and hand: haue loued as strong: thy law to me so sweete.

7 Peld still I will: O life prolonge: my soule shall praise thee then:
   Pane shall I wide: for ayde among: for thou dost ayde all men.

8 Youth made me erre: as sheepe but lost: seeke by thy servant Lord:
   Yes seeke him Lord: beftow the colt: thy law me not abhord.

The
The Collet.

Almighty God the onely paterne & meede of all felicity, which by thy wholſom direcťio informſt thy faythſfull fervantes to walke vpright in thy law, to fearch thy pæctes and promifes, to obferue thy preceptes and commaundementes, graunt vnto vs, fo to vnderſtand thy iustiſfications and wyth whole hart to fearche thy wylles and pleasures, and to preache out thy great actes done to our behoote, that when we were as loffe sheepe wandryng in our wyues of igno-raunce, we myght be brought home to thy shepſefold to be placed on thy ryght hand wyth thy shepe in thy kyngdome, through Christ our Lord, &c.

Observations.

These fiſteen Psalmes: next fowlyng,
Beſongs demand of steps or fayers,
Fôr that the quere: on them dyd finge,
The peoples bowes: to blifle by prayers,
Fôr lucky fpee: in theys affayres,
As neede and tyme: as caſe dyd brþing.
In wedlocke, warre: or house begonne,
Fôr peace, fôr ayde: fôr freedome wonne,

The Argument. Psalme. CXX.

When David felt: all sprite of man,
All helpe of God: he then optaynd;
By whome alone: reliefe he wan,
From hard disease: that hym conſtraynd.

Well trust we than,
When we be paynd.

Bk. iij. To.
Psalme. cxx.

1. Canticum graduum.

Ad dominum cum trib.

O God when I was veri with smart,
By wrongfull meanses of man opprest:
I cryed in boype: I cryed in hart,
He aunswerd me: at my request.

2 For thus I sayd: and still will say,
O Lord my soule: deliuer free:
From lying lips: saue me I pray,
From crafty tonges: that double bee.

3 What shalt thou winne: what gayne or gyst?
Thou crafty tong: with all thy spyte:
O what may that: increase thy thirst,
False tong to bee: in such delyte:

4 Even this thou wynst: sharpe darres and fell,
Of Gods strong hand: in dreadfull feare:
Whose strength shall send: thy spite to hell,
As white as coales: of Juniper.

5 O wo is me: that myne abode,
As still prolongd in hard exile:
Thus foze to dwell: as cast abode,
In Ceder tenes: both blacke and yle.

6 Ah long to long: my soule abydth,
With such as hate: god loue and peace:
With people rough: of bawty pryde,
Which fierce in hart: on me do ppeace.

When
Psalm cxvj.

When peace I seeke: they cry to warre,
When sayre I speake they threat the more:
When them I sue: they drue me farre:
Thus gall so: love: I gaine in store.

O God be nare,
Help me therefore.

The Collecte.

O God the onely pacifer of all manner of anguifie
and trouble, deliuer we pray thee the soules of thy
true seruants from slaunderous and lyeng lippes, to
be neuer overcome by the malicious assauts of the enuill,
but to stand by the assistance of thy grace wholye in thy protection to the lawd of thy name, through the Christ.

The Argument. Psalm cxxi.

As Dauid here: so other king,
Nie toward warre: ought thus beginne;
The people than: hym following,
Should wishe hym spede: Gods ayde to winne.
Thus comsh he in.

Canticum graduum.

O heavenly hils: I lift mine eyes,
In faithfull hart: eu'en there direct.
Fr6 whence can els: my help arise:
Gods foes to quel: this cursed sect.
De cursed sect.

Let all my help: come whole from God
Who made this heaven: and earth to see:
Though other fray: most far abzade,
His will his arme: my trust shalbe.

My folke speake yee.
3 We trust and pray: that God of hosts
Will not permit: thy soote to flyde:
But make thee beate: the Payynes boles,
He sleepe:th not he: that kepeth thy side.
His ayde is tried.

4 For lo he will: not slomber once
Much more, deepe sleepe: he will repell
But keepe he will: his little ones,
He warden is: of Israel.
We trust him well.

5 The Lord himselfe: will be thy shield.
The Lord shall be: thy shadowes bower:
At thy right hand: most nyc in field
He will thee keepe: both day and bower.
By godly power.

6 The sune by day: shall thee not burne,
But shine thereof: shall cleare thy way,
The moon by night: sall serve thy turne:
Her froze hoznes: shall thee not fray.
But be thy stay.

7 The Lord our God: will thee preserve,
From all euill haps: from all mischaunce:
The Lord will saufe: thy soule conserve
He will thy fayth: and fame anounce.
In Gouernaunce

8 The Lord will keepe: and keepe inough he,
Thy comming in: thy going out:
By puissant power: (thus pray all live)
From this tyme forth: the world about.
We have no dout.

The
Psalm CXXII.

The Collect.

Defend thy people, O God, which art so vigilant a watchman over thy flocke, graunt that we be conducted safely by thee both by day and nyght, from all assaultes of our enemies, through.&c.

The Argument. Psalm CXXII.

Here Salem is: well royed and wifht,
That earthly mount: is figure past:
For vs to wish: Christes church so blisst,
That we in heaven: may meete at last.
From earth dismist.

3. Cantici Gradium.

Letatus sum in.

Def glad I was (saith good man so).
When men denoutr: said thus to me,
Come we in one: in will we go,
the lordes hie house: of maiestie
& pray him to.

Our feet shall stand: in certenece,
Within thy gates: Hierusalem,
Within thy courtes: where we shall se,
Gods true electes: to joyne with them,
In perfectnes.

Hierusalem: thou shynge beame,
Thou bulbed art: in peacefulnes,
As citie els: in any realme,
Where men may meete for holines.
In tymes select.

For thither haue: the tribes accesse,
Euen Gods owne tribes: by him elect,
I mean Gods flocke: of Israel,
To laude his name: by lawes respect.
His prysle to tell.

Lvs. For
Psalme. cxix.

4 For there the seats: be duly dealt,
   To judge the truth: by priesthod's spell;
   Set there the seat: of Dauid's house,
   His judgment seat: there just to dwell.
   Most glorious.

5 O wish and pray: all joyfull peace,
   Hierusalem: to have even thus:
   Who love thee well: or wish thy case,
   Alas have they: most prosperous,
   Well God to please.

6 O peace befall: thy walles so wyde,
   No sorene power: to workke disease:
   God grant thy towers: may strong abide,
   In all success: most happily,
   By God the guide.

7 By brethrens sake: my neighbours nye,
   Make me thus speake: by on thy side:
   To wish the peace: so earnestly,
   Thy welth to stand: from day to day,
   O Pount most hye.

8 Pea thus I seke: thy wealth I say,
   For Gods house sake: our Lord of love,
   Whose regall power: therin doth lay
   O thus do we: our hартes to move,
   In spite to pray.

The Collecte.

Vouchsafe O Lord to graunt to all such as delight to walk
in the courtes of thy house the congregations of thy nee elect people,continuall abundant peace that while in the same
we confesse thy grace exhibited therto, we may enjoy thy felicitie in the heauenly habitation,through Christ, &c.
The Argument. Psalm C XXIII.

On Whome the world: doth looke awrye,
This psalme is fit: for there behoue:
Proude worldlye men. true man defye,
All like themselfe they only loue.
As proofe doth trye.

4. Canticum graduum.

1. O the I liste: mine eies on hye,
   To thee that dwelst: in heauen aboue
   Thoughhe here do shame: me me deny,
   Yet me I trust: thou wilt approue.
   O Lord be nye.

2. As man and mayde: for helpe doth eye,
   They? Lords & Ladies handes to proue:
   So we our eyes: bende certainly,
   To God our Lord: his grace to moue.
   O trustelye.

3. Have mercy Lord: to bs applye,
   Have mercy yet: thewe vs thy lone:
   For skoznde we be: full bitterly,
   They vs with spite: from them remove.
   O cruellly.

4. With mockes and fames: reuilde we lye,
   Our soule is ful: of their reproue:
   The wealthy(Lord) the pride we spy:
   Be they that vs: with spite disproue.
   O Lord be by.

II.y. The
The Collect.

O God whose habitation is in heaven we lift up our eyes unto the beseeching thy mercy to repres the opprobrious despites of the proud & favorably grauit to vs to feel thy wonted mercies, through Christ our Lorde.

The Argument. Psalm CXXIII.  

But God himselfe: by ready grace,  

1. Nisi quia Had stand with vs: in carefulnes:  
   Against mens spite: & Iresfull face,  
   Pay Israel: in tonger pretelle.  
   As we the same,  
   But needes cokes.  
2. I lay againe: to note the case,  
   Except the Lord himselfe in peac:e:  
   Had ben with vs: in open place,  
   Whence rose by: our harts to pretelle.  
   Like Israel.  
3. They had devoured: by time and space  
   Oursoules cune: quicker: In cruelnesh:  
   Whiche they so saine would be disgrace  
   And sumned at vs: In wrathfulnesh:  
   Like Israel.  
   We must confesse.  
4. The storms: & clouds: of woes so base  
   Had drown: vs quiter: by they: excess  
   The rozing streames: so swift in pace  
   Had drencht our soules remedile.  
   Like Israel.  
   We must confesse.
Psalm cxiii.

Proud swelling clouds: so rare in race
To whelme our soules: in heynes:
Our rest of life: they would deface.
And thought therin: great godliness.

Like Israel,
We must confess. 3

With hart most kind: let us embrace,
This loving Lord: in thanks to blese
Who duld theys teeth: our flesh to race
Their pray so sought: in gredinelle.

Like Israel
We must confess. 3

Our soules as birds which foulers trace
Be scapt their snares: of wickedness
Which they with craft: did interlace.
The snares is broke: we haue release.

Like Israel
We must confess. 3

Gods mighty name: we ought to blaze,
Our help at neede: who made no bille
But heaven and earth: and all it bale
As Israel: maye still expresse.

So just the same we wil confess.

The collect.

Shut vp the cruel mouthes of the euyl, O Lord, who
labour to deuour vs by the rauenous teeth of de-
traction that where we doute our owne strength: we
may be saufe: by thee through Christ.

The Argument. Psalm. CXXV.

This Psalme commendeth: against our foes,
Almighty Gods protection:
If we in faith: to him can oblique.
No power aduerse: can us contruye.

In vaine they strive.
Psalme, cxxv.

6. Canticum graduum.

Qui confidunt.

Ho sticketh to God: in stable truste,
As Zion mount: they stand full iust:
Which moueth no whit: nor yet can reel,
But standeth fast: as stiffe as stele,
Than trust him wele.

2 Hierusalem: with his is set,
Enyzonned: with bulwarkes great:
Right to the Lord: standeth round about,
His people nye for ever stout.
Without all dout.

3 For wicked power: with all his tayle,
On iust mens lot: shall not preyable:
Less rightwise men:should put their hands
To wickednesse: for seare of bonds.
So ny God stand.

4 Do well O Lord: in loves respect,
To godly men: though here reject:
And right by men: of parstie hart,
O them embrace: in gentle part.
As God thou arte.

5 But who to wrong: will hakke declyne,
Of croked drifts: who draw the line:
Where wicked waile: god them shall leade,
But Israel shall joy in meede.
Without al dreade.

The Collect.

Epulse O Lord the malignant affaultes of the cuill from the lot and elect flock of thy true seruants, that where they put theyr whole trust in thy protection, they may be strong against the troublous stormes of all temptations: thorough &c.

The
The Argument. Psalme. CXXVI.

This Psalme in sight: doth prophecy,
What myrth is made: most worthely:
When God doth worke: deliverie,
From soules or bodies: misery.
To liberty.

Canticum Graduum.

1. 

Hat tyme the Lord: shall backe reppy
Hard Sions thall to death fo nye,
Appeare shall we: then dreamingly,
Such ioy builokt: so then to spy,
So sodenly.

2. 

Our mouth shall laugh: then plentuously,
Our tonges shall flow: with songs full hype,
Then Gentils shall: say openly,
For them the Lord: wrought royally,
We see at eye.

3. 

The Lord no dout: shall magnify,
For vs his power: most notably,
Thus may we ioy: then restfully,
Our thraldome past: all totally.
So blesstedly.

4. 

O Lord returne: then speedy,
Our captaine state: our drudgery:
As rivers cheare: the south so dry,
So shall thine acte: vs gratefy.
Post lovingly.
Psalme, cxxvij.

6 Who soweth in tears: all mourningly,
Hys corn bought deare: in penury:
Shall reap againe: yet joyfully.
To see increase: his need supply.
So fruitfully.

7 Who goeth from home: all heavily,
With his seed leap: his land to try:
He home returns: with hasty cry,
With sheaves full lade abundantly,
Rejoicingly.

The Collete.

Comfort thy people most pitifull Lorde, and deliver vs from all maner captiuitie, sinne, errour, & infidelitie,that where as we sowe here in tears wyth heuines,by thy goodnes we may reap in joy & gladnes through Christ.

The Argument. Psalm. CXXVII.

This Psalm describeth: Gods prouidence,
Whence man must sype: his suerety.
In house & towne: his whole defence,
Or else shall he: his ruine see.

In vanitye.

8. Canticum graduum

Nisi dominus.

Except the Lord: the house by buylde
They toyle in bayne: who buylde most bayne:
Except the Lord: becynthia shield,
The watchman playne: loose all theyr gayne
(They win but paine)

But
Psalm cxlvii.

But labour lost: that lone ye rypse,
That late ye crepe: you safe to kepe:
That bread ye eate: in carefull wise,
Where God giveth kepe, both found & kepe
(To his good shepe)

Lo childebn be: an heritage,
From God so sent: benevolent:
The frute of wombe: to comfof: age,
From God is sent: by his assent.
(puniscent)

As arrowes strong: in Gyauntas handes,
Make strength appeare: to scape all feare,
So childebn yong: to Gods men handes,
As staffe and speare: in age most deare,
(To them full neare.

O well is him: whose quier is,
With such full light: his house well light
At judgement gate: they shal nit mis,
To plead their right: at foes despite,
(They shaine to quite.

The Collecte.

Eternall God the repayer, upholder and builder of all mansions both spirituall & corporall, without whose continuall oversight all thinges shoulde fall to utter ruine, preferue vs we pray thee and accomplishe our desires, thoughtes and workes, that we go about to the glory of thy name. Throught Christ, &c.

MM.j.  The
Psalme CXXVIII.

The Argument. Psalm CXXVIII.

This Psalme intreates the wedlocke state, To make the Gods feare: most forrundates.

Where both he meet: well God to serve,

Who can them deare: to make them serve.

Since God will: here

Them both prevent.

Canticum graduum.

Blest is he: who searcheth the Lord,

And walketh his wayes: in harts accord

Who can agree: by faith full sure.

To spend his daies: to him most pure.

To seeke no straues.

But will endure.

Beati omnes.

For thou shalt eate: thy laboures true,

Of thine owene hand: in reason due:

For thus thou meet: and travels free,

Well shalt thou stand: blest shalt thou be.

In sea and loud,

most luckily.

Thy wife most deare: as fruitful vine,

Shall spreade thy house: the sides to byne.

Thy childe ren cleare: shall sowe th out,

Like Olyue bowes: thy bourde aboute.

Thus God allowes,

Thy state no dout.

O genue good eare: expend it than.

For happy so: shall be that man;

Who iff in feare: to God doth bend:

His life to woe: can not descend.

God enueth him to,

And him defendeth.

The
Psalm, CXXIX.

The Lord bless thee: from Sion hie,
With grace supreme: the blest mought hie:
That thou mayst see: while life is prest,
Jerusalem: in gods possesst.
This come to them,
In feare who rest.

And God gene grace: that thou maist sype
Thy childrens seede: and progeny:
God thew his face: to Israel,
In peace to speede: In joy to dwell.
That al good deede,
May there excell.

The Collect.

Grant to al such as feare thy name O Lord, perpetual prosperity in the state of their lyues: referring al their actes & dedes to the glorification of the same through Christ.

The Argument. Psalm. CXXIX.

As Syon vext: to God she can,
In prayers meke: her refuge make:
So Christe, his churche, and chrieten man,
In Godtheyr Lord: may comfort take.
In harte yet glad,
For Christes his sake.

Canticum graduum.

Receit grieft they have: against me wrought:
Yea oft and oft: from day to day:
From vp my youth: they quarels soughte,
Speake Israel: now truly may.
So Christ his spouse:
May joynily say.
Psalme cxxix.

2 Yea oft I say: full manye times,
Great traines at me in spic they lay:
From bp my youth: for all thep crimes:
They coude not yet: my state betraye.

So chriſten man:
In like may praye.

3 The plowers plowde: upon my backe,
They2 errours mad: yet thought full gap:
My truth, so strong: they could not slacke,
Their sorrowes long: had short decay.

So Chriſt his spouse
May joyfully say.

4 The Lord to just: their cords hath cut,
Their wicked yokes: to ren a stray.
In prison bound: they kept us shut,
But God them all: hath driven to bay.

So Chriſten man:
In like may praye.

5 Let them be shamed: confounded still.
And backward found: in theyr aray
All they which hate: sweete Sion Hill,
O, that woulde els: her quiet praye.

So Chriſt his churche
May joyntly say.

6 Let them how grene: they seeme to stand,
Be like in sighte: the witherd hape:
On houses tops: pluckt up by hand,
That faide to nought: without delay.

So Chriſten man:
In like maye praye.

Whereof
Psalm cxvii.

Whereof in bayne: the mowers gripe—
When they to such: they2 hands do splay.
No gleaners can: synd theiru es so rype,
That they to sell: they2 bosomes maye.

So Christ his church:
may joynly suye.

That none to them: good lucke do wysh.
Which walke in gate: by side the way:
On Gods bye name: they2 works to bleffe:
But wist them all: far well awaye.

God graunt that ofte:
this all we praye.

The Collect.
Defend thy church O Lord from al ayses of her ad
versaryes that they al beyn discomfited, the true
childe of the same maye joy in thy veritye, through
Christe.

The Argument. {psalm.CXXX.
{In banishment: when Iues were pent,
{And felt gods yre.the greshousnes:
{Thus thrall their sinnes:they did lament
{They freedom wist: from cruelnesse.

In banishment:

Canticum Graduum.

P deepe excelle:In heuynes,
O Lord to th: my crying went—
From depth of hart: I did exprasse,
by great constraynts: most violē.

In deepe excelle.
Psalme. cxxx.

2 O Lord attend: O here attend,
   My wofull voce: in redines,
   O let thyne eares: to harke be bent,
   My prayers cry: in lotolines.

3 If thou wouldst presse: mans sinnesfulnes,
   O Lord to send: due punishment,
   Who could O Lord: the weightines,
   Sultayne to byde:thy chalkelement.

4 Be Lord content: to we repent,
   For thou shewest grace:to humblenes
   Thus feard to be: most reverent,
   Then kepe no sinnes: in irefulnes,

5 I hope release: I trust no lesse,
   The Lord I byde: still permanent:
   My soule expeceth: his frendlines,
   I wayte his wordes: accomplishment,

6 My soule so ment: more confident,
   To wayte my Lordes: great gentlenes,
   Then watchemen wishe:the night full spent,
   And wayt the mozne:they? watche to cease.

In
Psalm cx.xxi.

7 In faithfulness: in chearfulness, Let Jacob wapt: the Lord so gent, Because with God: is ruefulness, He oft redeemeth: his incrcyment, —

In faithfulness.

8 He will relent: incontinent, And full aquite: the wretched ones, Of Israel: his imprisonment, And pardon all: thez wickednes, —

He will relent.

The Col elaborate.

Let thyne eares inclyne to our prayers O Lorde of all pitty and compassion, for wyth thee is copyous redemption, whereby thou doost not surely observe our iniquities, daily bestowe on vs thy mercies, thor-rough Christ, &c.

The Argument. Psalm C.XXII.

When Davids foes: inueterate, Hym Flaunched sore: as obstinate: That he Saules reigne: would vendicat, He prayed to God: immaculate.

To cleare his state.

My hart proud things (lord) counted not Byne eyes aloft: haunt mounted not: In boating actes: I walked not, Things past my reach: I talked not. Lord beare me not.
Psalme. cxxxii.

If I my hart: restrayned not,
If I my soule: restrayned not:
If I as childe: beweynd me not,
If I from pryde: absteynd me not.

Then heare me not.

O Israel: most fortunate,
Wayte then the Lor: still moderate:
Be meke, fle pryde: inordinate,
From this tyme forth: interminate.

And feare thou not.

The Collect.

Vffer vs not to be overcome with the haut pryde of the world O Lord to woorke every disturbaunce of godlines graffe mekenes in vs & so to follow thy son our saviour in the same,through Christ our Lord.

The Argument. Psalm.CXXXII.

This Psalm doth pray: for good success,
Of all thy realmes: & priestbodes state:
So Davids saithe: his vaw hys streffe,
What god him hight: it doth debate.
It Christ expresse.

Canticum graduum.

Remember Lord: make David king,
And al his hard: affliction,
For his good sake: by pitvenge,
Amoue from vs: confusion.

Have hym in mynd.
Psalm. xxxxi.

3 How he in god: devotion,
To thee his Lord: hymselfe dyd bynde,
By othe and bow to God most hye,
To thee I say: Strong Jacobs frende.

Thus constantly.

3 Be it my shame: if I go in,
By Cabbozne house: in rest to lygh:
If I my sheetes: thrust me betwene,
And clyme my couche: in sethers tost,
Blame might I winne.

4 O: els if I: myne eyes aloft,
Should gete them sleepe: myne eies the lids,
To suffer them: to number oft,
Though falt they craue: to fill their needes,
Then fall myne house.

5 Until I hynde: without all dreades,
The Lord a place: commodious:
A sacrarp: and temple sweete,
To Jacobs God: victorius.

To hym most meete.

6 Of this place to: I Salomon,
In Ephzata hard there in streete,
And found we haue: this holy throne,
In Oznans field: wyth wodes belet.

O come ye on.

7 To his fayre tentes: go we to set,
To temple built: his arke of grace:
And bowe we low: with honour great,
To his fastekole: hye set in place.

And thus say we.

P.P.s. Arise
10 Arise O Lord: and kepe thy place,  
Of quiet rest: no more to slee:
O thou thy selfe: some thither move,
Thyne arke of strength: contyned with thee,
O Lord of love.

11 And let thy priests: be deckt alway,
With right and health: as them behouth:
Let all thy laiutes: rejoyce I say,
So blest by thee: to prayle the due.
Both nyght and day.

12 For Davids sake: thy servant true,
To whome thy grace: did lovely spring.
Shame not my face: so chosen new,
Thyne owne (O Lord) appointed king.
By hart to treat.

13 If that in truth: thy childrens will,
By pact and statutes: execute:
Which I will teach: then shall euens fell
Thy children set: thy throne soz aye.
Wyth my good will.

14 For why the Lord: without deny,
Hath Zyou mount: elect in choyce:
He much desird: that it should lay,
As seate whereof: he would rejoyce,
And thus he sayd.
Here shall my rest: from trouble no noise,
Remayne full sure: for ever stayed,
Here will I dwell: for her I wight,
In my desire: full well appoyd.
Of her I will.

Her bitaples all: with full increase,
Shall blesse alway: my blisses full frise,
Her poxe to sede: lyth bread at ease,
I will them all: full satisfy,
If me they please.

I will their priestes: adourne on hye,
With helth, lyth truth: lyth lyfe, lyth light:
And they his saintes: shall sanctify,
That they may ey: in hartes delight,
With holines.

There Davids hune: and regall might,
I will it make: to florish fresh:
And there I will: a lyght provide,
To myne owne Christ: by frutes successe,
Of Davids lyde.

And all his foes: lyth bitter shame,
I will them clothe: and them deryde
As yet for hym, hys crowne, and name,
Shall florish out: both large and brode,
In blessed fame.
So graunt it God,

Remember O Lord thyne eternall pact and promise
made to mankynd in Christ thy sonne, endue our
hartes worthely to aunswer the same on our behalfe,
by the same Christ our Lord, &c.

P.P.Y. The
Psalme. cxxxiv.

The Argument. Psalm. CXXXIII.

A short extract: of love the strength.
So large in length: in taste so sweet.
O Charity: thou art wise.
Of Man the bliss: in each degree.
O Charity: with unity.

14. Canticum graduum

Come and see: how things most meete
It is, and sweete: where men agree:
When brethren bound: together dwell
In peace to dwell: In love be founde,
O Unity: keep charity.

1

Ecce quæ bonum.

It is as sweete: as Balm the best,
On head well dress'd, which downe did fleece,
By beard and thote: the beard I lay,
Of Aaron gay: his skirt of cote.
O Charity: seek unity.

2

It is as sweete: as dew that wont,
Fat Hermon mount: to make so sweete
As dew no doubt: that heavenlye stills,
On Sion hills: even round about.
O Unity: beare charity.

3

For there even there: the Lord hath charge,
Where peace enlarg'd: most rule doth here:
All blissfull lyfe: for ye to be,
Where men agree: and yoyd all strife.
O Charity: Sirre unity.
Pour (O) Lord vpon thy church thy gift of brotherly charity, and christiam unity that we maye be sprinkled with the dew of thy spirituall oynmente and so that we maye euer rejoyce in the grace of thy benediction through Christ, &c.

The Argument. Psalm CXXXIII.

The Leuites set in nights to sing,
To God so great their Lord and king,
On steps in sight some one by choyce,
Dyd thus excyte all mens rejoyce,
So met to bring:
Both sprit, and voyce.

15. Canticum Graduum.

Ecce nunc benedicite.

O ye all here:
Ye servants dere:
And ye that stand:
Of God so grand:

Now praise the Lord:
By Gods accord,
By night in house:
And glorious.

5 Draw neere: recorde
His hand, with vs.

3 The Lord of grace:
Blisse he this place:
Who heaven did make:
Foy all our sake:

Your handes lift bye:
Gods sacrery:
The Lord proclaime:
Enhance the same:

In holynes,
Due laude express:
Blisse ye his dece,
In fayth and dread.

Apply no lesse,
His same to spread.

From Stou Hyll,
Your hart and will,
And earth I say,
Both nighte and day.

Embrace, him still,
Awake, and pray.

The ende of the songes of the Stayers.
nn. The
Psalm CXXXV.

The Collect

We thy servants all O Lorde, who of duetye doe blesse thee alway with our thankes we hartclye pray thee to vouchsafe to lighten vs darkened as we be with the night of this world whereby we may obtayne most large blessinge from that while we lifte vp our hands in good workes of our vocation, through Christ our Lord.

The Argument. Psalm CXXXV.

This Psalm enditeth, for ministers in quere,

Worship thanke and praise: the name of God the Lord,

Ye servants all: of thy God: laud ye with one accord.

Ye ministers which stand in God the Lords god house:

And kepe the courtes: of this our God: O praise hym glorious.

Laude ye the Lord for why: the Lord is gracious,

Sing out his name: for sweeete it is: to man delicious.

The Lord no doubt hath chose: unto hymselfe in care.

Olde Jacobs stocke: all Israel: for hys peculiar.

I knowe the Lord is great: and hye I hyn esteeme

And that our God: passth other Gods: which me for gods do esteem.

And what it lyketh them: the Lord doth it in deede,

In heaven and earth: in sea ful out: in deepes where fishes breede.

He vapours listh from earth: and they to clouds do renne,

He lightnings turneth: to raine in those: he winds draweth out of deene.
Psalme cxxxv.

8 To quite their cruelnes he smote in Egypt land:
    They fruite first got: not one to scape: from man to beast in band.

9 In midse of thee: the Lord: his signes and wonders sent:
    Thou Egypt land, which Pharaon, and all his seruants shente.

10 He many countryes smote, and dyuerse nations new:
    He vanguished: most mighty kings: and made them all to rew.

11 Of Ammonites they: kyng: bright Seon bie in thone:
    So Dg, that bie: of Balan king: and Canaans realmes echeone.

12 And gane they: lands and holds: for heritage of right:
    For heritage: to Israell: his people whole and quite.

13 O Lord thy name endureth: for ever world to ende:
    From age to age: thy memory: in fame shall stil extend.

14 For now the Lord hath iudged: his peoples cause most playne:
    He them anengd: and pleased he was with all his flocke agayne.

15 The Gentlys Images: be siluer molt and gold:
    But handy worke: of wretched men: how ever they be fold

16 Mouthes bane they made in them: but speake nothing at al,
    So eyes they hau: and nought they see, blind Gods and casuall.

17 And eares they hau: in shape, and yet they heare no sound:
    Where beast most domne: hath life and sprite, no breath in them is

18 As they be all to see, they: makers be the leke:
    Domne decease, and dead, brute stockes and blocks: so all which the

19 Pe house of Israell, do well, prays ye the Lord,
    Pea Aarons house, preach ye his praise: the lords great actes record
Psalme cxxxv.

20 Pe Leuis house and seede, bleffe ye the Lord all whole
Pe all that feare and worship true, this Lord most hye extoll.

21 O prayfed be the Lord, of Sion nighte and day,
His place is set Hierusalem: O prayse the Lord I say.

The Collette.

O God of all comfort and swetenes, whom all the
world for thy incomparable gentlenes more wor-
they prayse we befech thee to kepe vs from all vayne
error of the Paynyms vanities, to worshippe thee in
spire & verity: through Christ.

The Argument, Psalme.CXXXVI.

The Rectors. \{This Carol sweete: ebarth vs cleere,
Gods goodnes great: to prayse in quiere.

The Quiere. \{That men wth laudes: should them inure,
For thankes brede thankes: and grace procure

The Meane. \{So redy bendth: hys love so pure,
Which will in ioy: our hartes assure.

Confite-
mini.

The Rectors. \{For ever standth: hys mercy pure:
Hys grace to vs: wyll styll indure.

The Quiere. \{So redy bendth: hys love so pure:
Which will in ioy: our hartes assure.

Con-
Reftors. 2 Confesse and prayse: the God of Gods, 
Who made vs first: of earthly clods.

The Quiere. For euer standth: hy's mercy sure,
Hys grace to vs: will still endure.

The Meane. So redie bendth: his love so pure:
Which will in joy: our hartes assure.

Reftors. 3 Confesse and prayse: the Lord of Lordes:
Who made all thyng: by strength of wordes.

The Quiere. For euer standth: hy's mercy sure,
Hys grace to vs: will still endure.

The Meane. So redy bendth: his love so pure,
Who will in joy: our hartes assure.

Reftors. 4 Who wrought alone: actes maruelous,
Who found the heauens:by wondome thus,
Who strectht the earth: on fuds from vs.

The Quiere. Who dyd all this: in hy's good cure:
For euer standth: hy's mercy sure.

The Meane. His grace to vs: both still endure:
Which will in joy: our hartes assure.

Reftors. 5 Who made great lightes: in firmament,
The monne for day: in regiment,
The moone and starres: on night to glent.

The Quiere. Who dyd all thyis: in hy's good cure:
For euer standth: hy's mercy sure.

The Meane. His grace to vs: both still endure:
Which will in joy: our hartes assure.

AD 1. Who
Psalm Cxxxvij.

Who Egypt note: with their first borne,

And brought fro thence: the Jewes forlorn.

By mighty strength: both night and morn.

The Quiere. 

Who dyd all this: in hys good cure:

For euer standth his mercy sure.

The Meane. 

His grace to vs: both still endure,

Which will in ioyes: our hartes assure.

Who sea so red: dyd whole deuide,

And Jacob made: through it to slide,

But Pharo drownd: his host beside.

The Quiere. 

Who dyd all this: in hys good cure,

For euer standth: hys mercy sure.

The Meane. 

His grace to vs: both still endure,

Who will in ioyes: our hartes assure.

Who led his flocke: by wildernes,

Who slew great kings: of Heathennes,

The strongest kings: he put to stresse.

The Quiere. 

Who dyd all this: in hys good cure,

For euer standth: hys mercy sure.

The Meane. 

His grace to vs: both still endure,

Who will in ioyes: our hartes assure.
Psalme. cxxxvj.

As Seons braggs: and Gygs despites,
Of Balan kinges: and Amorites,
Whose landes he made: true Jacobs rightes

Who dyd all thys: in hys gyod cure:
For ever standth: hys mercy sure.

Hys grace to vs: doth still endure,
Who will in joy: our hartes allure.

Who mynded vs: in trouble set,
And vs redeemd: from them vs fret,
Who heapeth all flesh: with heaped met.

Who dyd all thys: in hys good cure,
For ever standth: hys mercy sure.

His grace to vs doth still endure:
Who will in joy: our hartes allure.

Then prayse and thanke: the God of heaven,
With hart, with tongue, with lyse most cleane

For ever standth, hys mercy sure
Hys grace to vs, will still endure.

So redy bendth: hys love so pure,
Which will in joy: our hartes allure.

O thinke and thanke: the Lord of Lordes,
His thoughtes, his actes, hys lonely wordes.

For ever standth his mercy sure,
To thankesfull hart, it will endure.

So redy bendth: hys love so pure:
Which will in joy: our hartes allure.

Oo. y. The
The Collect.

Be myndfull O Lord of our misery, whych art Lord of all mercye, and graunte that as thou leadeft the fathers into the lande of promyse, so to restore vs to the heauenly land of all felicitie, through Christ, &c.

The Argument. Psalm, Cxxxviij.

When Babilon: the Iewes suppreft, they tell how they did playne.
From whence well rid, they her detest: to wishe her spoylde agayn.

At water sides: of Babilon,
even there we late and wept:
While Spon mount we thought byp & remembering Gods precept.

2 We hong among the Salow trës,
our Harpes and Organ all:
No joy we had: with weeping eyes,
to matters muscall.

3 They craued of vs: who thrald vs wrong,
Some dties melopy:
In logne they sayd: sing vs some song,
Of Spon merel
dy.

How can we sing: sayd we agayne,

4 The Lordes sweete songes deuyne:
In land so strange: who vs contrayne,
we must all wrth resigne.
If I should thee: cast out of mynde:  
O good Jerusalem,  
I would my hand: went out of kinde:  
to play to pleasure them.

Pea let my tonge: to palate &ke:  
if that I minde thee not.  
If Spons prays: I should not seeke:  
as chiese to iop in that.

The Edomits O Lord, requite,  
for Salemns heavy day,  
Who cryed walt her: spoyle her in light:  
euen flat on ground to lay

O Babilon: then daughter light:  
which wayles thy spoyling deepe:  
Well mought he speede: that thee did quite:  
as thou madst bs to wexe.

And well fare him: that toke thee ones,  
which bs downe fiercely the west:  
Who song thy babes: agaynst the stanes,  
as ours in rage thou newest.

The Collect.

Almighty God the strong deliuerer of al them that  
be bound in captiuitie graunte vs so to rebounde  
thy praisie in agreeable content of spiritual songes,that  
where out lyues & harts hath hetherto bene in a dis-  
cord from thy holy wils:and as outlawes haue wan-  
dred altraye,nowe restore vs againe by thy mightye  
power,in one vnitye to glorifie thy name throughe  
Christe.
Psalme. cxxxviii.

The Argument. Psalm.CXXXVIII.

When Dauid kapt: much wo on kynde
Thus thanks to God he dyd extende
So taughte by prove he vowed in mynde,
That he of God would styll depende.
As he entendeth.

Confitebor tibi.

1 Will O Lorc: gene thankes to the,
By hart therto: doth wholy bende:
Before the powrs: as Gods they bee,
So sing I will: my boaye to spend.
Els God so send,

2 I kneele to thy: right regal cell,
To praye thy name for truth and loue:
Thy word and name: thou madst excell,
Aboue all thinges: the deede both proue.
As men expende.

3 For this I sawe: what day I cryed,
Thou answerst me: most lovingly:
To my poore soule: thou lentst I spyed,
Poure grace, so strenght: to multiply.
Thus didst thou lende.

4 All kings of earth: praye the: they must,
O Lorc most true: as right aloweth
When they shall here: performed ist,
Thy word to me: which spake thy mouth.
They will contende.
Psalme, cxxxviii.

5 Loe they shall sing: with harts most free,
Of all the Lords: most rightful wayes:
That great is God: in maiefty,
So they his name: shall ever prayse
and thanks repend.

6 And that the Lord: though placed bye,
Who glory hath: as God aboue:
Yet he the meke: respecth full nye,
And knowth the proud: from far aloofe.

him low to bend.

7 What though I walke: in midst of woe
Yet wilt thou me: revive and ease:
And step by power: myne Iresfull soo,
Thy right hand strong: shall me release.
Thy helpe to send.

8 The Lord shall this: performe for me,
That is begun: to bringe to ende.
Thy grace benigne: Lord ay shalbe,
Thy handy woork: thou wilt not blende.

But still defend.

The collect.

Myltiplie thy strength in vs O Lorde and enlarge
the powers of our soules, that while we worship
thee dayly in thy holy temple, at the last we may glo-
ry with thy elect angels in heauen, through Criste.


When Davuid mysreposted was: that he would Saul subuer.
He thus appealde to God hymselfe, who knew bys giltes hart.
Psalme. cxxxix.

God thou hast: full searcht me out,
Thou knowest my harte and reins:
Accused I am: to compass in,
Both king and realme with traynes.

1. By sitting downe: my rising vp: my Actes thou knowest eache
Thou understand'st: my thoughts a far: before I thinke them on.

2. By walks thou knowest: my rodes & steps: my bed thou goest aboute
Peal all my wayes: thou hast contriued: all sercht by the no doute.

3. No secret word: in all my tongue: so whispered closly in
But thou O Lord: it knowest at whole: although it make no dinne.

4. For why thou me: thy selfe didst frame: behynd: before in soyme:
Thou laydest thyne hand: to this my clay: thy hands did me perforn

5. This knowledge is: to meruelous: for me to reach I know,
To bye and hard: for me to fetch: by bye or yet by lowe.

6. And whether can: I thinke to goe: fro this thy sprite and thought,
From thee in face: how can I syc: whether shall I thought.

7. If I do clime: to heaven above: even there thou artfull nere:
If so by low: I make my bed: In hell, thou art lo there.

8. If now I take: the morning wings: who speedeth her beames to swift
That straype I could: to foordest Sea: remove my house to shift.

9. Yet there thy hand: shall lede me forth: as past: guideth his sheepe
Thy strong right hand: would me uphold: by prudence most deepe

10. If eke I lay: or thinke at least: that darke shall hide my heade:
Than shall the night: as thinning day: be round about me spreade.
Psalme cxxxix.

12 For sure the darke so dark cannot endarke thy lovely light: The night as day do shine to thee: so darkenes is as light.

13 For just my repnes: with they affects: are thine how hid they be, In wrapst thou me my mothers wombe: with vestures tenderly.

14 I gene thee thanks: for that I am: in shape found strangely, Thy works to bye: be wrought in me: which playnd my soule doth (spyre.

15 My substance first: both bones & Jyonts: were nothing hid fro the In earth sui depe when I was wrought: and woonen was curiously

16 My masse onshapt: thyne eyes did soe: was lo: it in thine owne bahe By dayes increa: my parts were found: wh: none on them could (looke

17 How dere to me: D God appere: thy thoughts: these counsels gret How manifold: be but the summe: In count if they were set.

18 If I would tel: the summe of them: they should exceede the sand: Than this reuolued: I watch to thee, by thee: I trust to stand.


20 For these they be: that sigh at thee: and speake ungraciously: They bse thy name: in bayne to light: thy foes be pust to bye.

21 Do I not hate: all them D Lo:de: who the with hate di:dayne: And fret not I: and sune at them: which rise at thee by trayne?

22 Pes Lo:rd from hart: I hate them all: with perfect hate and sune Thy foes I take: myne enemies: as they were onely myne.

23 Than search me God: and boust my hart: to the this cause I ye:de Well try and know: in thoughte and drystes: what hauntes in life I
Psalme. cxl.

24 And see in me: if any waryes: be founde rebellions,
Then lead me forth: the worldly way: of death obliuous.

The Collette.

O God the wonderfull creature of all things earthly:
ly the eternall protectour of the same, who knowest:
all our secret partes more perfectly than we our selfe
can discerne, graunt we beseech thee that we may be-
haue our self in perpetuall feare ynder this thy parfit
beholding of all our doyng, and clenfe the thoughts
of our hartes that they may be acceptable to thee,
through Chrift.

The Argument. Psalm.CXL.

This prayth for good: (and inste) deliverance:
From wayting spies: & guyleful (fawning) freeds;
It sheweth euen: what ones: (at leght) shall chance
To good and bad: in both their (final) ends.

O Lord most good: (in haste) deliver me,
From man that is: so euell and (wholly) nought
D keepe me laufe: In (stedeast) suerty,
From wondrous ful man: of (curset) wicked thought.

To euill theyr hartes: do whole (alwayes) agree,
From whence they have: all (little) mischief wrought,
To hate and bate: them selues they (full bye) bende,
But strike all day: by them is (baimely) sought.

Theyr tonges so sharpe: (on me) they have extende,
A serpent lyke: (as snake) moste pestilente:
Like Adders sting: theyr (venome) popion sende,
Sela Such popion they: in (fawning) lippes frequente.
Psalm cxlix.

4 My soul and my God: (my God) defend me.
From wicked power: most fierce and violent:
From wrong full men: O me (good Lord) preserve,
To trip my foot: by them is (lewdly) met.

5 These hateful men: (to death) to make me serve,
With their snares: with subtle cords in byrd:
And spread their nets: me thus they (waste to) serve,
With wily traps: my ways (and steps) they laid.

6 Ye sure from God: I would not (early) serve,
To whom in faith: even thus I (boldly) said:
Thou art my God: O heare my (woeful) mone,
From heart the root: by long (in word) displayed.

7 My Lord and God: my trust (most just) alone,
My strength and health: my (closely) couverture:
Thou shieldst my bed: to scape my (deadly) bone,
In day of warre: to stand (on foot) full sure.

8 Permit not Lord: while thus (for wo) I groane,
His will to have: this (wicked) man impure:
Sela To his attempt: (O Lord) give no success.
Let proud they swell: and harme (the more) procure.

9 O let they lips: in (crafty) wickednes:
Betray themselves: in all their (daily) paynes:
O let their bed: sole first (their due) distres,
That compass me: with subtle (wily) trapes.

10 Let burning coales: for their (so mad) excelse,
Fall downe on them: to dwell their (hasty) byrd:
Let fire and pit: be (wholy) theyp reward,
Not time to rise: to (any) better paynes.

PP.5. Of
Psalme. exlj.

11 Of babyling tong: who hath no (bit 02) warde,
   O let them Lord: here neuer (prone to) thrieve.
   Him euill shall hunt: till he (to nought) be marde,
   No wealth to hym: (at all) shall downe derive.

12 Full sure I am: God will (most kynde) regard,
   The pore mans case: with ayde (and ease) belive:
   Of helpelesse man: to try his (truth and) right,
   In judgement strong: for hym (alway) to strive.

13 Thus righteous men: (so met) in open light,
   Shall prays thy name: (O Lord) that is so high,
   Then strayt by men: in heauenly (joyous) light,
   Shall see thy face: (to lyue) eternally.

The Colleete.

Defend vs thy poore destitute sernauntes O Lorde
from the crafty traines of the malignant enemies
of all godlines: resist their pryde aswage their malice
confound theyr deuises, that we beyng vnder thy pro
tection, may laud thy mercy for the same. Thorough
Christ, &c.

The Argument. Psalme. CXLIII.

Here David prayth: for steadfastnes,
   among the wycked seet:
   To scape theyr traps: and wyckednes.
   That they may low be cheat.

Domin ne clamau.

Lord I have: loyned crped to the,
   to me therefore make spede:
   Unto my boyce: thine care agree,
   whyle that I cry in drede.
Psalm cxlj.

2 O let my fife: in fght fo ryte,
as both incence to thē:
My rapſe of handes: as Sacrifice,
of nyght, Lord let it bē.

3 Lord let a watch: before my mouth,
kepe then my mouth and lips:
To speake nothing: but truthe and loue:
to ſcāpe all snares and trips.

4 Let not my hart: declyne to euill,
with wycked woſkes inure:
With wycked men: to woſke in will,
by their delites allure.

5 Pea let the iust: as ffrendy led,
me finte and blame I lay:
No wycked balme: to stroke my hed:
agaynst them still I pray.

6 O hedlong be: their iudges thenſt,
as down from rockes bethrawnne:
They would haue harde: my woſdes at firtst,
if swete they had be brawnne.

7 Our ſcattred bones: they breate in mode,
so nye the grave they lay:
As man which cleath: and ſhinerth woode,
oz one that clods doth bpray.

8 For that nyne eyes: O Lord to thē,
O Lord be firmy call:
And thē I truſt: then bitterly,
ſpil not my soule in wail.
406 Psalme cxliij.

O kepe me sauf fro crafty share:
which they to me do breue:
From wicked trappes: that men prepare:
which wickednes contrinue.

But rather let: these wicked fall:
all whoel into theyr nets:
Betrapt themself: so be they all:
while I may scape theyr threats:

The Collecte.
Set a watch O Lord, vnto our mouthes leafte that we apply our speech to vanity, to consent wyth the wicked of the world: correcte thou vs with thy mercifull rod of chastifement, by vertue wherof we may be kept in aw to decline from all vyce through Chriſt.

The Argument. Psalm CXLIJj.

What David thought: and how he prayd,
when feare drane bym to caue;
He here reporthy on God he stayd,
who did him strongly safe.

Vocemea ad Dominum.

Into the Lord: with boype I cryed,
So yye in parell set:
Unto the Lord: my prayer hyed,
both hart and boype were met.

I pourd my sute: my soze complaynt,
before his face in light:
My troublouse faze: I did depaynt,
before himself in light.
Psalm cxlvii.

What syre my sprite: was inly pent,
my life thou knewest the path:
Yet lapyd they snare: vert though I went,
in all my walks in weath.

On hand both right: and left I betwexe,
one saw I that me knew
No scape was free: none so enedue,
that once my soule woude rue.

O Lord than thee: I cryed upon,
and thus I lapyd cuere them:
Thou art my hope: and portion,
in land of lyuing men.

Respect my crye: for wone I goe,
in cares full deepe I wayle:
Save me fro them: which berte me so
on me they sope preuayle.

O bring my soule: from prison bound
Thy name to celebre:
So just men wil: me glad surround,
Whan thou shalt quyte my state.

The Collect.

WYth humble voyce we sune vnto thy deuine maiety,O Lord, that we may haue our hope so stregthened by thee, to inherite the like state of thine electe in the land of the living through Christ.


Whoe barte wyth hate the world resolueth,
To state all base defeect.
If he in faythe this psalme resolueth,
God sone wyll him errect.

Pp.xxxii. Now
Domine exaudí.  

Do beare my false. O Lord in strete:  
to my request agree:  
For all thy truthes; and rightwisenes:  
one aunswere thou to me.

1 (But enter not: to indulge extreme:  
thy servant hyc by lawe:  
For who himselfe: can cleane esteeme:  
yet him I never saw.)

2 For loe the foole: my soule hath chafe:  
to earth my life hath wrest:  
My state in darke: he hath abased:  
as me n of old deceale.

3 My pinched spryte: in me both faire:  
oppressed in heuines:  
My hart sore vert: both moone and wayle:  
assaynd in pensuuenes.

4 Old yeares from vs: I have recount:  
our fathers how thou ledst:  
Thine actes I marke: how hyc they mount:  
I mule the woarkes thou didst.

5 My hands to thee: I held full hyc:  
that thou wouldst me douchsane:  
My thriftly soule: as pasture dype:  
thy graces delve both cranue.

6 Then heare me Lord: but some heare thou:  
my spryte both feble ligh:  
Hyde not thy face: from me as now:  
least strayt my graue I spy.
Psalm cxliij.

8 Thy voice at my ear: cause me to hear,
for that I trust alone:
Shew me thy ways: my steps to fear,
my soul to thee is gone.

9 O rid me Lord: from all their spite,
that would me cause to stray:
For to thee: referre my right,
in hid defence full stay.

10 Teach me to work: thy will to please,
Thou art my God I say:
And let thy sprite: so never cease,
to leave me strait the way.

11 For thy sweete name: Lord quicken me,
from them that me pursue:
And make my soule: from peril free,
my hart with joy endue.

12 Thy grace I trust: my foes will quell,
and make their strength but lame:
Who beath my soul: thou will debell,
S0 I thy servant am.

The Collecte.

A Almighty God which hast brought to lyghte the joyfull mornynge of thy sonnes resurrection, which filled the earth with joy and gladnes, we require of thy goodnes, that as thou didst cheare the hartes of thyne apostles by that comfortable resurrection, so comfort thy holy spouse the church which daily holdth vp her hands cravynge thy mercy, to joy in the holy ghost, through the same Christ our sauior.

Q 0 j. The
The Argument. Psalme, CXLI. 

That God in warre: wyth Dauid stoode: here thanks he dyd apply
And prayth to scape: all heathen spyte: hys regyne to prosper bye.

He Lord be blest: most worthy prays: who is my God & might,
Who teachth my hands: hys warres to rule: my fyngers eke to fighte.

My lonely grace: my hold: my frowder: my rauensomer is he:
protector sure: in whom I trust: who baweth my flocke to me.

O Lord benigne: what thing is man: that thus thou him respectst?
the sonne of man: so weake so byagne: that thus thou him erectst?

For man is made: like vanity: a thing of nought most fraple:
his daies passe fast: as shadow fleeth: as water bobles sayle.

O Lord bow downe: the heauens & come: be nye & helpe our payne
O touch these mounts: these heathen Dukes: that they may smoke (agayne

Thy lightnings spout: and scater them: like men aasde and strant
Thyne arrowes sharpe: shote out at them: disturbe their brags so (haut

But send thy hand: from hye above: and me deliver free:
from waters depe: from childer strang: they: power make me to (flee

Whose mouth doth speake: all vanity: and bost all conquests wypde:
whose right hand will: but them deceype: so sweld in lies and pride.

O God I will: thus saued by grace: sing newly songs to thee:
In psaltery sweete of strings full ten: my psalynes shall tuned be.

For thou gent health: and victory: to kings by stable woode:
me (Dauid) lo thou hatt dis charged: to scape they: cruel woode
Psalm cxliii.

Psalm cxliii.

11 O save me Lord: deliver me: from forreine childers spite,
    Whose mouth full bayne: doth boast and prate: whose right hand:
        (false is might.
12 But grant that all: our childers grow: as playnts frō youth byright
    our daughter: yonge: so polished: as pallace pillers bright.
13 That full may flow: our garners wide: with kinds of vitaile sweete
    that all our sheepe: being thousands forth: pea millions in streete.
14 And that well fed: our Oren goe: to labour stronge to see:
    that battries none, no leadings thall: in streetes no waylings be.
15 Oh happy is: that people sure: who hath these things at will:
    pea blessed is: that people belt: whose God the Lord is still.

The Collect.

Each vs, O Lord, to use so all our spirituall armors
       agaynst our ghostly aduersaries that we may resist
    all euill, that we be not made bond vnder the vanitye
    of thy world so to be excluded from thy governace
    in grace: through Christ.

The Argument. Psalm CXLV.

{Thys Davyd framde: by Alphabete,
    Where God he thakth (in hart) most hie
    Whose power & might: whose grace so great,
    In providence (most cleare) we spy.

Rise I will: my God and king, to rouse my grace (to tug) most hie
    and bless thy name: to me being,
    I will (and shall) eternally.

AN.ii. Both
Both day and night: I will declare,
thy (worthy) laudes most thankfully:
By praying due: thy holy name,
for age (and age) without delays.

Clere is this Lord: most hie of fame,
his state surmounth: all (mortal) praise:
Can no man search: how he excell,
in greatnes hym (by weight) to praise.

Describe to age: shall age full well,
thy (handy) workes: with reverence,
Declare they must: where that they dwel,
thy (godly) mightes: magnificence.

Enhaunce I shall: thy glory bright,
thy fame (and name) thine excellence:
Enditing still: thine actes of might,
so wonderfull (that be) to see.

For that that man: may speake & wight,
thy (princely) dedes: that dreadfull be:
From hence even so: I will resound,
thy (godheds) grand abilitie.

God men shall preach: how grace abound
in thee (O Lord) with gentlenes:
Glad songes to sing: they will in sound,
of thy great (truth and) bounteousnes.

How good the Lord: how gracious,
he is to all in (paynesfull) freste:
How slow to wrath: not furious,
his mercy ruleth (and flayth) his ire.
Psalm xlv.

9. In love he is: most piteous,
to all that him (therof) require:
Imprinted be: his mercies sure,
on all his workes (all whole) intiere.

10. Know this will every creature,
with thankses (most due) O Lord to thee
Lynd harted men: will them inure,
in hart) to blesse thy maiestie.

11. Loude will they speake: thy regall seat,
most glorious (at eye) to see:
Lord, so shall men be glad to treate,
thy power (divine) so tried by deed.

12. Then thus will still: thy strength repeate,
to Adams stocke: and (living) see:
Most wide they will: with kinde allent,
thy kingdomes (laud: and) glory sped.

13. No dout the reigne: is permanent,
a reigne (of blisie) to stand for age:
Pedes must thy power: and regiment,
endure (in length) from day to day.

14. O sure in word: the Lord is tried,
most faithfull true (and just) alway:
On all his workes: his will is sped,
most holy (God all) them to saue.

15. Poze wanering men: the Lord bestrideth
their day (and hold) by him to have:
Playne faln or wrongd: he reiseth againe,
if they their reple (in faith) can crave.
Psalme cxlv.

16. Quicke eyes all thing: both safely straine,
on the (O Lord) so good at neede:
Quite all their sode: they asse so sayne—
in tyme (most fitt) thou geneest in thee.

Right wide thou splaist: thy blessing hand,
all living things (withe stowe) to seede:
Refresh't by the: so full to stand,
with plenty (fed in) sode delight.

18. Still int appeareth: this Lord so grand,—
in all his wayes (to man) aright:
So wholly he: doth ay appeare,
in all his workes of (his great) might.

The Lord to all: approacheth nere,—
to him (for helpe) which make request,
To all I say: some them to heare,
which call (on him) with faithfull request.

20. With ready speede: he filleth their mynde,
who feare hym (just both) most and lees:
Unto their cry: he bendth so kynd,
and saueth them (whole) as him (it) liketh.

21. Exceeding sure: before behynde,
the Lord his louers (friendy) kepeth:
Crie he doth: ungodly men,
to scatter them (most wide) he seeketh.

Pede shal my lipps: by dutye then,
this Lords deserved: (land and) praye
Pea let all flesh: gene thankes agayn,
to his good name (most due) alwayes.

The
Eternal governour of all ages and tymes, O Lord almighty, which dost minister foode to all living creatures in due season, geue vs grace alway to thake thee for the same, and to rejoyce most coſtantly with all thyne elect for thyne almighty power expreſt by thy right hand in the provision therof. Through Christ, &c.

The Argument. Psalme. CXLVI.

To trust to man: this Psalme forsenth,
Whose arme is flesh: and worde but wynde,
Where God full ayde: to man extendeth,
By whose twife lyfe: he iust dyd fynde,
Which Daud knew: the text dewrayes,
Wherfore his soule: sang still his praye.

O thou my soule: prayſe thou the Lord,
The Lord of love: and God of ligh:
Extend thy poowers: with one accorde,
Recound his name: in inward lypte.
Express thy boype: without delays,
O thou my soule:ſinge still his praye.

My hart is set: to lawde this Lord:
Thys Lord so good: is God of grace:
His laudes my life: shall whole recorde,
Pesa sure as long: I bide in place.
My God to thanke: I wil alwayes,
O thou my soule:ſinge still his praye.

O put no truſt: in princes power,
The God of might: is Lord to truſt:
Pesa truſt no man: his frute is lower,
No helpe in hym: no credence iuſt,
Gods losſe is sure: at all aſſayes,
O thou my soule:ſinge still his praye.

AN.iii

Pans
Psalm cxlvi.

4 Hans breath ones past, he turneth to dust,
This Lord so strong, he ever laith:
All earthly power decay it must,
Hans counsayles all: deathes day both wake,
Gods helpe is ferme: without decayes,
O thou my soule: sing stil his praise.

5 Blest is the man: whose helpe is God,
The God of hosts: to Jacobs seede:
Full fast with them: he styal abode,
Who God will trust: alwell shall speede,
In hym bezet: al stable straies
O thou my soule: sing still his praise.

6 This God made heauen: and earth betwene,
The Lord so grand: so infinite:
He made the seas: with all therein,
His truth in word: he kepeth full right:
His deede from tong: makes never straies
O thou my soule: sing still his praise.

7 The Lord reuength: oppressed man,
This God of right: as is deserued,
All wongs and spites, requite he can,
He dealth out bread: to hungersterued:
Thall men in bonds: he bleth to rayse
O thou my soule: sing still his praise.

8 The Lord giueth light to blynded eyes,
This God so bright to see agayne:
He listeth the lame: from ground to rise,
The just doth hee: in love retayne:
To fill his lyfe: with hopefull dapes,
O thou my soule, singe still his praise.

In
Psalm cxlvi.

In care the Lord: all strangers kepth,
Of them sure God: he is at neede:
And Orphans loneth: and widowers seeketh,
By heart he taketh: they cryes of dead:
Hurl minded men: to dust he brake,
Sing still my soule: sing out bys praise.

Praise God as king: who raynheth so: age:
As God of thyne: O Sion bye:
Reloxt to him: Go not astray,
Knew fall thyne hart: shynke not aloye.
Expell he will: all feares and fypes.
Rouse hym my soule: Sing still his praise.

The Collect.

Everling God, on whome the elect have put their whole confidence, and feede their joyful soules in hope of thy grace: graunt vs to be illumined in sprite, euermore to louethee and to celebrate thy name in pure conscience, through Christ.

The Argument. Psalm cxlvii.

This psalm excith the Iewes: to prays the Lord most chiefe:
Sogood to them: who privatly: did worke them all reliefe.

Praise ye the Lord alway: so good it is to sing,
To this our God: for sweete he is: whom laudes we ought to bring

2 God buildeth Hierusalem: he doth her sure protect:
The poore exiles: of Israel: he shall agaynse collect.

3 He heald the bruised in hart: who wayle in sprite contrite;
Thei:plages and sores: he baundeth them: by he cureth the al fullight

Po
Psalm cxlv.

4 No doubt God them beholdest: who sakes by number tells: By proper name: he call them all: he knoweth their roots and cel

5 The Lord of ours is great: and great he is in power: His knowledge is: all infinite. His name as strong as tower.

6 The Lord upholdeth that sallult: So gentle is his will: He throweth to ground: all wicked men. So mightye is his skill.

7 O sing to God our Lord: praise ye his ragnie abroade: Confess his power: his will his shill. In harpe sing ye to God.

8 Who clothe the heaven with cloudes: and ragnie to earth prepar. He bringes short gras: on hills to growe: to serve mans dayly care.

9 Who giveth to beast their foode: to all both great and small: The ravenc her birds: he seeth in care: whan they forsaken call.

10 In barbed haze of strength: his pleasure standeth not in: In legs of men: in force of armes: it pleaseth not him to wyne.

11 They please who seare the Lord: by such he fyght with strength: Who trust all whole his gentlenesse: these only please at length:

   Laud Jerusalem.

0 Thou Jerusalem: praise hve the Lord of thyne: Thou Sion mount: announce thy God: in hart thereto euncline

13 For he maketh fast the barres: of all thy gates full prest: He furnish eth to thy childer all: in midst of thee to rest.

14 And he doth establish peace: In all thy borders sure: He soweth the full: deliciously: with wheate the flower most pure.
Psalm cxlvii.

15 Who sendeth his word on earth: and swiftly doth it renne:
Both rayne and wynd: his biddings heare: to serve the meede of men.

16 And snow he giveth like woll: the earth to warme to be:
The holy floods: the unlyvng dewes: as athes scattereth he.

17 He causeth abroade his yse: like morsels so congeide:
And his great cold: who can abyde: that he so hard hath scald.

18 He sendeth his word: and will: he melt them all agayne:
He bloweth the winde: then they anone: to waters slow most playne.

19 Yea he revealeth his word: to Jacobs seede and flocke:
His statutes true: his just decrees: to Israel his flocke.

20 He delt no time as thus: with other landes I say:
He helved not them: his domes so playne: O prays ye the Lord alwayes

The Collecte.
Strength & fortifie the gate of thy church O Lorde,
and make her to be enlarged in peace and vnity, re-
ueale thy word to her understanding that she may be
wholy directed by that to please the in truth: through
Christ.

The Argument. Psalm cxlviii.
To prays ye here all be byd: what heauen or earth containe:
The Lord so byd: and sayent: nothing he made in vayne.

Prays ye the Lord: from heauens: ye heavenly mynds I call,
Prays ye hon or bye: as he he is: ye powers celestiall,

Prays ye brin ye Angels all: his legats ye that be:
ye holts to cawd: his armies great: prays ye brin in maeste.

K.M.

Praise
Psalme. cxlviii.

3 Prayse him ye suone and moue: in course so marvelous,
   Ye starres so bright: ye Planetes all: prays he them most glorious.

4 Ye heavens by heavens distinct: prays he with all your shyne,
   Ye water streames: above the ayre: so prays by power devyne.

5 They all might prayse and laud: the Lordes god name of might,
   For he the wordes: but spake at once: they straight were made in
   (plight.

6 He constituted hath: that they should ever dure,
   He set a law: which shall not cease: by ordinance most sure.

7 Ye earthly things on earth: prayse ye the Lord with them,
   Ye dragons grim: ye deepes and gulfes: shew ye his power supreme

8 Fire, lightning, thunder, bable, both snow and vapours dyse,
   Ye hurling wyndes: tempestuous: which worke his word full nye.

9 Great mountains hills and elifs: law hillockes all and some,
   Ye fruitefull træs: ye Ceders all: prayse ye the Lordes renome.

10 Ye bealles and cattell all: both sauage wylde and tame,
   Ye serpents dye: ye followed soules: prayse ye his godly name.

11 So kings of earth most due: with all their people met,
   So princes hie: and judges all: on earth as Gods be set.

12 So yonger men and maydes: in age sincere and pure,
   As older men: with childer yong: with all their busy cure.

13 The Lordes name let them prayse: for it alone is hie:
   His glory passeth: both heauen & earth: as thyngs here made do cry.

14 Ye hath his flock advanced: so him his faintes shall prayse,
   Even Jacobs serue: who breath him nie: praise ye the lord always.
   The
Psalme cxlix.

The Collecte.

O Lord the woorthye prayfe and ioy of all thy creatures, graunt vs thy grace that we worthely magnify thy name, through Christ.

The Argument. Psalme CXLIX.

Thys Psalme the Iewes doth moue,
Theyr God to laude wyth loue:
It sheweth that grace on them shall lyght,
So glad their foes to quyte.

1 Sing into the Lord,
A song of new accord:
And let his prayse declared bee,
In good mens company.

2 Let Israel be glad,
in God his maker glad:
Let Spoons youth: and children joy,
In their most princely roy.

3 Let them prayse out in quiere,
Hys name to them so dere:
In Tabrets loud: in harpe so soft,
Sing they to hym ful oft.

4 For why the Lord reioyce,
And loueth his flocke in choyce:
The meke souldier: he will adoure,
Wyth health to serue theyr turne.

5 So godly men made free,
in ioy and prayse that bee:
They shall reioyce: upon their beds,
That God did rayse their beds.
Psalme. Cxlix.

6 Their voices shall praises sound,
to God by duty bound:
Two edged swords: in both their hands,
to smite all frozen lands.

7 To be avenged right,
of all the Parynys spite:
To be a rod: to chastise smart,
Strangue peoples froward hart.

8 To Byrne their kings withe chains,
to quyte their wrongfull meanes
They: nobles eke: to kepe in warde,
With iron fetters hard.

9 To bynyng on them in speede,
they: judgement just decreed:
Which shall his saintes: to honour rayse,
prayse ye the Lord alwayes.

Alleluia.

The Collects.

O God which art a God of all goodnes &
vertue, which doost vse to exalte them
whiche humble themselves, and to deceit
those who advaunce themselves, graunte vs
on earte to ioye in all puritie of lyfe as thy
saintes in heauen ioye in thy glorious presece
to the prayse of thy name, through Chrift.

The
The Argument. Psalme CL.

Psalm CL. is last: and byddeth us prayse,
That first and last: doth us bchoue;
When thyngs be past: and spent our dayes.
Yet laudes shall last: wyth thankesfull love.
Alleluia. In heaven above.

Prayse ye God: of excellence,
In his respect: of hons;
And prayse ye his magnificence,
In furniture: of stablenesse.
With lowlines.

1. Laudate dominus in sanctis.

O prayse ye hym: as Saviour,
For his sweete actes: heropcall:
And prayse ye hym: as gouernour
For his great power: potential,
most principal.

2. O prayse ye hym: for majesty,
In trumpets sound: effectuouse:
Omnipotente
And prayse ye his: Authority,
tentia.
In lute and harpe:melodiouse.
most studious.

3. O prayse ye hym:all sappent,
In tymbleell sweete:wyth daunce in quere
Sapientia And prayse ye hym:so prouident
In lyde straung: in recorde:
wyth harty chere.

4. O prayse ye hym:all bountifull,
In Cymbals sound: out loud in slate:
Bonitas. And prayse ye him:so pytysfull:
In Cymbals sound: moze mittlegate.
Omnis spiritus laudet Dominum. Full moderate

5. O prayse ye hym:all bountifull,
In Cymbals sound: out loud in slate:
Bonitas. And prayse ye him:so pytysfull:
In Cymbals sound: moze mittlegate.
Psalme, CL.

Let all what with breath: or lyfe endued,
D: what with sound: is forrested:
Prayle out the Lord: in State renewed,
For grace and power applied.

To none denied.

Alleluya.

chant a cry to all you here:
Praye ye the Lord: with harty cheare.

The Collete.

Most laudable and mercifull God, beyng the sweete Tenor of all our harmony, which doost here exercise our hartes otherwhiles wyth songes of teares and lamentations, and otherwhiles of joy and gladnes. Graunte we beseeche thee that after wee haue songe vp our temporall songes in praying of thy name, wee may at last bee associated to that heauenly quire aboue, to behold thy glorious maieftye wyth thy saintes, tho-rough &c.

FINIS.
Gloria Patri for divers Metres.

To God on hye, 
In Trinitie, 
Reigne, power, and prays to bym be geuen, Amen.

His name be blest: in unitie, 
For euer one: in Trinitie: 
From this tyme forth: as it hath bene. 
Say we therto, Amen, Amen.

To God on hye: in Trinitie, 
In unitie: yet one agayne: 
Reigne, power & prays:most due to thee, Say we Amen.

To God the father first of myght, 
To Christ his sonne: both God and Lord: 
To God of them: the holy sprite, 
Though three yet one: in just accorde, 
Reigne, power, and prays: as due by right, 
Ascribe we all: in open sight. With all our might.

SS.j.  Te
God we praise: the Lord most holy,
Which liest and reignest eternally:
With hart and voyce in one accord,
We knowledge thee: to be the Lord.

And all the earth doth worship thee,
As Lord and God: our king to be:
All things were made: by word of thyne,
Thou father art of power divine.

All angells lowde: to thee doth crye:
They laude thy name: continually:
The heauens and all: the powers therein,
Thy praise to sped: do never lynn.

To thee do cry: the mighty sprites,
The Cherubins: all days and nights:
And Ceraphin: doth never celle:
Thy louely laudes: full out erpresse.

And thus they crye: in sweete accord,
O holy, holy, holy Lord:
Thou art of hostes: the guyde and boote,
Thou Lord thou God: of Sabbaoth.

Thy majesty: and power of hoste,
Do sped the heuens: in glory most:
The earth is fillede: with thy great fame,
With thy great power: and gloriouse name.

Thaostles gard: so glozioniouse,
Exto thy name: most precious:
Which have by deedes of worthinesse,
Set forth thy praise: and noblenes.
Te Deum.

The Godly band: of prophets wyse,
To prysse thee God:they whole devise:
Which haue declared:thy holy will,
From age to age:so ever still.

The Martyrs meeke:of army stronge,
Which spent theyr bloud:so thee so longe:
Do gloriye:thy blessed name,
And prysse thee Lord:thou most of fame.

The holy church:through world so wyde,
Do knowledge thee:the Lord and guyde:
They do confesse:thy power and might.
And knowledge thee:eache day and night.

The father God:eternally:
Of power so great:and maitystye:
That rulst and dwelst:in heauen above,
As father,God:which dost vs love.

The church euer so:most faythfully,
Confesse in truth:and unitye:
That Tower of strength:that holy one,
Thy honorabell:only sonne.

The holy church:confessest eke,
The holy Spite:in fayth alwyse.
O blessed God:our harts enspyre,
Thou holy Ghost:thou comforter.

Thou art O Christ:of glory kring,
And beame most bright:so glisteringe:
Thy hart so kinde:is knowne to all,
Thou diedest so:man:to rid his thrall.

SS.ii.
Te Deum.

Of Father God: in mighty throne,
Thou art O Christ: ave lasting some:
Begot before: the worlds were made,
O els of earth: foundation layde.

When thou didst take: that worke on thee,
Mankind to bring: to liberty:
The Virgines wombe: thou didst accept,
No: it abhorsted: no: it reject.

When thou hadst slayne: of death the darte,
Of Sathans power: and hell the smarte:
The heavenly gates: thou openst free,
To all that did: beleue on thee.

On Gods right hand: thou sittest full nye:
In equall power: and majesty:
With father God: in just accord,
In heauen thou sittest: O Christ our Lord.

We do beleue: when th’end shalbe,
That thou shalt come in majesty:
Where thou shalt sit: as judge to dème,
Both quicke and dead: as thee believe.

Helpe thou therefore: thy servants true,
With thee do pray: with harts moste due:
Which thou redemdst: of hart so good,
With shedding out: thy precious bloud.

With thy good sauntes: make them to be,
So numbred whole: in company,
That they may joy: in glory inst:
From earth, from slime: most cleene discust.

By
Te Deum.

By thy good grace: thy people saue,
O Lord they: helpe: in thee they haue:
They put themselfs: to thy good charge.
O bleffe thou God: thyne heritage.

Direct thou them: in thy right way,
And gouerne them: to that we pray:
And lift them up: for ever still,
Craue them yhe: by thy good will.

We thee O Lord: do magnify,
Still day by day: continually,
As so O God: most due it is,
We should not be: thereof remisse.

Thy worship asketh: the same of vs,
It is so good: so bounteous:
Thy name to praife: we do entende,
For ever word: withouten end.

This day preserve: our harts within,
And kepe O God: our soules from sinne:
Touch safe O Lord: to kepe vs pure,
In thy good lawes: our lives assure.

Have mercy Lord: on vs, we call,
Have mercy still: uppon vs all,
Without the which: we cannot stand,
We clave the strength: of thy good hand.

Let mercy light: on vs O Lord,
We trust in thee: with one accord:
We do thus craue: most earnestly,
As we do put: our trust in thee.

SS.iii. In
The song of the three Children.

In thee O Lord: I have my trust,
In thee my hope: and helpe to trust:
Beholde O God: I stand to thee,
Then let me not: confounded be.

Quire.

* Praye ye the king of kynge,
Blesse ye the Lorde of fame:
For euer prayse: and magnifie,
His blessed holy name.

Rectors.

Angels hie of God,
The Lorde your ornament:
Ye heauens so clere: & waters eke,
Aboue the firmament.

Quire.

* Praye ye the kyng of kynges,
Blesse ye the Lorde of fame:
For euer prayse: and magnifie,
Hys blessed holy name.

Rectors.

O all ye powers of God,
Ye sunne and moone also:
Ye starres of heauens: ye showes & dewes,
The Lordes rough wyndes that blow.

Quiere.

* Praye ye the kyng of kynges,
Blesse ye the Lorde of fame:
For euer prayse: and magnifie,
Hys blessed holy name.
The Song of the three Children.

Rectors.  
O fyze and parishing heate,  
Ve wintres, Sommers all;  
Ve dewes and frostes; ye frostes and cold,  
Ve snowes and plye that fal.

Quiere.  
Praises ye the kyng of kynges,  
Blesse ye the Lord of fame;  
Fyr ever praise: and magnifie,  
Hys blessed holy name.

Rectors.  
O nights and dayes so bright,  
Ve lights, and darkenes dimme.  
Ve lightnings cloudes, and earth so round,  
Crytell and laude ye him.

Quiere.  
Praises ye the kyng of kynges,  
Blesse ye the Lord of fame;  
Fyr ever praise: and magnifie,  
Hys blessed holy name.

Rectors.  
O hills and mountaynes great  
Greene thyngs on earth that growe:  
Ve wels and springs, ye Seas and flouds,  
And Whales in deepes by low.

Quiere.  
Praises ye the kyng of kynges,  
Blesse ye the Lord of fame;  
Fyr ever praise: and magnifie,  
Hys blessed holy name.
\textbf{The song of the three Children.}

\textbf{Reciters.} 
\begin{enumerate}
\item All ye fethred soules,
\item Ye beasts and herds abroad:
\item O ye the sones of mortall men,
\item O Israel prayse the Lord.
\end{enumerate}

\textbf{Quiere.} * 
\begin{enumerate}
\item Prayse ye the king of kings,
\item Bless ye the Lord of fame:
\item For ever prayse: and magnify,
\item His blessed holy name.
\end{enumerate}

\textbf{Reciters.} 
\begin{enumerate}
\item O priests of God aboue,
\item And servuants true of his:
\item Ye spirits and soules of righteous men
\item Extoll the Lord of bliss.
\end{enumerate}

\textbf{Quiere.} * 
\begin{enumerate}
\item Prayse ye the kyng of kings,
\item Bless ye the Lord of fame:
\item For ever prayse: and magnify,
\item His blessed holy name.
\end{enumerate}

\textbf{Reciters.} 
\begin{enumerate}
\item O men of hart so meeke,
\item And holy soules in mynde.
\item O Anani, and Azari,
\item And Misaell so kynde.
\end{enumerate}

\textbf{Quiere.} * 
\begin{enumerate}
\item Prayse ye the king of kings,
\item Bless ye the Lord of fame:
\item For ever prayse: and magnify,
\item His blessed holy name.
\end{enumerate}
Benedictus.

O Blest be God: of Israel,  
The Lord's guide: we know full well  
He visited: his people all,  
He them by grace: redeemed from th'all.

And raised he hath: salvation,  
Most mighty now: so; vs eche one:  
Of Davids stocke: so vertuous,  
His servauntes line: and noble house.

As he dyd speake: in tymes of olde,  
By holy Prophetes: mouthes so tolde:  
Which were his will: to utter that,  
And have bene since: the world began.

That we should be: in freedome quite,  
And saved be: from enmies spite:  
To scape the handes: and cruell fate,  
Of all the men: that vs do hate.

The mercy plight: to fathers sake,  
To them performe: from age to age,  
And eke recount: his noble acte,  
To call to minde: his sacred pacte.

His oath to kepe: so sworn and plight,  
To Abzaham: our fathers right:  
Which he in tymes: so bounteous,  
Would last performe: and gene to vs.

That we to rid: from enmies handes,  
From cruell yoke: of com bustous handes:  
Byght serve hym still: in joyfull cheare,  
Without all grisse: all care and care.
Magnificat.

In holiness and righteousness,
So hymns to serve: in stableness:
Before hymn thus: all bowde of strife,
To passe all dayes: of this our life.

And thou good child: shalt have the name,
Of prophet great: most chief in fame:
For thou shalt go: before Gods face,
To them before: hys wayes of grace.

To gene unto: his people lone;
To knowledge healthes: salvation:
This health to shew: the grace of his,
For all thez faultes: and sinnes remisse.

Through mercy great: and tender love,
Of God the Lord: that caignes above:
Wherby the day: that spring from hie,
Us visited: so joyfully.

Them lyght to gene: that placed hie,
In darkenes great: and misery:
And eke in shade: of death no besse,
And guide our fete: in wayes of peace.

Magnificat.

My soule the Lord: doth magnifie,
Who shewth his power: so mightely,
Thus hath he done: by his gret might,
Of onely grace: that he hath plight.

Also my spire: both day and hower,
Rejoyceth in God: my sauiour:
Put me my selue: but the O Lord,
I do extoll: in hartes accord.
For he hath thus regarded me,  
His handmaid true: of low degree:  
Whose piteous estate: and simple house,  
He doth accept: so bounteous.

And now behold: the kyndreds all,  
Shall me henceforth: right blessed call:  
So thou hast sayd: by thy good worde,  
As angels doye: doth well recorde.

For he that is: most mighty tride,  
Hath me set vp: and magnified:  
By his good grace: he doth the same,  
For holy is: his worthy name.

And mercy great: that he doth beare,  
As thelo to all: that do hym seare:  
On kinredes all : by him alone,  
He helpes vs now : and heareth our mone.

Wyth his good arme: he strengh hath thelo,  
And scattered cleane: the proud and lewd:  
In their conceiptes: and fantasies bayne,  
This is our God: that still doth raigne.

The mighty downe: from seat he threw,  
And humble hartes: exalted due:  
Thus God hath done: by power so hie,  
The worldly riche: full low do lie.

The hungry soule: he fille in all,  
Wyth eche good thyng: so liberall:  
The riche in wealth: wyth all their ray,  
With empty handes: he sent away.
Nunc dimittis.

Remembering still: his grace that fell,
His servant holpe: good Israel:
Which promised was: our fathers gray
And Abraham: his seed for aye.

Nunc dimittis.

O Lord now thou lettest: thy servant go,
To peacefull rest: thou good art so:
Thy love to me: thou dost afoorde
According thereto: thy holy word.

For these my eyes: saw happily,
Health long desired: so ernestly:
Thy saving health: thou guesst alone,
My eyes have scene: salutation.

Which thou hast thus: prepare aright,
Before thy flock: and peoples sight:
Thy eyes do see: thy loves extent,
And goodness great: which thou hast sent.

To be a light: to Gentles all,
To lighten them: that lie in th' all:
That thy good flock: in joy may dwell,
To glory great of Israel.

Grace before meate.

Most loving Lord: to thee we cry,
All us to blesse: our boorde be nye:
Thy gittes to bise: in this repast,
No spople to make: hereof in wiste,
And that our want: while we do spill,
Our hart and tongue: express we none cuell.

Grace after meate.

Preserve vs Lord: which all hast wroght,
As thou of love: vs all hast bought:
Refresh our soules: with godly seare,
For these good gittes: kind harte to beare:
Our ryme to spend: eeh day by day,
At our lunes ende: rejoyce we may.

Qui-
Quicunque vult.

Who saued will be: before all things,
He must true sayth: fast hold in all:
Which safe & sound: who kepeth it not
Without all doubt: he perish shall.

This is the sayth: calle Catholike,
Turn through the worlds: full out so fasted
To serve one god: in Trinitie:
In Trinitie: but one so named.

Confounding not: they2 persons three,
Their substance sundred cannot be:
The father, sonne: and holy goste,
Be divers yet: in persons three.

The godhed yet: of them all one,
Of father, sonne, and holy Spytte:
The3 glory lyke: their majesty,
All one eternal, is aright.

The father such: the sonne is such,
The holy gost: is such a lyke:
The father hie: the sonne even so,
The holy gost: uncreat eke.

The father god: the sonne the spytte,
Incomprehensible they be all:
Eternall god: eternall sonne,
The holy goste eterne we call.

Yet they not three: eternals be,
But one they stande: eternally:
Not three distinct: in power or tyme,
But one all whole: in unitie.

Et3.g The
Quicunque vult.

The father ouch: of powre he is,
The sonne, the holy ghost euene so,
Not three almighties to be sayde,
But one almighty knowne no mo.

The father God: the sonne is God,
The holy ghost: euene so is God
Not yet three Gods: but one is God,
In all the world: so long and broade,

The Father Lord: the Son is Lord,
The holly Ghost: is truely Lozde,
Not yet three Lords: but one is Lord
We say and singe: in true accord.

As we ech person: God and Lord,
Be bid by Chriſtian truth to name:
Forbidden so: we be by faſtth,
Those gods o[e: those lords to frame.

The Father made of none: noz born,
Of none begotten well we know:
The sonne of God: alone not made:
Not created, begotten thoughe.

The sprite is just: of God and so
Of Chriſt not got: proceeding yet:
One Father so: one son, one sprite,
Not thrice in name: these persons set.

In Trinity: not one beſome,
Yet behynde: more great or leſter:
These persons thr[e: all equall be,
Eterne a like: we must confesse.

So
Quicunque vult.

So that in all this unity.
In trinity I say agayne:
The trinity in unity,
We must adoe as one full playne.

Who saued will be most rightly inaug
The trinity forsooth even thus:
And helth eke ake to thinke of Christ.
Inarnate was made flesh for vs.

For this is sayth both right and sounde
That we beleue and just confesse:
That Jesus Christ the Sonne of God.
Is God and man: our Lorde no lesse.

Of God his substance God begot,
Before the world was made in sight
And man he is of harpes flesh,
His mother him in world so sight.

He perfect God and perfect man:
Of soule with reason most indued:
Of humayne flesh: substituyng is,
By whom our nature was renewed.

Christ equall is: in Deity,
To God so great: his father just:
Yet greater he: and Christ the lesse,
For birth in manhood the discuite.

Who though he be both God & man,
One Christ he is in deede not two:
To flesh his godhed did not change,
But taking flesh: on godhed so.

TL.iii.  Of
Quicunque vult.

Of substance whole: he is infinite,
By person yet: he is but one,
As soul with wit: and flesh one man
One Christ is so: both God and man

Who suffered death: for all our health,
And downe he went in spite to hell:
He did yet rise: from death againe,
The thryd day just as scripture telth.

To Heaven he fled: and there he sitteth
On God's right hand: which mighty is
From whence he shall return to judge
The quick and dead: all right I wis

And when he cometh: all men shall rise
In bodies dead: resurrected agayne:
And geue they shall: accompt full we
Of all their thoughts: and works so plain.

And they that have done good I saye,
Shall enter sure to life eterne:
And they that have done euill: to lyse
To darkness call: that is eterne.

This is the faith: most Catholike,
Which any man, if it mistake:
And faithfully doth not beleue,
So wight him saued: once can make.
Veni creator.

One holy Ghost: eternall God, Which dost from God procede. The father fyss: and eke the sonne, One God as we do reade.

Oh bisste thou: our minds and harts, Thy heavenny grace inspire: That we in truth: and godlinezette, May let our whole desire.


Thou sountayne art: and lively spring, Of joy celestiall: The fyze so bright, the love so cleare, andunction spirituall.


And like as thou: hast promise made, Thou guebst the speach of grace: That through thy helpe: the prayse of God, May sound in every place.

O holy Ghost: to move our wits, Send downe thyne heavenny light: Inflame our harts: our God to servse, With love both day and night.
Veni creator.

Our weakness strength: confynde vs Lozjd,
Both salebe saynt and fragle:
That nether flesh, the world, ne devil,
In vs do once pruyne.

Put backe from vs our enemies,
And graunt that wee obtayne:
Sweete peace of hart: with God and man,
From grudge and proude delight.

And graunt O Lord, O leader sure,
That we by thee as guide:
May safe eschue: the snares of sinne,
From thee no tyne to flyde.

And plenty Lord: of thy good grace,
Graunt vs we humble pray:
Be thou our joy: and comforter,
To scape that dreadfull day.

Of stryke and soule: distention,
O Lord disolute the bands:
And knit the knot: of peace and lymne,
Through out all Christen lands.

Graunt vs O Lord: through thee to know
The Father most of might:
That we of his: beloued soune,
May sure obtayne the light.

And that with perfect table sayth,
We mought acknowledge the:
The spite of them of both I say,
One God and person the.
Veni creator.

Be laude to God: the father bye,
And God his sonne prayse ye:
Be prayse to God: the holy spire,
One God in Trinity.

Pray we that Christ: the saviour,
Touch safe his spire to send:
To all which true: profess his name,
Till all the world both ende.

The 150. being the last Psalme, is a serious and earnest intimation to the praises of God: and so most agreeably placed, as last to knit up the ende of all that is treated in the five several books of Psalms so delivered by the Hebrues. In which five books be in-spersed abroad matter of Prophecy of Christ and his church, of History, of Doctrine, of Instruction, of Invitation, of Exhortation, of Reformation, of Insultation, of Consolations, of Gloriation, of Invocation, of Obscration, of Meditation, of Patience, and such like. So that all breath, voice, and sound of worde, sung, sayd, or thoughte, should tende wholy in the ende, to prayse the Lorde, which is the first, the mydft, and finall worke, and sacrifice, wherunto all should be referred. Furthermore because in the thyrde, fourth, and fifth verses, onelye musicall instrumentes be recyted, lest they should be but bare instrumentes wythout distincction, or signification of sound, in them be added for supplement, the three appropriates ascribed to God in Trinitie, as Power and Authoritie, whereby all thynges were created and wrought Wysdome and Providence, wherby all thynges be inuistly gouerned and ruled. Goodnes and Bountie, wherby all things be preserved, from whence procede all graces and gifts both bodely and ghostly.

VV.ii. Thus
Thus this Psalm which is the last being conformable to that which is the first, which is also treated by certaine Triades describnyng the felicitye of man doth reemble, the same not onely by Triades of verse but also by this Triade included in mystery, though not expressly: So determining the chiefe and lafte worke, that this blessed man so described in all the course of his lyfe should meditate, which acte in the next lyfe he shall most perfectly do and performe.

Therefore the Chaunter is not untymely brought in for fresher remembrance to proclayme once again his joyfull Alleluya, to endether in to the glorye of God in Trinitie, the Father, the Sonne, and the Holy Ghost, to whome be all honour, glory, and praise everlastingly, Amen.

For the Conjunction of Psalmes and tunes.

First, ye ought to conjoinye a sad tune or song, with a sad Psalm, and a joyfull tune and songe wyth a joyfull Psalm, and an indifferent tune and song, with a Psalm which goeth indifferently.

Psalmes of joy be such as be constitute in the third and fift place of Athanasius table, which be Psalmes consolatory, and of thanksgiving with their Conjugates. Sad Psalmes be such as be set in the fourth common place, as Deprecatory, and Interpellatory. Indifferent be suche as be in the first and second place, as Propheticall, or such as do teach and exhort, and such also as be mixte containyng divers of the fayd fives places: For a difference of tunes & songes in this triple nature and diversitie be used, the thre charectes of the thre common accents, as the sharp accent to joyfull songes and tunes, the grave accent to sad, The circumflex accent to indifferent. Nor yet by this meaneing to prescrive a rule to prejudice any mans peculiar spirit or care, for as there be diversities of tastes in mens palates; So bee there in mens spirits, and to also in theys cares. For, what Psalm or songe, one mans spirit shall judge grave and sad, some other shall thinke it pleasaunt. And what one mans care shall thinke pleasaunt, another shall judge
Judee it lower and seuer. And therefore in this diuersitie.
I leaue it to euerie mans spiritt as God shall moue hym:
and to euerie mans care, as nature shall steue hym. I see
thisys onely in example, for that it so agreed to my under-
standing inwardly, and to myne care outwardly. But
such copulations would there be in Psalymes and lones
who can attayne to that grace, Omne tulit punctum. &c.
which David expressed and observed, who was a Chri-
stian deuine in spiritt, a perfecte Poete in his Metre, and an
expert musician in ordering of his instrumentes, and setting
of his tunes agreeably.

Five bookes of Psalmes according to
the Hebrues.

{The. 1. from the. 1. psalme bnto the 41.}
{The. 2. from 42. bnto 72.}
{The. 3. from 73. bnto 89.}
{The. 4. from 90. bnto 106.}
{The. 5. from 107. bnto 150.}

And they haue in the
end, eyther Fiat, Fiat, or
else Amen, Alleluya.
The nature of the eyght tunes.

1. The first is meke: devout to see,
2. The second sad: in majesty.
3. The third doth rage: and roughly prayeth.
4. The fourth doth sawne: and flattery playth,
5. The fift delight: and laugheth the more,
6. The sixt bewayleth: it wepeth full sore,
7. The seventh tredeth stout: in sounder race,
8. The eyghte goeth milde: in modest pace.

The Tenor of these partes be for the people when they will sing alone, the other parts, put for greater queers, or to suche as will sing or play them privatelie.
The Mean. —

An blest no dout: who walketh not out: in wicked mens assayres:

And standeth no day: in sinners way: nor lieth in scorner's chayres

But hath his will: in Gods law still: this law to lone aright:

And will him ble: on it to muse: to kepe it day and night.

The Contra tenor.

An blest no dout: who walketh not out: in wicked mens assayres:

And standeth no day: in sinners way: nor lieth in scorner's chayres:

But hath his will: in Gods law still: this law to lone aright:

And will him ble: on it to muse: to kepe it day and night.
Psalme. 1. The first Tune.  

Tenor.

An blest no dout: who walketh not out: in wicked mens affayres,

And standeth no day: in sinners way: nor sith in scorner's chayres.

But hath his will: in Gods law still: this law to love aright:

And will him use: on it to muse: to keepe it day and night.

Base.

An blest no dout: who walketh not out: in wicked mens affayres,

And standeth no day: in sinners way: nor sith in scorner's chayres,

But hath his will: in Gods law still: this law to love aright:

And will him use: on it to muse: to keepe it day and night.
Psalme. 68. The second Tune.  

**Meane.**

Et God aryle: in maiestie: and scatred be his soes:

Yea ssee they all: hys sight in face: to hym which hatersull goes,

As smoke is drieuen: and comth to nought: repulse they: tyranny:

At face of fire: as wape doth melt: gods face the bad mought fly.

---

**Contra tenor.**

Et God aryle: in maiestie: and scatred be hys soes:

Yea ssee they all: his sight in face: to hin which hatersull goes,

As smoke is drieuen: and comth to nought: repulse they: tyranny:

At face of fire: as wape doth melt: gods face the bad mought fly.
Psalme. 68. The second Tune. Tenor.

Et God aryle: in maiestie: and scattered be his foes:

Yea see they all: his light in face: to hym which haterfull goes:

As smoke is driven: and cometh to nought: repulse they: their tyranny:

At face of fire: as ware doth melt: gods face the bad mought fly.

Base.

Et God aryle: in maiestie: and scattered be his foes:

Yea see they all: his light in face: to hym which haterfull goes:

As smoke is driven: and cometh to nought: repulse their tyranny:

At face of fire: as ware doth melt: gods face the bad mought fly.

XXI.

f. Talys.
By sumeth in sight: the Gентils spyght: in fury raging stout.

Why takth in hand: the people fond: bayne thinges to byng about,

The kyngs arise: the lords deuise: in counsayles met therto:

Agaynst the Lord: wyth falle accord: agaynst hys Chriſt they go.

Contratenor.

By sumeth in syght: the Gентils spyght: in fury raging stout,

Why takth in hand: the people fond: bayne thinges to byng about,

The kyngs aryle: the Lordes deuyle: in counsayles met therto,

Agaynst the Lord: wyth falle accord: agaynst hys Chriſt they go.
The third Tune.

Tenor.

By sumeth in lyght: the Gentils spyght: in hury raging stout,

why taketh in hand: the people sone: wyne things to byynge about:

The kynges arycle: the Lordes denyle: in counsyles met therto,

Agyaynst the Lord: wyth false accord: agyaynst hye Christ they go.

Base.

By sumeth in lyght: the Gentils spyght: in hury raging stout,

why taketh in hand: the people sone: wyne thyngs to byynge about,

The kynges arycle: the Lordes denyle: in counsyles met therto,

Agyaynst the Lord: wyth false accord: agyaynst hye Christ they go.
Psalms 95. The fourth Tune. 

Come in one, to praise the Lord; shun recount: our stay & health,

All merry joys, let us record; to this strong rocke: our Lord of health.

His face with praise, let us recount: his fates in sight, let us denounce,

Joyne we I say: in glad assent; our psalms & hymnes, let us pronounce.

Contra tenor.

Come in one, to praise the Lord; shun recount, our stay and health;

All merry joys, let us record, to this strong rocke, our Lord of health:

His face with praise: let us recount, his fates in sight, let us denounce,

Joyne we I say: in glad assent; our psalms & hymnes, let us pronounce.
The fourth Tune.

Tenor.

Come in one, to praise the Lord, and him recount, our stay and health,

All happy joyes, let vs record, to this strong rocke, our Lord of health,

His face with prayse, let vs present, his facres in light, let vs denounce,

Joyne we] say, in glad assent, our psalms and hymnes, let vs pronounce.

Base.

Come in one, to praise the Lord, and him recount, our stay and health,

All happy joyes, let vs record, to this strong rocke, our Lord of health,

His face with prayse, let vs present, his facres in light, let vs denounce,

Joyne we] say, in glad assent, our psalms and hymnes, let vs pronounce.

XX.iiij. q. Talys,
Psalme. 42. The fift Tune. **Meane.**

Then lyke the hunted hynd: the water brokes desire:

My soule did thirst to God: to God of lyfe and grace:

It sayd euyn thus: when shall I come, to see Gods linely face.

Contra tenor.

Then lyke the hunted hynd: the water brokes desire:

My soule did thirst to God: to God of lyfe and grace:

It sayd euyn thus: when shall I come, to see Gods linely face.
Tenor.

When lyke the hunted hynde: the water brookes desire:

Euen thus my soule: that faintie is: to thee would fayne aspire.

My soule did thirst to God: to God of lyfe and grace,

It sayd euen thus, when shall I come, to see gods lovely face.

Base.

When lyke the hunted hynde: the water brookes desire,

Euen thus my soule: that faintie is: to thee would fayne aspire,

My soule did thirst to God: to God of lyfe and grace,

It sayd euen thus, when shall I come, to see gods lovely face.
Psalme. 5. The sixt Tune. Meane.

Xpend O Lord: my plaint of worde: in greise that I do make,

My musing mynd: recount most kynd: gene care for thine owne sake,

O harke my groane, my cryeng mone, my king, my God thou art,

Let me not straye, from thee away: to thee I pray in hart.

Contra tenor.

Xpend O Lord: my plaint of worde: in greise that I do make,

My musing mynd: recount most kynd: gene care for thine owne sake,

O harke my groane, my cryeng mone: my kyng, my God thou art,

Let me not straye, from thee away: to thee I pray in hart.
The Sixt Tune.

**Tenor:**

\[E\]

Expend O Lord: my plaint of word: in griefe that I do make,

My musing mynd: recount most kynde: gree
care for thine owne sake,

O harke my grone: my crying mone: my kyng: my God thou art,

Let me not stray: from thee away: to thee I pray in hart.

**Bass:**

\[E\]

Expend O Lord: my plaint of word: in griefe that I do make,

My musing mynd: recount most kynde: gree
care for thine owne sake,

O harke my grone: my crying mone: my kyng: my God thou art,

Let me not stray: from thee away: to thee I pray in hart.
Psalme. 52. The seventh Tune.  

**Meane**

By bragst in malice hie, O thou in mischief stout,

Gods goodnes yet is nye, all day to me no doubt,

Thy tongue to muse all euill, it doth it selfe in bre:

As rasor sharpe to spill, all guile it doth procure.

---

**Contra tenor**

By bragst in malice hie, O thou in mischief stout,

Gods goodnes yet is nye, all day to me no doubt:

Thy tongue to muse all euill, it doth it selfe in bre:

As rasor sharpe to spill, all guile it doth procure.
Psalme. 52. The seuenth Tune. Tenor.

He bragst in malice hie. O thou in mischief stout,

Gods goodnes yet is nys, all day to me no doubt.

Thy tongue to muse all euill, it doth it selfe in bre:

As rapte sharpe to spill, all guile it doth procure.

Base.

He bragst in malice hie. O thou in mischief stout,

Gods goodnes yet is nys: to me all day no dout.

Thy tongue to muse all euill: it doth it selfe in bre:

As rapte sharpe to spill, all guile it doth appeare.
Psalme, 67. The eight Tune.  

**Meane**

Od graunte w grace, he vs imbace: in gentle part: blest he our hart,

with loving face: shine he in place: his mercies all: on vs to fall:

That we thy way: may know al day: while we do faile: this world so fraile

Thy healthes reward: is nye declar'd: as playne as eye: all Gentils spp.

---

**Contratenor.**

Od graunte w grace, he vs imbace: in gentle part: blest he our hart,

with loving face: shine he in place: his mercies all: on vs to fall:

That we thy way: may know al day: while we do faile: this world so fraile

Thy healthes reward: is nye declar'd: as playne as eye: all Gentils spp.
Psalme. 67. The eight Tune.  Tenor.

Do grant us grace: he vs intbrace, in gentle part, blesse he our hart,

with loving face: shine he in place: his mercies all: on us to fall,

That we thy way: may know all day: while we do faile: this world so fraile

Thy heathes reward: is nyc declared: as playnes as ese: all Gentils spy.

Base.

Do grant us grace: he vs intbrace, in gentle part, blesse he our hart,

with loving face: shine he in place: his mercies all: on us to fall:

That we thy way: may know all day: while we do faile: this world so fraile

Thy heathes reward: is nyc declared: as playnes as ese: all Gentils spy.
One holy ghost eternall God, which dooyst fro God procede,

the father first, and eke the Sonne, one God as we do rede.

Contra tenor.

One holy ghost eternall God, which dooyst from God procede,

the father first, and eke the Sonne, one God as we do rede.

Tenor.

One holy ghost eternall God, which dooyst from God procede,

the father first, and eke the Sonne, one God as we do rede.

Base.

One holy ghost eternall God, which dooyst from God procede,

the father first, and eke the Sonne, one God as we do rede.
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