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**Psalumes**

- **Kalend.**
- **Sol in Leo.**

**Morning Prayer**

- Prov. ii
- Luk. iii
- Prov. iii
- Phil. iii

**Evening Prayer**

- Prov. iii
- Phil. iii
- Heb. iii
- Coloss. iii
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These to be observed
for holy days, and none

That is to say, All Sundays in the yeere, The
days of the feastes of the Circumcision of our
Lord Jesus Christ, Of the Epiphanie, Of the
Purification of the blessed virgin. Of S. Pat-
chias the Apostle. Of the Annunciation of the
blessed virgin. Of S. Barke the Evangelist.
Of Saint Philip and Jacob the Apostles. Of the Ascension of our
Lord Jesus Christ. Of the Nativitie of S. John Baptist. Of S.
Peter the Apostle. Of Saint James the Apostle. Of Saint Bartho-
lomewe Apostle. Of Saint Matthew Apostle. Of Saint Michael the
Archangel. Of Saint Luke the Evangelist. Of Saint Simon and
Of Saint Thomas the Apostle. Of the Nativitie of our Lord. Of
Saint Stwen the Martyr. Of Saint John the Evangelist. Of the
holy Innocentes. Sunday and Tuesday in Easter weeke, and
Sunday and Tuesday in Whitlun weeke.

A rule to knowe when the Terme
beginneth and endeth.

Eight days before any Terme be, the Exchequer
openeth for certaintie, except Trinitie Terme,
which is open but four days before.

Hilariam Terme beginneth the xxii. day of
Januarie, if it bee not Sunday: if it bee Sun-
day, then the next day after, and endeth the xii. of

Febuarie.

Easter Terme beginneth xxvii. days after Easter, and endeth
four days after the Ascension day.

Trinitie Terme beginneth the next day after Corpus Christi
day, and endeth the wednesdai fortigne after.

Michaelmas Terme beginneth the ix. of October, if it bee not
Sunday, and endeth the xxviii. of November.
There was never anything by the wit of man so well devised, or so fully established, which in continuance of time hath not been corrupted, as among other things it may plainly appear by the Common prayers in the Church, commonly called divine service. The first original and ground whereof, if a man would search out by the ancient Fathers, he shall finde that the same was not so devised but of a good purpose, and for a great advancement of godlines. For they so ordered the matter, that the whole Bible (or the greatest part thereof) should be read over once in the yeere: intending thereby, that the Clergie, and specially such as were Ministers of the congregation, should (by often reading and meditation of God's word) be stirred up to godlines themselves, and bee more able to exhort other by wholesome doctrine, and to confute them that were adversaries to the true Church. And further, that the people, by dayly hearing of holy Scripture read in the Church, should continually profit more and more in the knowledge of God, and be the more enamoured with the love of his true religion. But these many yeeres past, this godly and decent order of the ancient fathers hath beene so altered, broken, and neglected, by planting in uncertaine stories, Legends, Respondes, Verses, vaine repetitions, Commemorations, and Synodals, that commonly when any booke of the Bible was begun, before three or foure Chapters were read out, all the rest were unread. And in this sort, the booke of Elia was begun in Advent, and the booke of Genesis in Septuagesima: but they were onely begun, and never read through. After a like sort were other booke of holy Scripture used. And moreover, whereas Saint Paul would have such language spoken to the people in the Church, as they might understand and have profit by hearing the same: the service in this Church of England (these many yeeres) hath bene read in Latine to the people, which they understood not: so that they have heard with their ears only, and their heart, spirit, and mind have not bene edified thereby. And furthermore, notwithstanding that the ancient fathers have devised the Psalms into such portions, whereof every one was called a Doctrine: noe
The Preface.

of late time a fewe of them have beene daily saide, and oft repeated, and the rest vterly omitted. moreover, the number and hardnesse of the rules called the Pie, and the manifolde chaungings of the service was the cause, that to turne the booke onely was so harde and intricate a matter, that many times there was more businesse to find out what should be read, then to read it when it was found out.

These inconveniences therefore considered, here is set forth such an order, whereby the same shall be resesed. And for a readinesse in this matter, here is drawn out a Kalender for that purpose, which is plaine and easie to be understood, wherein (so much as may be) the reading of holy scriptures is so set forth, that all things shall be done in order, without breaking one piece thereof from another. For this cause be cut off Anthemes, respondes, Inunctatories, and such-like things as did breake the continuall course of the reading of the scripture. Yet because there is no remedie, but that of necessitie there must be some rules, therefore certaine rules are here set forth, which as they be fewe in number, so they be plaine and easie to be understood. So that here you have an order for prayer (as touching the reading of holy scripture) much agreeable to § minde and purpose of the olde fathers, and a great deale more profitable and commodious then that which of late was used. It is more profitable, because here are left out many things, whereof some be untrue, some uncertaine, some vaine and superstitious, and is ordaine nothing to be read, but by the very pure word of God, the holy scriptures, that which is evidently grounded upon the same, and that in such a language and order, as is most easie and plaine for the understanding both of the readers and hearers. It is also more commodious, both for the shortnesse thereof, and for the plainenes of the order, and for that the rules be fewe and easie. Furthermore, by this order the Curates shall neede none other Bookees for their publike service, but this booke and the Byble. By the meanes whereof, the people shall not bee at so great charges for bookees, as in times past they have bene.

And where heretofore there hath beene great diversitie in saying and singing in Churches within this Realme, some following Sarlburie use, some Hereford use, some the use of Bangor, some of York, and some of Lyncolne: nowe from henceforth all the whole Realme shall haue but one use. And if any woulde judge this way

more
The Preface.

more painefull, because that all things must be read upon the booke, whereas before by the reason of so often repetition, they coulde sawe many things by heart: If those men will weigh their labour, with the profit and knowledge which daly they shall attaine by reading upon the booke, they will not refuse the paine, in consideration of the great profit that shall ensue thereof.

And so as much as nothing can almost bee so plainly set foorth, but doubtes may rise in the use and practising of the same: To appeale all such diueritie (if any arise) & for the resolucio of all doubtes concerning the maner howe to understand, doe, & execute the things contained in this booke: The parties that so doubt, or diuerstly take any thing, shall alway resorte to the Byshoppe of the Dioceffe, who by his discretion shall take order for the quieting & appealing of the same, so that the same order be not contrary to any thing containyed in this booke, And if the Bishoppe of the Dioceffe be in any doubt, then he may send for the resolution thereof unto the Archbishop.

Though it bee appointed in the afofe written preface, that all things shall be read and sung in the Church in the English tongue, to the ende that the Congregation may be thereby edified: yet it is not meant, but when men say Morning and Evening prayer privately, they may lay the same in any language that they themselves doe understand.

And all Priests and Deacons shall bee bounde to lay daily the Morning and Evening prayer, eyther privately or openly, except they be let by preaching, studying of diuinitie, or by some other vygent cause.

And the Curate that ministrith in every parish Church or Chappel, being at home, and not being otherwise reasonably letted, shall say the same in the parish Church or Chappell where he ministrith, and shall toll a bell thereunto, a convenient time before he beginne, that such as bee disposed, may come to heare Gods word, and to praye with him.
The Table and Kalender expressing the order of Psalms and Lessons to be said at Morning and Evening prayer throughout the year, (except certaine proper fastes) as the rules following more plainly declare.

The order how the Psalter is appoynted to be read.

The Psalter shall be read through once every Moneth, and because that some Monethes be longer then some other bee, it is thought good to make them cuen by this meanes. To every Moneth shalbe appointed (as concerning this purpose) just thirtie dayes.

And because January and March hath one day above the layde number, and February which is placed betwene them both, hath only xxviii. dayes: February shall borowe of eyther of the Monethes (of January and March) one day: And so the Psalter which shalbe read in Februrie, must beginne the last day of January, and ende the first day of March.

And whereas May, July, August, October, and December have xxxi. dayes apiece: It is ordered that the same Psalms shall bee read the last day of the layde monethes, which were read the day before: So that the Psalter may begin againe the first day of the next moneth ensuing.

Note to knowe what Psalms shall be read every day, looke in the Kalender the number that is appoynted for the Psalms, & then finde the same number in this Table, and upon that number that you see what Psalms shallbe said at Morning and Evening prayer.

And where the Tiri. Psalme is devided into xxi. portions, and is overlong to be read at one time: it is so ordered, that at one time shall not be read above foure or fife of the sayd portions,as you shall perceiue to be noted in this table following.

And here is also to bee noted, that in this Table and in all other partes of the service, where any Psalms are appoynted, the number is expressed after the great English Byble, which from the 1r. Psalme, unto the Tiri. Psalme (following the division of the Hebrewes) doth varie in number from the common Laticne translation.
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The order where

Morning and Evening prayer
shall be used and said.

The Morning and Evening prayer shall be used in the accustomed place of the Church, Chappell, or Chauncell, except it shall be otherwise determined by the Ordinary of the place. And the Chauncels shall remaine as they have done in times past.

And here is to be noted, that the Minister at the time of the Communion, and at all other times in his ministration, shall use such ornaments in the Church, as were in use by authoritie of Parliament, in the second yere of the reigning of King Edward the sixt, according to the Acte of Parliament in that case made and provided.

An order for Morning prayer
daily throughout the yeere.

At the beginning both of Morning prayer, and likewise of Evening prayer, the Minister shall reade with a loud voyce some one of these sentences of the scriptures that followe. And then he shall say that which is written after the said sentences.

At what time soever a sinner doeth Eze.xviii. repent him of his sinne from the bottome of his heart, I will put all his wickednesse out of my remembrance, saith the Lord. I doe knowe mine owne wickednesse, and my sinne is alway A. t. against
against me.

Turne thy face away from our sinneres (O Lorde) and blot out all our offences.

A lowlyfull spirit is a sacrifice to God: despise not (O Lord) humble and contrite heartes.

Rent your heartes, and not your garments, and turne to the Lord your God, because he is gentle and merciful, he is patient, and of much mercie, and such a one that is sory for your afflictions.

To thee (O Lorde God) belongeth mercie and forgiveness, so we have gone away from thee, and have not hearkened to thy voice, whereby we might walke in thy lawes which thou hast appointed for vs.

Correct vs (O Lorde) and yet in thy judgement, not in thy surie, least we shoulde be consumed and brought to nothing.

Amende your liues, for the kingdome of God is at hand.

I will goe to my father, and say to him, Father, I have sinned against heaven and against thee: I am no more worthie to be called thy sonne.

Enter not into judgement with thy servants, O Lorde: for no flesh is righteous in thy sight.

If we say that we have no sinn, we deceite our selves, and there is no truth in vs.

Dearly beloved brethren, the scripture myneth vs in sundrie places, to acknowledge and confess our manifold sinnnes and wickednes, and that we shoulde not dissemble nor cloke them before the face of almightie God our heavenly father, but confess them with an humble, lowly, penitent, and obedient heart, to the yeue that we may obtaine forgiveness of the same, by his infinite goodnesse and mercy.
Morning prayer.

mercy. And although we ought at all times humbly to acknowledge our sinnes before God: yet ought
we most chiefly so to doe, when we assemble & meete
 together, to render thankes for the great benefites
that we have received at his handes, to set forth his
most worthy praye, to heare his most holy worde,
and to aske those things which bee requisite and ne-
cessarie, as well for the body as the soule. Wherefore I
pray and beseech you as many as be here present, to
accompany me with a pure heart and humble voice,
unto the throne of the heavenly grace, saying after
me.

A generall confession to be sayd of the whole congre-
gation after the Minister kneeling.

A

Lnightlie and most mercifull father, wee haue
 erred & strayed from thy wayes like lost sheepe,
we haue followed too much the devices and de-
sires of our owne hearts, we haue offended against
thy holy lawes, we haue lefte undone those things
which we ought to have done, and we haue done
those things which we ought not to have done, and
there is no health in vs, but thou, O Lord, haue mer-
cie upon vs miserable offenders. Spare thou them,
O God, which confesse their faultes, restore thou
them that be penitent, according to thy promises de-
clared unto mankinde in Christ Jesu our Lord: And
grant, O most mercifull father, for his sake, that
we may hereafter live a godly, righteous, and sober
life, to the glory of thy holy name, Amen.

The absolution to be pronounced by the Minister
alone.

A

Lnightlie God, the father of our Lorde Jesus
Christ, which desirith not the death of a sinner,
but rather that he may turne from his wicked
Morninge prayer.
nelle and litle, and hath given power and command-ement to his ministers, to declare and pronounce to
his people being penitent, the absolution and remis-
sion of their sinnes: hee pardoneth and absolveth all
them which truely repent, & vnteyledly beleue his
holy Gospel. Wherefore we beleech him to graunt vs
true repentance and his holy spirit, that those things
may please him which we do at this present, and that
the rest of our life hereafter may bee pure and holy, so
that at the last we may come to his eternall joy, thro-
row Jesus Christ our Lord.
The people shall answere, Amen.

Then shall the Minister begin the Lordes prayer with a
loude voyce.

Our father which art in heauen, &c.
Then likewise he shall say.

O Lord open thou our lippes.

Ansvvere.

And our mouth shall shew forth thy prays.

Priest.

O God make speede to saue vs.

Ansvvere.

O Lord make haste to helpe vs.

Priest.

Glory be to the father, and to the sonne, &c.
As it was in the beginning, is now, &c.

Praye ye the Lord.

Then shalbe said or sung this Psalme followving.

Come, let vs sing unto the Lorde: let vs
heartily rejoyce in the strength of our
saluation.

Let vs come before his presence with thankes-
Morning prayer.

thanksgiving: and we we our selues glad in him with Psalms.

For the Lord is a great God: and a great King above all gods.

In his hande are all the corners of the earth: and the strength of the hilles is his also.

The sea is his, and he made it: and his hands prepared the drye lande.

O come let us worship, and fall downe: and kneele before the Lord our maker.

For he is the Lord our God: and we are the people of his pastoure, and the sheepe of his handes.

To day if ye will heare his voyce, harden not your heartes: as in the provocation, and as in the day of temptation in the wildernesse.

When your fathers tempted me: proved me, and sawe my workes.

Fouretie yeeres long was I grieved with this generation, and said: it is a people that do erre in their heartes, for they have not knowen my wayes.

Unto whome I sware in my wrath: that they should not enter into my rest.

Gloyp be to the father, &c. As it was in the, &c.

Then shall followe certaine Psalms in order, as they bee appointed in a table made for that purpose, except there be proper Psalms appointed for that day. And at the ende of every Psalme throughout the yeere, and likewise in the ende of Benedictus, Benedicite, Magnificat, and Nunc dimittis, shall be repeated: Gloyp be to the father, &c. As it was in the, &c.

Then shall be read two Lessons distinctly with a loude voyce, that the people may heare. The first, of the olde Testament. The seconde, of the Newe, like as they be appointed in the Kalender, except there bee proper A, iii.
Morning prayer.

proper lessons assigned for that day: the Minister that readeth the Lesson, standing, and turning him so, as he may be best heard of all such as be present. And before every Lesson, the Minister shall say thus. The first, second, third, or fourth Chapter of Genesis, or Exodus, Matthew, Mark, or other like, as is appointed in the Kalender. And in the end of every Chapter, he shall say, Here endeth such a Chapter of such a booke.

And to the ende the people may the better heare in such places where they do sing, there shall the Lessons be sung in a plaine tune, after the maner of distinct reading: and likewise the Epistle and Gospell. After the first Lesson shall followe, Te Deum laudamus in English, daily throughout the whole yeere.

Te Deum laudamus

Epistle thee, O God: we knowledg thee to be the Lord.
All the earth doeth worship thee: the father everlasting.
To thee all Angels crie aloude: the heauens and all the powers therein.
To thee Cherubin and Seraphin: continually doe crie.
Holy, holy, holy: Lor de God of Sabaoth.
Heauen and earth are full of the maiestie: of thy glozie.
The glorious company of the Apostles: praise thee.
The goodly fellowship of the Prophets: praise thee.
The noble armie of Martyrs: praise thee.
The holy Church throughout all the worlde: doeth knowledge thee.
The father: of an infinite maiestie.
Thy honourable: true, and onely sone.
Also the holy Ghost: the comforter.
Thou art the king of glozie: O Christ.

Thou
Morning prayer.

Thou art the everlasting sonne of the father.
When thou tookest upon thee to deliver man: thou diddest not abhorre the virgins wombe.
When thou haddest overcome the harpeneselle of death: thou diddest open the kingdome of heauen to all beleuers.
Thou sittest at the right hand of God: in the glory of the father.
We beleue that thou shalt come: to be our judge.
We therefore pray thee helpe thy servants: whom thou hast redeemed with thy precious blood.
Make them to bee numbered with thy Saintes: in glorie everlasting.
O Lord save thy people: and blesse thine heritage.
Govern them: and lift them by for ever.
Day by day: we magnifie thee.
And we worship thy name: ever woldde without ende.
Wouchsafe (O Lord:) to keepe vs this day without sinne.
O Lord have mercy upon vs: have mercy vpon vs.
O Lord let thy mercy lighten vpon vs: as our trust is in thee.
O Lord, in thee have I trusted: let me never bee confounded.
O this Canticle, Benedicite omnia opera.&c.
All ye worikes of the Lord, blesse ye the Benedi-
Lord: praise him and magnifie him for euer.
O ye Angels of the Lord, blesse ye the Lord: praise him and magnifie him for euer.
O ye heavens, blesse ye the Lord: praise him and magnifie him for euer.
Morning prayer.

O ye waters that be above the firmament, blest ye the Lord: praise him and magnifie him for ever.
O all ye powers of the Lord, blest ye the Lord: praise him and magnifie him for ever.
O ye Sunne and Moone, blest ye the Lord: praise him and magnifie him for ever.
O ye starres of heauen, blest ye the Lord: praise him and magnifie him for ever.
O ye showres and deaw, blest ye the Lord: praise him and magnifie him for ever.
O ye windes of God, blest ye the Lord: praise him and magnifie him for ever.
O ye fire and heate, blest ye the Lord: praise him and magnifie him for ever.
O ye winter and sommer, blest ye the Lord: praise him and magnifie him for ever.
O ye dewes and frostes, blest ye the Lord: praise him and magnifie him for ever.
O ye frost and colde, blest ye the Lord: praise him and magnifie him for ever.
O ye yce and snowe, blest ye the Lord: praise him and magnifie him for ever.
O ye nights and dayes, blest ye the Lord: praise him and magnifie him for ever.
O ye light and darkenes, blest ye the Lord: praise him and magnifie him for ever.
O ye lightnings and cloudes, blest ye the Lord: praise him and magnifie him for ever.
O let the earth blest the Lord: yea, let it praise him and magnifie him for ever.
O ye mountaines and hilles, blest ye the Lord: praise him and magnifie him for ever.
O all ye greene things upon the earth, blest ye the Lord: praise him and magnifie him for ever.
Morn'mg prayer.

O ye wells, blest ye the Lorde: praise him and magnifie him for ever.

O ye Seas and floods, blest ye the Lorde: praise him and magnifie him for ever.

O ye whales & all that move in the waters, blest ye the Lord: praise him and magnifie him for ever.

O all ye soules of the ape, blest ye the Lord: praise him and magnifie him for ever.

O all ye beasts & cattell, blest ye the Lorde: praise him and magnifie him for ever.

O ye children of men, blest ye the Lord: praise him and magnifie him for ever.

O let Israel blest ye the Lorde: praise him and magnifie him for ever.

O ye priests of the Lor'd, blest ye the Lor'de: praise him and magnifie him for ever.

O ye servants of the Lor'd, blest ye the Lor'd: praise him and magnifie him for ever.

O ye spirites and soules of the righteous, blest ye the Lor'd: praise him and magnifie him for ever.

O ye holy and humble men of heart, blest ye the Lor'd: praise him and magnifie him for ever.

O Ananias, Azarias, and Misael, blest ye the Lor'd: praise him and magnifie him for ever.

Glory be to the father, and to the sonne, &c.

As it was in the beginning, is now, &c.

And after the second Leffon, shall be vfed and said Benedictus in English, as follovveth.

Benedicte, blest be the Lor'de God of Israel: for hee hath bisited and redeemed his people.

And hath raise'd up a mightie salva:tion for vs: in the house of his ser vant
Morn[gh] pry[er].

Sant Dauid.
As he spake by the mouth of his holy Proph[ete]s: which haue bene since the world began.
That wee shoule be saued from our enemies: and from the hands of all that hate vs.
To perfourme the mercy promised to our forefa[thers]; and to remember his holy covenant.
To perfourme the othe which he sware to our forefather Abraham: that he would give vs.
That wee, being delivered out of the hands of our enemies: might serve hime without feare.
In holinesse and righteousnesse before him: at the dayes of our life.
And thou childe shalt be called the Prophet of the highest: for thou shalt goe before the face of the Loorde to prepare his wayes.
To give knowledge of saluation unto his people: for the remission of their sinnes.
Through the tender mercie of our God: whereby the day spring from an hight hath vis[ited] vs.
To give light to them that sit in darknesse, and in the shadowe of death: and to guide our sette into the way of peace.
Glory be to the father, and to the sonne, &c.
As it was in the beginning, is now, &c.

Or this C.Psalme. Iubilate Deo.

Be joyfull in the Lo[rde] (all ye landes:) serve the Lord with gladnes, and come before his presence with a song. 
Be ye sure that the Lo[rde] he is God: it is he that hath made vs, and not we our selues, we are his people, and the sheepe of his pastur[e].

O goe
Morning prayer.

O goe your way into his gates with thankes giuing, and into his courtes with praise: be thankfull unto him, and speake good of his name.

For the Loorde is gracious, his mercie is everlasting: and his trueth endureth from generation to generation.

Glory be to the father, and to the sonne, &c.
As it was in the beginning, is nowe, &c.

Then shall be saide the Creede, by the Minister and the people standing.

Beleeue in God the Father almightie, maker of heaven and earth: and in Jesus Christ his onely sonne our Loorde, which was conceived by the holy Ghost, borne of the virgin Marie, suffered under Pontius Pilate, was crucified, dead and buried, he descended into hell. The thirde day he rose againe from the dead. He ascended into heaven, and sitteth on the right hand of God the father almightie, from thence shall he come to judge the quicke and the dead. I beleeue in the holy Ghost, the holy Catholique Church, the Communion of saintes, the forgiveness of sinnes, the resurrection of the body, and the life everlastinge. Amen.

And after that, these prayers following, as well at Evening prayer, as at Morning prayer, all devoutly kneeling, the Minister first pronouncing with a loude voyce.

The Loorde be with you.

Answere.

And with thy spirit.
Morning prayer.

The Minister.
Let vs pray.

Lord haue mercie vpon vs.
Christ haue mercie vpon vs.
Lord haue mercie vpon vs.

Then the Minister, Clarkes, and people, shall say the Lordes prayer in English, with a loude voyce.

Our father which art in heauen, &c.
Then the Minister standing vp, shall say,

O Lord de the we thy mercie vpon vs.

Answer.

And graunt vs thy saluation.

Priest.

O Lord saue the Queene.

Answer.

And mercifully heare vs when we call vpon thee.

Priest.

Indue thy ministers with righteousness.

Answer.

And make thy chosen people joyfull.

Priest.

O Lord saue thy people.

Answer.

And blesse thine inheritance.

Priest.

Give peace in our time, O Lord.

Answer.

Because there is none other that fighteth for vs, but onely thou, O God.

Priest.

O God make cleane our heartes within vs.

Answer.

And take not thine holy spirite from vs.
Morning prayer.

Then shall followe three Collectes. The first, of the day, which shall be the same that is appoynted at the Communion. The second, for peace. The third, for grace to liue well. And the two last Collectes shall never alter, but dayly bee sayde at Morning prayer throughout all the yeere, as followveth.

The second Collect for peace.

O God, which art author of peace, and lover of concorde, in knowledge of whome standeth our eternall life, whose service is perfect freedome: defende vs thy humble seruauntes in all assaults of our enemies, that we surely trusting in thy defence, may not feare the power of any adversaries, through the might of Jesus Christ our Lord, Amen.

The third Collect for grace.

O Lord our heavenely father, almighty and everlasting God, which hast safely brought vs to the beginning of this day, defende vs in the same with thy mightie power, and graunt that this day we fall into no sinne, neither runne into any kinde of danger: but that all our doings may be ordered by thy governors, to doe alwayes that is righteous in thy light, through Jesus Christ our Lord, Amen.
An order for Euening

prayer throughout the yere.

The Priest shall say.

Our father which art in heaven. sc.

Then likewise he shall say.

O Lord open thou our lippes.

Answer.

And our mouth shall shew forth thy prays.

Priest.

O God make speede to saue vs.

Answer.

O Lord make haste to helpe vs.

Priest.

Glory be to the father, and to the sonne, sc.

As it was in the beginning, is now, sc.

Prayse ye the Lord.

Then Psalmes in order as they be appoynted in the Table for Psalmes, except there be proper psalmes appointed for that day. Then a lesson of the olde Testament, as is appoynted likewise in the Kalender, except there bee proper Lessons appoynted for that day. After that, Magnificat in English, as followeth.

Magnificat.

My soule doth magnifie the Lord: and my spirit hath rejoysed in God my sauiour.

For he hath regarded: the lowlinesse of his handmayden.

For behold from henceforth: all generations shall call me blessed.

For hee that is mightie hath magnified me: and holy is his name.

And his mercy is on them that seare him: throughout all generations.
Evening prayer.

He hath shewed strength with his arm: he hath scattered the proud in the imagination of their hearts.
He hath put downe the mightie from their seate: and hath exalted the humble and meeke.
He hath filled the hungry with good things: and the rich he hath sent empty away.
He remembering his mercie hath holpen his servant Israel: as he promised to our forefathers, A-braham, and his seede for ever.
Glopy be to the father, and to the sonne, &c.
As it was in the beginning, is nowe, &c.

Or els this Psalme.

Sing unto the Lord a newe song: for he hath done marveuilsous things.
With his owne right hande, and with his holy arm: hath he gotten him selfe the victorie.
The Lord declared his salvation: his righteousnes hath he openly shewed in light of the heathen.
He hath remembered his mercy and trueth toward the house of Israel: and all the endes of the world have seen the salvation of our God.
Shewe your selues joyfull unto the Lord, all ye landes: sing, rejoice, and giue thankes.
Praise the Lord upon the Harpe: sing to the Harpe with a Psalme of thanksgiving.
With trumpets also and Shawmes: O shewe your selues joyfull before the Lord the King.
Let the sea make a noyle, and all that therein is: the rounde worlde, and they that dwell therein.
Let the floods clappe their handes, and let the hilles

Cantate Domino.

Psal.98.
Nunc dimittis,
Luk. 2. 29.

Deus misereatur.
Psal. 67.

Evening prayer.

hilles be joyfull together before the Lorde: for he is come to judge the earth.
With righteousness shall he judge the worlde: and the people with equitie.

Glory be to the father, and to the soune, &c.
As it was in the beginning, is nowe, &c.

Then a Lesson of the Newe Testament. And after that, Nunc dimittis in English, as followeth.

Orde nowe lettest thou thy servant depart in peace: according to thy word.
For mine eyes have seene: thy salvation.
Which thou hast prepared: before the face of all people.
To be a light to lighten the Gentiles: and to bee the glory of thy people Israel.

Glory be to the father, and to the soune, &c.

Or els this Psalm.

Od be mercifull unto vs, and blisse vs: and shewe vs the light of his countenance, and be mercifull unto vs.

That thy way may be knowne upon earth: thy savin health among all nations.

Let the people praise thee, O God: yea let all the people praise thee.

O Let the nations reioyce and be glad: for thou shalt judge the folke righteously, and governe the nations upon the earth.

Let the people praise thee, O God: let all the people praise thee.

Then shall the earth bring forth her increase: and God, even our owne God, shall give vs his blessing.
Evening prayer.

God shall blesse vs; and all the endes of the world shall feare him.
Gloyp be to the father, and to the sonne, &c.
As it was in the beginning, is nowe, &c.

Then shal follow the Creede, with other prayers, as is before appointed at Morning prayer after Benedictus, and with three Collectes. First of the day. The second of peace. The third for ayde against all perils, as herafter followeth: which two last Collectes shalbe daily said at Evening prayer, without alteration.

The second Collect at Evening prayer.

O God, from whom all holy desires, all good coun-
saies, and all just workes doe proceede: giue unto thy servants that peace which the world can not giue, that both our hearts may be set to obey thy commandements, and also that by thee we being defended from the feare of our enemies, may passe our time in rest and quietnes, through the merits of Jesus Christ our saviour, Amen.

The thirde Collects for ayde against all perils.

Lighten our darkenesse we beseech thee, O Lord, and by thy great mercy defend vs from all perils and dangers of this night, for the love of thy only sonne our saviour Jesus Christ, Amen.

In the feast of Christmas, the Epiphanie, Saint Matthie, Easter, the Ascension, Pentecost, Saint John Baptist, Saint Iames, Saint Bartholomowe, Saint Matthew, Saint Simon and Iude, Saint Androwe, and Trinitie Sunday, shall be sung or said, immediately after Benedictus, this confession of our Christian faith.

B. i.

W ho
Quicunque vult.

Hencever will be faied: before all things it is necessary that he holde the Catholique faith.

Which faith, except every one doe keepe holy and undeftiled: without doubt he shall perish everla-

stingly.

And the Catholique faith is this: that we worship one God in Trinitie, and Trinitie in unitie.

Neither confounding the persons: no deuiding the substance.

For there is one person of the father, another of the sonne: and another of the holy Ghost.

But the Godhead of the father, of the sonne, and of the holy Ghost, is all one: the glory equal, the ma-

jestie coeternall.

Such as the father is, such is the sonne: and such is the holy Ghost.

The father bncreate, the sonne bncreate: and the holy Ghost bncreate.

The father incomprehensible, the sonne incompre-

ehensible: and the holy Ghost incomprehensible.

The father eternall, the sonne eternall: and the holy Ghost eternall.

And yet they are not three eternals: but one ete-
rnal.

As also there be not three incomprehensibles, no three bncreated: but one bncreated, and one incom-

prehensible.

So likewise the father is almighty, the sonne al-
mightie: and the holy Ghost almighty.

And yet they are not three almightyes: but one al-
mightie.

So the father is God, the sonne is God: and the holy Ghost is God.

And
Quicunque vult.

And yet they are not three Gods: but one God.
So likewise the father is Lord, the sonne Lord:
and the holy Ghost Lord.
And yet not three Lords: but one Lord.
For like as we be compelled by the Christian veritie: to acknowledge every person by him sille to bee God and Lord.

So are we forbidden by the Catholique religion: to say there be three Gods, or three Lords.
The father is made of none: nyther created, nor begotten.
The Sonne is of the father alone: not made, not created, but begotten.
The holy ghost is of the father, & of the sonne: nyther made, not created, nor begotten, but proceeding.
So there is one Father, not three Fathers, one Sonne, not three Sonnes: one holy ghost, not three holy Ghostes.

And in this Trinitie, none is afore or after other: none is greater or lesse then another.
But the whole three persons bee coeternall together: and coequall.
So that in all things, as is aforelayde: the unitie in Trinitie, and the Trinitie in unitie is to be worshipped.

We therefore that will be saved: must thus thinke of the Trinitie.

Furthermore it is necessarie to everlasting salvation: that he also beleue rightly in the incarnation of our Lord Jesus Christ.

For the right faith is, that wee beleue and confess: that our Lord Jesus Christ, the Sonne of God, is God and man.

God, of the substance of the Father, begotten before
Quicunque vult.

before the worlde: and man, of the substance of his mother, borne in the worlde.

Perfect God, and perfect man: of a reasonable soule, and humane flesh subsisting.

Equal to the Father as touching his Godhead: and inferior to the Father touching his manhood.

Who although he be God and man: yet he is not two, but one Christ.

One, not by conversion of the Godhead into flesh: but by taking of the manhood into God.

One altogether, not by confusion of substance: but by unition of person.

For as the reasonable soule and flesh is one man: so God and man is one Christ.

Who suffred for our salvation: descended into hell, rose againe the third day from the dead.

He ascended into heauen, hee sitteth on the right hand of the Father, God almightie: from whence he shall come to judge the quicke and the dead.

At whose comming all men shall rise againe with their bodies: and shall giue accompt for their owne workes.

And they that have done good, shall goe into life everlasting: and they that have done euill, into everlasting fire.

This is the Catholike faith: which except a man beleue faithfully, he cannot be saved.

Glopy be to the father, and to the sonne, &c.
As it was in the beginning, is now, &c.

Thus endeth the order of Morning and Evening prayer throughout the whole yeere.
Here followeth the Letanie, to be used

upon Sundayes, Wednesdays, and Fridays, and
at other times when it shall be comman-
ded by the Ordinarie.

God the Father of heaven: have mercy
upon vs miserable sinners.
O God the Father of heaven: have mer-
cie vpon vs miserable sinners,
O God the Sonne redeemer of the
world: have mercie vpon vs miserable sinners.
O God the Sonne redeemer of the world: have mer-
cie vpon vs miserable sinners.
O God the Sonne redeemer of the world: have mer-
cie vpon vs miserable sinners.
O God the Sonne redeemer of the world: have mer-
cie vpon vs miserable sinners.
O God the Sonne redeemer of the world: have mer-
cie vpon vs miserable sinners.
O holy, blessed, and glorious Trinitie, three persons
and one God: have mercie vpon vs miserable sinners.
O holy, blessed, and glorious Trinitie, three persons
and one God: have mercie vpon vs miserable sinners.
Remember not Lord our offences, nor the offences of
our soresfathers, neither take thou vengeance of our
sines: spare vs good Lord, spare thy people whome
thou hast redeemed with thy most precious blood,
and be not angry with vs for ever.
Spare vs good Lord.
From all evil and mistichie, from sinne, from the
craffes and assaultes of the devill, from thy wrath,
and from everlafting damnation.
Good Lorde deliuer vs.
From all blindnessse of heart, from pride, baine glory,
and hypocritis, from envyie, hatred and malice, and
B, iii.
The Letanie.

all uncharitablenesse.

Good Lord deliuer vs.

From fornication, and all other deadly sinne, and from all the deceites of the worlde, the flesh, and the derrill.

Good Lord deliuer vs.

From lightning and tempell, from plague, pestilence, and famine, from battell and murder, and from sudden death.

Good Lord deliuer vs.

From all sedition and pruie conspiracie, from all false doctrine and heresie, from hardnes of heart, and contempt of thy worde and commandement.

Good Lorde deliuer vs.

By the misterie of thy holy incarnation, by thy holy natuuitie and circumcision, by thy Baptisme, fasting, and temptation.

Good Lorde deliuer vs.

By thine agonie and bloody sweat, by thy crosse and passion, by thy precious death and burial, by thy glorious resurrection and ascension, and by the comming of the holy Ghost.

Good Lorde deliuer vs.

In all time of our tribulation, in all time of our wealth, in the houre of death, and in the day of judgement.

Good Lord deliuer vs.

We sinners doe beseech thee to heare vs (O Lorde God) and that it may please thee to rule and gouerne thy holy Church universally in the right way.

We beseech thee to heare vs good Lorde.

That it may please thee to keepe and strengthen in the true worshipping of thee, in righteounesse and holinesse
holinesse of life, thy servant Elizabeth our most gracious Queene and gouernour.

We beseech thee to heare vs good Lord.

That it may please thee to rule her heart in thy faith, seare, and louse, and that shee may euermore have affiance in thee, and euer seeke thy honour and glozie.

We beseech thee to heare vs good Lord.

That it may please thee to bee her defender and keeper, giving her the victorious ouer all her enemies.

We beseech thee to heare vs good Lord.

That it may please thee to illuminate all Bishoppes, Pastours, and Ministers of the Church, with true knowledge and understanding of thy woorde, and that both by their preaching and liuing, they may set it foorth and shewe it accordingly.

We beseech thee to heare vs good Lord.

That it may please thee to endue the Lordses of the counsell, and all the nobilitie, with grace, wisdome, and understanding.

We beseech thee to heare vs good Lord.

That it may please thee to blese and keepe the Magistrates, giving them grace to execute iustice, and to maintaine trueth.

We beseech thee to heare vs good Lord.

That it may please thee to blese and keepe all thy people.

We beseech thee to heare vs good Lord.

That it may please thee to giue to all nations, unitie, peace, and concord.

We beseech thee to heare vs good Lord.

That it may please thee to giue vs an heart to louse
The Letanie.

and dread thee, and diligently to live after thy commandements.

We beseech thee to heare vs good Lord.

That it may please thee to giue to all thy people encrease of grace, to heare meekely thy wordes, and to receiue it with pure affection, and to bring forth the fruities of the spirite.

We beseech thee to heare vs good Lord.

That it may please thee to bring into way of trueth, all such as have erred and are deceived.

We beseech thee to heare vs good Lord.

That it may please thee to strenthen such as doe stand, and to comfort and helpe the weake hearted, and to raie up them that fall, and finally to heate downe Satan under our feete.

We beseech thee to heare vs good Lord.

That it may please thee to succour, helpe, and comfort, all that be in danger, necessitie, and tribulation.

We beseech thee to heare vs good Lord.

That it may please thee to preserue all that travaile by lande or by water, all women labouring of childe, all sicke persons, and young children, and to shew thy pitie upon all prisoners and captives.

We beseech thee to heare vs good Lord.

That it may please thee to defend and provide for the fatherlesse childefren and widowe's, and all that be desolate and oppressed.

We beseech thee to heare vs good Lord.

That it may please thee to haue mercie upon all men.

We beseech thee to heare vs good Lord.

That it may please thee to forgive our enemies, persecutors, and flaunderers, and to turne their hearts.

We
The Letanie.

We beseech thee to heare vs good Lord.
That it may please thee to gue and preserve to our bse the kindely fruits of the earth, so as in due time we may enjoy them.

We beseech thee to heare vs good Lord.
That it may please thee to gue vs true repentance, to forgive vs all our sines, negligences, & igno- rances, and to endue vs with the grace of thy holy spirit, to amend our sines according to thy holy worde.

We beseech thee to heare vs good Lord.

Sonne of God: we beseech thee to heare vs.
Sonne of God: we beseech thee to heare vs.

O Lambe of God, that takest away the sines of the worlde.

Graunt vs thy peace.

O Lambe of God, that takest away the sines of the world.

Haue mercie vpon vs.

O Christ heare vs.

O Christ heare vs.

Lord haue mercie vpon vs.

Lord haue mercie vpon vs.

Christ haue mercie vpon vs.

Christ haue mercie vpon vs.

Lord haue mercie vpon vs.

Lord haue mercie vpon vs.

Our father which art in heauen, &c.
And leade vs not into temptation.
But deliuer vs from euill. Amen.

The versicle.

O Lord deale not with vs after our sines.

Answere.

Neither reward vs after our iniquities.
The Letanie.

Let vs pray.

O God merciful father, that despisest not the ligh-
ting of a contrite heart, nor the desire of such as
be sorrowfull, mercifully assist our prayers that
we make before thee in all our troubles and adversi-
ties whenever they oppresse vs, and graciously
heare vs, that those evils which the craft and subtily
of the devil or man worketh against vs, be brought
to nought, and by the providence of thy goodnesse
they may be dispersed, that wee thy servants being
hurt by no persecutions, may euermore give thanks
unto thee in thy holy Church, through Jesus Christ
our Lord.

O Lord arise, helpe vs, and deliuer vs for thy
names sake.

O God, we haue heard with our eares, and our Fa-
thers haue declared unto vs the noble woorkes that
thou diddest in their daies, and in the old time before
them.

O Lord, arise, helpe vs, & deliuer vs for thine honour.

Glorie be to the Father, and to the Sonne, and to the
holy Ghost.

As it was in the beginning, is now, and euer shalbe,
world without ende. Amen.

From our enemies defend vs, O Christ.

Graciously looke vpon our afflictions.

Pitifully behold the sorowes of our hearts.

Mercifully forgie the sinnes of thy people.

Favourably with mercy heare our prayers.

O Sonne of Davie haue mercie vpon vs.

Both nowe and euer bouchsafe to heare vs, O

Christ.

Graciously heare vs, O Christ.

Graciously heare vs, O Lord Christ.
The Letanie.

The Verkle.
O Lord let thy mercie be shewed upon vs.
The Answer.
As we doe put our trust in thee.
Let vs pray.

We humbly beseech thee, O father, mercifully to looke upon our infirmities, and for the glo-rie of thy names sake, turne from vs all those evils that we most righteously haue deserued, and graunt that in all our troubles we may put our whole trust and confidence in thy mercie, and euermore serve thee in holinesse and purenesse of living, to thy ho-nour and glozie, through our onely mediatour and advocate Jesus Christ our Lord. Amen.

A prayer for the Queens Maiestie.

O Lord our heavenly father, high and mightie, King of kings, Lord of loudes, the onely ruler of princes, which doest from thy throne beholde all the dwellers upon earth, most heartily we beseech thee with thy favour to beholde our most gracious soueraigne Lady Queene Elizabeth, and so replenish her with the grace of thy holy spirit, that she may alwaye incline to thy will, and walke in thy way: endue her plenteously with heavenly giftes, graunt her in health and wealth long to live, strengthen her, that she may vanquish and overcome all her enemies, and finally after this life, she may attaine euerlasting joy and felicite, through Jesus Christ our Lord. Amen.

Almightie and euerlasting God, which onely workest great maruailes, sende downe upon our Bishoppes and Curates, and all congregations committed to their charge, the healthfull spirite of
of thy grace, and that they may truely please thee, 
powre upon them the continuall deawe of thy bles-
sing: Graunt this, O Lord, for the honour of our ad-
vocate and mediators Jesus Christ. Amen.
A prayer of Chrysostome.

Almightie God, which hast gien vs grace at 
this time with one accord, to make our common
syplications unto thee, and doest promise that
when two or three bee gathered together in thy
name, thou wilt grant their requestes: fulfil now,
O Lord, the desires and petitions of thy servants, as
may be most expedient for them, granting vs in
this world knowledge of thy trueth, & in the world
to come life everlasting.


The grace of our Lord Jesus Christ, and the love
of God, and the fellowship of the holy Ghost, bee
with vs all evermore,

For raine, if the time require.

O God heavenly father, which by thy sonne Jesus
Christ, hast promised to all them that seeke thy
kingdome, and the righteousness thereof, all things
necessarie to their bodily sustenance: Sende vs we
beseech thee, in this our necessitie, such moderate
raine and snowes, that we may receive the fruities
of the earth to our comfort, & to thy honour, through
Jesus Christ our Lord. Amen.

For faire weather.

O Lord God, which for the time of man diddest
once drowne all the world, except eight per-
sons, and afterwarde of the great mercie diddest
promise never to destroy it to againe: We humbly
beseech thee, that although we for our iniquities
have worthily deserved this plague of raine and wa-
ters,
The Letanie.

Waters, yet upon our true repentance, thou wilt send vs such weather, whereby we may receive the fruities of the earth in due season, and learne both by thy punishment to amend our liues, and for thy clemencie to give thee prayse and glory, through Jesus Christ our Lord.Amen.

In the time of deearth and famine.

O God heavenly Father, whose gift it is that the rayne doeth fall, the earth is fruitfull, beasts increase, and fishes doe multiply: beholde wee beseech thee, the afflictions of thy people, and graunt that the scarcitie and deearth (which we do now most unjustly suffer for our iniquitie) may through thy goodnesse be mercifully turned into cheapenesse and plentie, for the loue of Jesus Christ our Loorde, to whom with thee and the holy Ghost, be all honour, &c.

In the time of warre.

O Almighty God, king of all kings, and gouernour of all things, whose power no creature is able to resist, to whome it belongeth justly to punish sinners, and to be mercifull to them that truely repent: saue and deliver vs (we humbly beseech thee) from the handes of our enemies, abate their pride, allwage their malice, and confounde their devices, that we being armed with thy defence, may bee preferred evermore from al perils, to glorifie thee which art the onely gioner of all victorie, through the merits of thy onely sonne Jesus Christ our Lord.

In the time of any common plague, or sickenesse.

O Almighty GOD, which in thy wrath in the tyme of King Davids, diddest slaye with the plague of pestilence three score and tenne thous-

land,
The Letanie.

And yet remembering thy mercie diddest save the rest: have pitie upon vs miserable sinners, that nowe are visited with great sickenesse and mortalitie, that like as thou diddest then command thine Angell to cease from punishing: so it may nowe please thee to withdrawe from vs this plague and grievous sickenesse, through Jesus Christ our Lord. Amen.

O God, whose nature and propertie is ever to have mercie, and to forgive, receive our humble petitions: and though we bee tyed and bounde with the chayne of our sinnes, yet let the pitifulnesse of thy great mercie loose vs, for the honour of Jesus Christes sake, our mediatour and advocate, Amen.

The Collects,

Epistles and Gospels, to be used at the celebration of the Lords Supper, and holy Communion through the yeere.

The first Sunday in Advent.

The Collect.

Almightie God, gieue vs grace that wee may cast away the woakes of darkenesse, and put upon vs the armour of light, nowe in the time of this mortall life (in the which thy sonne Jesus Christ came to visite vs in great humilitie) that in the last day when hee shall come againe in his glorious maiestie to judge both the quicke and the dead, wee may rise
The first Sunday in Advent.

rise to the life immortal, through him who liueth
and reigneth with thee and the holy Ghost, now and
euer. Amen.

The Epistle.

Rom. 13.

We nothing to any man, but this, that ye loeue one another: For hee that
loeueth another, fullieth the lawe.

For these commandements, Thou
shalt not commit adulterie, Thou shalt
not kill, Thou shalt not steale, Thou shalt not beare
false witness, Thou shalt not lust: and so foorth, (if
there be any other commandement) it is all compre-
headed in this saying, namely, Loue thy neighbour
as thy selfe.

Louve hurteth not his neighbour, therefore is loue
the fulliing of the lawe. This also we knowe the
season, howe that it is time that we shoudenowe a-
wake out of sleepe: for nowe is our saluation nearer
then when we beleued. The night is passed, the day
is come nigh: let vs therefore caste away the deedses of
darknesse, & let vs put on the armour of light. Let vs
walke honestly, as it were in the day light, not in
eating and drinking, neither in chambering and
wantonness, neither in strife and envying: but put
ye on the Lord Jesus Christ, and make not provision
for the flesh, to fulli the lustes of it.

The Gospel.

Mat. 21.1

And when they drewe nigh to Hier-
usalem, and were come to Beth-
phage, into most Olivet, the sent
Jesus two of his disciples, saying
unto the, Go into the towne that
lyeth over against you, & anou yee
thal find an Asle bound, & her colte
with
The first Sunday in Advent.

with her, loose them, and bring them unto me: and if any man say ought unto you, say ye, the Lord hath need of them: and straightway he will let them go. All this was done, that it might be fulfilled which was spoken by the Prophet, saying, Tell yee the daughter of Sion: Behold, thy King commeth unto thee meek, sitting upon an Asle and a Colt, the foale of the Asle blest to the yoke. The disciples went as Jesus commanded them, and brought the Asle and the Colte, and put on them their clothes, and let him thereon. And many of the people spred their garments in the way: other cut downe branches from the trees, and strawed them in the way. Moreover, the people that went before, and they that came after, cried, saying, Hosanna to the sonne of David: Blessed is he that commeth in the name of the Lord, Hosanna in the highest. And when he was come to Hierusalem, all the citie was moved, saying, Who is this? And the people saide, this is Jesus the Prophet of Nazareth, a citie of Galilee. And Jesus went into the Temple of God, and cast out all them that solde and bought in the Temple, and overthrew the tables of the money changers, and the seates of them that solde dores, and sayde unto them, It is written, My house shalbe called the house of prayer, but ye have made it a denne of thieues.

The seconde Sunday in Advent.

The Collect.

Blessed Lord, which hast caused all holy scriptures to be written for our learning: Grant us that wee may in such wise heare them, reade, marke, learne, and inwardly digest them, that by patience and comfort of thy holy word, we may embrace and ever holde fast the blessed hope of everla-
The second Sunday in Advent.

Sing life, which thou hast given by in our Saviour Jesus Christ.

The Epistle.

That so ever things are written aforetime, they are written for our learning, that we, through patience and comfort of the Scriptures, might have hope. The God of patience and consolation, grant you to bee like minded one towards another, after the ensample of Christ Jesus: that ye all agreeing together, may with one mouth praise God the father of our Lord Jesus Christ. Wherefore receive ye one another, as Christ received vs, to the praise of God. And this I say, that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers, and that the Gentiles might praise God for his mercie, as it is written, For this cause I will praise thee among the Gentiles, and sing unto thy name. And againe be saith, Rejoyce ye Gentiles with his people. And againe, Praise the Lord all ye Gentiles, and laude him all ye nations together. And againe Esay saith, There shall be the root of Jesse, and hee that shall rise to reigne ouer the Gentiles, in him shall the Gentiles trust. The God of hope fill you with all joy and peace in beleuuing, that ye may be rich in hope, through the power of the holy Ghost.

The Gospel.

Here shall be signes in the sunne, and in the moone, and in the starres: and in the earth the people shall be at their wittes end through despaire. The sea shall roar, and mens hearts shall
The thirde Sunday in Advent.

shall faile them for seare, and for looking after those things which shall come on the earth: for the powers of heaven shall move. And then shall they see the sonne of man come in a cloud, with power and great glory. When these things begin to come to passe, then looke up, and lift up your heads, for your redemption draweth nigh. And he shewed them a similitude: Behold the figge tree, and all other trees, when they shooe forth their buddes, ye see and knowe of your owne deites that sommer is then nere at hand. So likewise ye also (when ye see these things come to passe) be sure that the kingdome of God is nere. Verily I say unto you, this generation shall not passe, till all be fulfilled. Heaven and earth shall passe, but my words shall not passe.

The thirde Sunday in Advent.
The Collect.

Lord, we beseech thee giue eare to our prayers, by thy gracious visitation lighten the darkness of our heart, by our Lord Jesus Christ.
The Epistle.

Et a man this wise esteeme vs, even as the ministers of Christ, and stewarde of the secrets of God. Furthermore, it is required of the stewarde, that a man be found faithfull. With me it is but a very small thing that I should be judged of you, either of mans judgemenet: No, I judge not mine owne selfe, for I knowe nought by my selfe, yet am I not thereby justifie. It is the Loorde that judgeth mee. Therefore judge nothing before the time, untill the Loorde come which will lighten things that are hid in darkenesse, and open the counsailes of the hearts, and then shall every man have praise of God.
The third Sunday in Advent.

The Gospel.

When John, being in prison heard Mar. 11. 2
the works of Christ, he sent two
of his disciples, and sayde unto him,
Art thou he that shall come, or do we looke for another? Jesus an-
swered, and sayde unto them, Go
and shew we John againe what ye
have heard and seene. The blinde
receive their sight, the lame walke, the lepers are
clensed, the deafe heare, the dead are rayled vp, and
the poore receive the glad tidings of the Gospel: and
happie is he that is not offended by me. And as they
departed, Jesus began to saye unto the people concen-
ring John, What went ye out into the wildernes to
see? A reede that is shaken with the winde? Or what
went yee out to see? A man clothed in lost rayment?
Beholde, they that weare lost clothing, are in kings
houses. But what went ye out for to see? A Prophet?
werely I saye unto you, and more then a Prophet. For
this is shee of whome it is written, Beholde, I sende
my messenger before thy face, which shall prepare thy
way before thee.

The fourth Sunday in Advent.

The Collect.

Lord raise vp (we pray thee) thy power, and come
among vs, and with great might succour vs, that
whereas (through our sinnes and wickednesse) we
be sore let and hindered, thy bountifull grace and mercy
(through the satisfaction of thy sonne our Lord) may
speedily deliuer vs: to whome with thee and the holy
Ghost, be honour and glory, world without ende.

C,II.

The
The fourth Sunday in Advent.

The Epistle.

Rejoyce in the Lord alway, and againe I say rejoyce. Let your softnesse bee knowen to all men, the Lord is euery where at hande. Be carefull for nothing: but in all prayer and supplication, let your petitions bee manifest unto God, with giting of thankes, And the peace of God (which pasteth all understanding) keepe your hearts and minde through Christ Jesus.

The Gospel.

His is the recorde of John, when the Jewes sent Priestes and Levitites from Hierusalem, to aske him, What art thou? And he confessed, and denied not, and sayde playnely, I am not Christ. And they asked him, What then? Art thou Elias? And he sayth, I am not. Art thou a Prophet? And he answered, No. Then sayde they vnto him, What art thou, that we may giue an answere vnto them that sent vs? What sayest thou of thy selue? He sayde, I am the boype of a cryer in the wildernesse, make straight the way of the Lord, as sayde the Prophet Elias. And they which were sent were of the Pharisees, and they asked him, and sayde vnto him, Why baptizest thou then, if thou bee not Christ, no? Elias, neither that Prophet? John answered them, sayng, I baptize with water, but there standeth one among you, whome yee knowe not, he it is, which though he came after me, was before me, whose shoe latchet I am not worthy to bu loose. These things were done at Bethabara beyond Jordan, where John did baptize.

Christmas
Christmas day.

The Collect.

Almighty God, which hast given us thy only begotten sonne, to take our nature upon him, and this day to be borne of a pure virgin: grant that we being regenerate, and made thy children by adoption and grace, may daily be renewed by thy holy spirit, through the same our Lord Jesus Christ, who liveth and reigneth with thee, &c.

The Epistle.

Od in times past, diversely and many Heb. i. 1. ways spake unto the fathers by Pro- phets: but in these last days he hath spoken to us by his owne sonne, whom he hath made heire of all thinges, by whom he also he made the world. Which sonne being the brightnesse of his glory, and the very Image of his substance, ruling all things with the word of his power, hath by his owne person purged our sinnes, and sitteth on the right hande of the ma- jestie on high, being so much more excellent then the Angels, as he hath by inheritance obtained a more excellent name then they. For unto which of the Angels saide he at any time, Thou art my sonne, this day haue I begotten thee? And againe, I will be his father, and he shall be my sonne. And againe, when he bringeth in the first begotten sonne into the worlde, he sayeth, And let all the Angels of God worship him. And unto the Angels he sayeth, He ma- keth his Angels spirits, and his ministers a flame of fire. But unto the sonne he sayeth, Thy seate (O God) shalbe for ever and ever, the scepter of thy king- dome is a right scepter: thou hast loved righteous-
nesse, and hated iniquitie. Wherefore God, even thy God hath anointed thee with the oyle of gladnesse above thy fellowes. And thou Loorde in the beginning hast layde the foundation of the earth, & the heauens are the workes of thy handes. They shall perish, but thou endurest. They all shall ware olde as doeth a garment, and as a vesture shalt thou change them, and they shall be changed: but thou art euen the same, and thy yeeres shall not faile.

The Gospel.

In the beginning was the worde, and the worde was with God, & God was the word. The same was in the beginning with God. All things were made by it, and without it was made nothing that was made. In it was life, and the life was the light of men, and the light shined in the darkenesse, and the darkenesse comprehended it not. There was sent from God, a man, whose name was John: the same came as a witness, to beare witnes of the light, that all men through him might believe. He was not that light, but was set to beare witneses of the light. That light was the true light which lighteth every man that commeth into the world. He was in the world, and the world was made by him, and the world knew him not. He came among his owne, and his owne received him not; But as many as received him, to them gave he power to bee made sonses of God, euen them that beleeued on his name, which were borne, not of blood, noz of the will of the flesh, nor yet of the will of man, but of God. And the same worde became flesh, and dwelt among vs, and we sawe the gloy of it, as the gloy
The Collect.

Grant us, O Lord, to learn to love our enemies, by the example of thy martyr S. Steven, who prayed for his persecutors, to thee which liest, &c.

Then shall follow the Collect of the Nativitie, which shall be sayd continually vnto Newe yeeres day.

The Epistle.

And Steven being full of the holy Ghost, Acts 7:55 looked up steadfastly with his eyes into heaven, and sawe the glory of God, and Jesus standing on the right hand of God, and sayde, Beholde, I see the heavens open, & the sonne of man standing on his right hand of God. Then they gaue a shoute with a loude boyce, and stopt their eares, and ranne upon him all at one time, and cast him out of the citie, & stoned him. And the witnesses laid downe their clothes at a yong mans seete, whose name was Saul: And they stoned Steven, calling on, and sayinge, Lozde Jezus receive my spirite. And he kneeled downe, and cryed with a loude boyce; Lozde lay not this time to their charge. And when he had thus spoken, he fell a sleepe.

The Gospel.

Choyde, I sende unto you Prophets, and wise men, & Scribes, and some of them pee shall kill and crucifie, and some of them pee shall scourge in your Synagogues, & persecute them from citie to citie, that uppon you may come all the righteous blood which
Saint John Evangelists day.

Which hath bene shed upon the earth, from the blood of the righteous Abel, into the blood of Zacharias the sonne of Barachias, whom ye slue betweene the temple and the altar. Verily I say unto you, all these things shall come upon this generation. O Hierusalem, Hierusalem, thou that killest the Prophets, and stonest them which are sent unto thee, howe often woulde I have gathered thy children together, even as the Hen gathereth her chickens under her wings, and ye would not. Beholde, your house is left unto you desolate. For I say unto you, yee shall not see me henceforth, til that ye say, Blessed is he that commeth in the name of the Lord.

Saint John Evangelists day.

The Collect.

Mercifull Lord, we beseech thee to cast thy blyght beames of light upon thy Church, that it being lightened by the doctrine of thy blessed Apostle and Evangelist John, may atteine to thy everlasting gifts, through Jesus Christ our Lord, Amen.

The Epistle.

That which was from the beginning, which we have heard, which wee have seene with our eyes, which wee have looked upon, and our handes have handle of the worde of life. And the life appeared, and we have seene, and beare witness, and shew unto you that eternal life, which was with the father, and appeared unto vs. That which we have seene and heard, declare we unto you, that yee also may have fellowshippe with vs, and that our fellow-shippe may be with the father and his sonne Jesus Christ. And this we write unto you, that yee may re-joyce,
joyce, and that your joy may be full. And this is the tydings which we haue heard of him, and declare unto you, that God is light, and in him is no darke-
nesse at all. If we say we haue fellowship with him, and walke in darkenesse, we lie, & doe not the trueth. But and if we walke in light, even as he is in light, then haue we fellowship with him, and the blood of Jesus Christ his Sonne cleanseth vs from all sinne. If we say we haue no sinne, wee deceiue our selues, and the trueth is not in vs. If wee knowledge our sinnes, he is faithfull & justo forgive vs our sinnes, and to cleanse vs from all unrighteousnesse. If we say we haue not sinned, we make him a lyar, and his worde is not in vs.

The Gospel.

Jesus sayde unto Peter, Followe thou me. Peter turned about, and sawe the disciple whom Jesus loued, following (which also leaned on his breast at supper, and saide, Lord, which is he that betrayeth thee?) When Peter therefore sawe him, he said to Jesus, Lord, what shall he here doe? Jesus said unto him, If I will have him to tary till I come, what is that to thee? Follow thou me. Then went this sapp- ing abroad among the brethren, that that disciple should not dye: yet Jesus said not to him, he shall not die: but if I wil that he tary till I come, what is that to thee? The same disciple is hee which testifieth of these things, and wroate these things, and we knewe that his testimony is true. There are also many other things which Jesus did, the which if they shoulde be written every one, I suppose the worlde coulde not conteine the bookes that should be written.

The
Innocents day.

The Collect.

 Almighty God, whose praise this day the young Innocents thy witnesses have confessed and thewed soorth, not in speaking, but in dying: mortifie and kill all vices in vs, that in our conversation, our life may express thy faith, which with our tongues we doe confess, through Jesus Christ our Lord.

The Epistle.

I looked, and loe, a launce stooode on the mount Sion, a with him an hundred fourtie and soure thousande, hauing his name and his fathers name written in their foreheads. And I heard a boype from heauen, as the sound of many waters, as the boype of a great thunder. And I heard the boype of harpers, harping with their harpes. And they sung as it were a new song before the seate, and before the soure beastes and the elders, no man coulde learne the song, but the hundred souer and soure thousand, which were redeemed from the earth. These are they which were not defiled with women, for they are virgins. These followe the Launce, wheresoever he goeth. These were redeemed from men, being the first fruities unto God, and to the Launce, and in their mouthes was found no guile: for they are without spot before the thron of God.

The Gospel.

The Angell of the Lord appeared to Joseph in a sleepe, saying, Arise, and take the childe and his mother, and kee into Egypt, and bee thou there till I bring thee worde, for it wil come to passe that Herode hath sleeke the childe, to destroy him. So when he awoke, he tooke the childe and his mother by night,
and departed into Egypt, and was there unto the death of Herode, that it might be fulfilled which was spoken of the Lord by the Prophet, saying, Out of Egypt have I called my sonne. The Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth men of warre, and slew all the children that were in Bethlehem, and in all the coastes (as many as were two yeares old or under) according to the time which he had diligently known- en out of the wise men. Then was fulfilled that which was spoken by the Prophet Jeremie, whereas he said, In Rama was there a voice heard, lamentation, weeping, and great mourning, Rachel weeping for her children, and would be not be comforted, because they were not.

The Sunday after Christmas day.

The Collect.

Almighty God, &c. (As vpon Christmas day.)

The Epistle.

And I say, ye the heire (as long as he is a child) differeth not fro a serva\, though he be lord of all, but is under tutors & governours, untill \, time that father hath appointed. Even so we also, when we were childr\, were in bondage under \ ordinances of \ world: But when \ time was ful come, God sent his sonne made of a woman, \ made bonde unto the law, to redeeme the which were bond unto the lawe, that we through election might receive the inheritance that belongeth unto the natural sonnes. Because ye are sonnes, God hath sent \ spirit of his sonne into our hearts, which crieth Abba, father, wherefore now thou art not a serva\, but a sonne. If thou be a sonne, thou art also an heire of God through Christ.

The
The Sunday after Christmas day.

The Gospel.

This is the booke of the generation of Jesus Christ the sonne of David, the sonne of Abraham: Abraham begat Isaac: Isaac begat Jacob: Jacob begat Judas and his brethren: Judas begat Phares and Zaram, of Thamar: Phares begate Esrom: Esrom begate Aram: Aram begat Aminadab: Aminadab begat Naasson: Naasson begat Salmon: Salmon begat Boos, of Rahab: Boos begate Obed, of Ruth: Obed begate Jesse: Jesse begat David the king: David the king begat Solomon, of her that was the wife of Urie: Solomon begate Roboam: Roboam begat Abia: Abia begat Asa: Asa begat Josaphat: Josaphat begat Joram: Joram begat Osaas: Osaas begat Joatham: Joatham begat Achas: Achas begate Ezekias: Ezekias begate Manasses: Manasses begat Amon: Amon begat Josias: Josias begate Jechonias and his brethren, about the time that they were carved away to Babylon. And after they were brought to Babylon, Jechonias begate Salathiel: Salathiel begate Zorobabel: Zorobabel begat Abiud: Abiud begate Eliachim: Eliachim begat Azor: Azor begat Sadoc: Sadoc begat Achin: Achin begat Eliud: Eliud begate Eleazar: Eleazar begat Matthan: Matthan begat Jacob: Jacob begate Joseph the husband of Marie, of whom was borne Jesus, even he that is called Christ. And so all the generations from Abraham to David, are iii. generations. And from David unto the captiuitie of Babylon, are iii. generations. And from the captiuitie of Babylon unto Christ, are iii. generations.

The byth of Jesus Christ was on this wise: When his mother Marie was married to Joseph,
The circumcision of Christ.

(before they came to dwell together) she was found with childe by the holy ghost. Then Joseph her husband, because he was a righteous man, and would not put her to shame, was minded privately to depart from her. But while he thus thought, behold, the Angel of the Lord appeared unto him in sleepe, saying, Joseph thou sonne of David, feare not to take unto thee Mary thy wife: for that which is conceiv'd in her, conçerneth of the holy Ghost. Shee shall bring forth a Sonne, and thou shalt call his name Jesus, for he shall save his people from their sinnes.

All this was done, that it might be fulfilled which was spoken of the Lord by the Prophet, saying, Beholde, a man shall be with childe, and shall bring forth a sonne, and they shall call his name Emmanuel: which if a man interprete, is as much to say, as God with vs. And Joseph, as soone as he awoke out of sleepe, did as the Angel of the Lord had hidden him: and he tooke his wife unto him, and knewe her not, till she had brought forth her first begotten sonne, and called his name Jesus.

The circumcision of Christ.

The Collect.

Almighty God, which madest thy blessed sonne to be circumcised, and obedient to the lawe for man: graunt vs the true circumcision of the spirit, that our hearts and all our members being mortified from all worldly and carnal lustes, may in all things obey thy blessed will, through the same thy Sonne Jesus Christ our Lord.
The Circumcision of Christ.

The Epistle.

Blest is the man to whom the Lord will not impute sinne. Came this blessednesse then upon the circumcision, or upon the uncircumcision also? For we say faith was reckoned to Abraham for righteousness. How was it then reckoned? When he was in the circumcision, or when he was in the uncircumcision? not in time of circumcision, but when he was yet uncircumcised. And he received the signe of circumcision, as a seal of the righteousness of faith, which he had yet being uncircumcised, that he should be the father of all them that believe, though they be not circumcised, that righteousness might be imputed to them also, that he might see the father of circumcision, not unto them only which came of the circumcised, but unto them also that walk in the steps of the faith that was in our father Abraham before the time of circumcision. For the promise (that he should be heire of the world) happened not to Abraham, or to his seede through the law, but through the righteousness of faith. For if they which are of the lawe be heires, then is faith but vaine, and the promise of none effect.

The Gospel.

And it fortuned, assoone as the Angels were gone away from the shepheards into heauen, they sayde one to another, Let vs go euyn now unto Bethlehem, and see this thing that we heare say is happened, which the Lord hath shewed unto vs. And they came with haste, and founde Marie and Joseph, and the babe layde in a manger. And when they
The Epiphany.

They had scene it, they published abroad the saying that was tolde them of that childe. And all they that heard it, wondred at those things which were tolde them of the shepheards. But Mary kept all those sayings, and pondred them in her heart. And the shepheards returned, praising and lauding God, for all the things that they had heard and scene, even as it was tolde unto them. And when the eight day was come, that the childe should be circumcised, his name was called Jesus, which was named of the Angel before he was conceiued in the wombe.

If there be a Sunday betweene the Epiphane and the Circumcision, then shall be vshed the same Collect, Epistle and Gospell at the Communion, which was vshed upon the day of Circumcision.

The Epiphany.

The Collect.

O God, which by the leading of a starre, diddest manifest thy onely begotten sonne to the Gentiles: mercifully graunt, that we which knowe thee nowe by faith, may after this life haue the fruition of thy glorious Godhead, through Christ our Lord, Amen.

The Epistle.

Ep 3. 1. For this cause I Paul am a prisoner of Jesus Christ for you heathen, if ye haue heard of the ministration of the grace of God which is given mee to youwarde. For by revelation shewed he the mysterie unto mee, as I wrote afore in seewe words, whereby when ye reade, ye may understande my knowledge in the mysterie of Christ, which mysterie in times past was not opened unto the cornes of men as it is nowe declared unto his holy Apostles and
and prophets by the spirit, that the Gentiles should be inheritours also, and of the same body, and partakers of his promise of Christ, by the means of the Gospel: whereof I am made a minister, according to the gift of the grace of God, which is given unto me after the working of his power. Unto me the least of all Saints is this grace giv'n, that I should preach among the Gentiles, the unsearchable riches of Christ, and to make all men see what the fellowship of the mysterie is, which from the beginning of the world hath been hid in God, which made all things through Jesus Christ, to the intent that now unto the rulers and powers in heavenly things, might be known by the congregation, the manifold wisedome of God, according to the eternall purpose which he wrought in Christ Jesus our Lord, by whom we have boldnesse and entrance with the confidence which is by the faith of him.

The Gospel.

When Jesus was borne in Bethlehem, a citie of Iurie in the time of Herode the king: behold, there came wise men from the East to Hierusalem, saying, Where is he that is borne king of the Jewes? fo, we have seene his starre in the East, and are come to worship him. When Herode the king had heard these things, he was troubled, and all the citie of Hierusalem with him. And when he had gathered all the chiefe Priestes and Scribes of the people together, he demanded of them where Christ should bee borne. And they said unto him, At Bethlehem in Iurie: for thus it is written by the Prophet, And thou Bethlehem in the lande of Iurie, art not the least among
among the princes of Juda: For out of thee shall come unto me the captaine that shall governe my people Israel. Then Herod, (when he had privily called the wise men) he enquired of them diligently what time the starre appeared. And he bade them goe to Bethlehem, and said, Go your way thither, and search diligently for the Child: and when ye have found him, bring me word againe, that I may come and worship him also. When they had heard the king, they departed, and loe, the starre which they sawe in the East, went before them, till it came and stoode over the place wherein the child was. When they saw the starre, they were exceeding glad, and went into the house, and found the childe with Marie his mother, and fell downe flat, and worshipped him, and opened their treasures, and offered unto him giustes, golde, frankincense, and myrrhe. And after they were warned of God in a sleepe, (that they should not go againe to Herode,) they returned into their owne countrey another way.

The first Sunday after the Epiphanie.

The Collect.

Lord we beseech thee mercifully to receive the prayers of thy people which call upon thee, and grant that they may both perceive and knowe what things they ought to doe, and also have grace and power faithfully to fulfill the same, through Jesus Christ our Lord. Amen.

The Epistle.

Beleeu you therefore brethren, by the mercisfulines of God: that ye make your bodies a quicke sacrifice, holy & acceptabkle unto God, which is your reasonable seruing of God. And fashio not

Rom. 12. 1.
ThefirstSundayaftertheEpiphany.

your selues like unto this worlde: but be ye changed in your shape, by the renewing of your minde, that yee may prove what thing that good and acceptable and perfect will of God is. For I say (through the grace that unto me given is) to every man among you, that no man stande high in his owne conceit, more then it becommeth him to esteeme of him selfe: but to judge of him selfe, that he be gentle and sober, according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not one office: So we being many, are one body in Christ, and every man among our selues one anothers members.

The Gospel.

He father and mother of Jesus went to Hierusalem, after the custome of the feast day. And when they had fulfilled the dayes, as they returned home, the child Jesus abode stil in Hierusalem, and his father and mother knewe not of it: but they supposing him to have bene in the companie, came a dayes journey, and sought him among their kinysfolke and acquaintance. And when they found him not, they went backe againe to Hierusalem, and sought him. And it sofortuned, that after three dayes they founde him in the Temple, sitting in the middest of the doctours, hearing them, and posling them. And all that heard him, were astonyed at his understanding and answeres. And when they saw him, they maruened. And his mother said unto him, Sonne, why hast thou thus dealt with vs? beholde, thy father and I have sought thee sorrowing. And he said unto them, How happened, it that ye sought me? Wilt ye not that I must
must goo about my fathers busines: And they understood not that saying which he spake unto them. And he went downe to them, I came to Nazareth, I was obedient unto them. But his mother kept all these sayings together in her heart. And Jesus prospered in wisdome and age, and in favour with God & men.

The second Sunday after the Epiphanie.

The Collect.

A\n
Lmightie and everlastinge God, which doest governe all thinges in heauen & earth: mercifullly heare the supplications of thy people, and graunt vs thy peace all the daies of our life.

The Epistle.

Eing that we haue divers gises, according to the grace that is giuen unto vs, if a man haue the gift of prophesie, let him haue it, if it be agreeing to the faith. Let him that hath an office, wayte on his office. Let him that teacheth, take heed to his doctrine. Let him that exhorteth, giue attendance to his exhortation. If any man giue, let him doe it with singlenesse. Let him that ruleth, do it with diligence. If any man chewe mercy, let him doe it with chearfulness. Let love be without dissimulation. Hate that which is evil, cleave unto that which is good. Be kind one to another with brotherly love. In giuing honour, goe one before another. Be not soulefull in the businesse which ye haue in hand. Be seruente in spirite. Apply your selves to the time. Reioyce in hope. Be patient in tribulation. Continue in prayer. Distribute unto the necessitie of the saints. Be ready to harbour. Blesse the which persecute you. Blesse, I say, a curse not. Be mery with them that are merie, wepe with them that wepe. Be of like affection one towards another.
The third Sunday after the Epiphany.

The Collect.

Almighty and everlasting God, mercifully look upon our infirmities, and in all our dangers and necessities, stretch forth thy right
The third Sunday after the Epiphania.

right hande to helpe and defende vs, through Christ our Lord.

The Epistle.

Enot wise in your owne opinions, Re- Rom. 12.

compence to no man euill for euill. Pro- 16.

vide alsoe hand things honest, not one-

ly before God, but also in the light of all

men. If it be possible (as much as in you

is) live peaceably with all men. Dearly beloved, a-

venge not your selues, but rather giue place unto

wrath. For it is written, Vengeance is mine, I

will reward, saith the Lord. Thereforse thine enemie

hunger, seede him: if he thirst, giue him drinke: For

in so doing, thou shalt heape coales of fire upon his

head. Be not overcome of euill, but overcome euill

with goodnesse,

The Gospel.

When hee was come downe from the Matt. 8.

mountaine, much people followed

him. And beholde, there came a leper

and worshipped him, saying, Master,

if thou wilt, thou canst make me cleane.

And Jesus put forth his hande, and touched him,

saying, I will, be thou cleane: And immediately

his leprosie was cleansed. And Jesus sayde unto

him, Tell no man, but goe and shewe thy selfe to the

priest, and offer the gift (that Moses commandned

to be offred) for a witnesse unto them. And when Je-

sus was entred into Capernaunm, there came into

him a Centurion, and besought him, sayinge, Mas-

ter, my servant lyeth at home sicke of the palle, and

is grievously pained. And Jesus saide, When I come

unto him, I will heale him. The Centurion answe-
red, and said, Sir, I am not worthy that thou shouldest come under my roose, but speake the word onely, and my servant shall be healed. For I also my selfe am a man subject to the authoritie of another, I have soldiers under me: and I say to this man, Go, and he goeth: to another man, Come, and he commeth: and to my servant, Doe this, and he doeth it. When Jesus heard these wordes, he maruellled, and sayde to them that followed him, Verily I say unto you, I have not founde so great faith in Israel. I say unto you, that many shall come from the East and West, and shall rest with Abraham, Isaac, and Jacob, in the kingdome of heauen. But the children of the kingdome shall be cast out into utter barrenesse, there shall be weeping and gnashing of teeth. And Jesus said unto the Centurion, Goe thy way, and as thou belieuest, so be it unto thee. And his servant was healed in the selfe same houre.

The fourth Sunday after the Epiphanie.

The Collect.

God which knowest us to be set in the middes of so many and great dangers, that for mans frailenes we can not always stand uprightly: graunt to vs the health of body and soule, that all those things which we suffer for same, by thy helpe we may well passe and overcome, through Christ our Lord.

The Epistle.

Et every soule submitte him selfe unto the authoritie of the higher powers: for there is no power but of God. The powers that be, are ordeined of God. Who so ever therefore resistenteth power,
The 113. Sunday after the Epiphania.

resisteth the ordinance of God: but they that resist, shall receive to them selves damnation. For rulers are not fearful to them that doe good, but to them that doe evil. Milt thou be without feare of the power? do well then, so shalt thou be praised of the same: for hee is the minister of God for thy wealth. But if thou do that which is evil, then feare: for he beareth not the sword for nought: for hee is the minister of God, to take vengeance on them that doe evil. Wherefore ye must needs obey, not only for seare of vengeance, but also because of conscience, and even for this cause pay ye tribute: for they are Gods ministers, serving for the same purpose. Give to every man therefore his duetie: tribute, to whom tribute belongeth: custome, to whom custome is due: seare, to whom seare belongeth: honour, to whom honour pertaineth.

The Gospel.

And when hee entred into a ship, his disciples followed him. And beholde, there arose a great tempest in the sea, insomuch as the ship was covered with waues, but hee was as a sleepe. And his disciples came to him, and awoke him, saying, Master, saue vs, we perish. And he sayde unto them, Why are ye fearful? O ye of little faith? Then he arose, and rebuked the winds and the sea, and there followed a great calme. But the men marueyled, saying, What maner of man is this, that both windes and seas obey him? And when hee was come to the other side, into the countrey of the Gergesites, there mette him two possessed of devilles, which came out of the graves,
The v. Sunday after the Epiphaneie.

graves, and were out of measure fierce, so that no man might goe by that way. And beholde, they cryed out, saying, O Jefu, thou Sonne of God, what haue we to do with thee? Art thou come hither to torment vs before the time? And there was a good way off from them a hearde of many swine feeding. So the devils besought him, saying, If thou cast vs out, suffer vs to goe into the herde of swine. And he sayde vnto them, Goe your wayes. Then went they out, and departed into the herde of swine: And beholde, the whole herde of swine was caried headlong into the sea, and perished in the waters. Then they that kept them, fled, and went their wayes into the citie, and tolde every thing, and what had happened unto the possessed of the devils. And beholde, the whole citie came out to meete Jefus: and when they sawe him, they besought him that he would depart out of their coastes.

The fifth Sunday after the Epiphaneie.

The Collect.

Lord, wee beseech thee to keepe thy Church and housholde continually in thy true religion, that they which doe leaue onely upon hope of thy heauenly grace, may evermore bee defended by thy mightie power, through Jefus Chrift our Lord.

The Epistle.

Ut upon you, as the elect of God, tend mercie, kindnesse, humblenesse of minde, meekenesse, long suffering, for bearing one another, and forgiving one another, if any man haue a quarrell against another; as Chrift forgave you, even so doe
The v. Sunday after the Epiphania.

doe ye. Above all these things put on love, which is the bond of perfectness. And the peace of God rule in your hearts, to the which peace yee are called in one body: and see that ye be thankfull. Let the worde of Christ dwell in you plenteously, with all wisedome. Teach and exhort your owne selves in Psalmes, and Hymnes, and spiritual songs, singing with grace in your hearts to the Loymde. And whatsoever ye doe in word or deed, doe all in the name of our Loymde Jesu, giuing thanks to God the father by him.

The Gospel.

His kingdome of heauen is like unto a man which sowed good seede in his field: but while men slept, his enemie came, and sowed tares among the wheate, and went his way. But when the blade was sprung up, and had brought forth fruite, then appeared the tares also. So the seruaunts of the Houesholder came, and sayde unto him, Say, diddest not thou sow good seede in thy field? from whence then hath it tares? He sayde unto them, The envious man hath done this. The seruaunts sayde unto him, Wilt thou then that we goe and weepe them by? But he sayde, Nay, lest while ye gather by the tares, ye plucke by also the wheate with them: let both growe together until the harvest, & in the time of harvest, I will say to the Reapers, Gather ye first the tares, and binde them together in sheaves to be burnt: but gather the wheate into my barne.

The sixth Sunday (if there bee so many) shall have the same Psalmes, Collect, Epistle and Gospell that was upon the fifth Sunday.

The
Sunday called Septuagesima.

The Collect.

O Lord, we beseeche thee favourably to heare the prayers of thy people, that wee which are justly punished for our offences, may bee mercifully deliv- red by thy goodness, for the glory of thy name, through Jesus Christ our Saviour, who liueth and reigneth world without ende, Amen.

The Epistle.

I Cor. 9. 4.

Pereite yee not, howe that they which runne in a course, runne all, but one receiueneth the rewarde? So runne, that yee may obteine. Every man’s poueth masteries, absteineth from all things: and they doe it to obteine a crowne that shall perish, but wee to obteine an everlafting crowne. I therefore so runne, not as at an uncertaine thing: so fight I, not as one that beateth the ayre: but I tame my body, and bring it into subjection, lest by any meanes it come to passe, that when I have preached to other, I my selfe should be a castaway.

The Gospel.

Mat. 20. 1

The kingdome of heauen is like unto a man that is an houther, which went out early in the morning to hire labourers into his vineyarde. And when the agreement was made with the labourers for a peny a day, he sent them into his vineyard. And hee went out about the third houre, and sawe other standing idle in the market place, and sayde unto them, Goe yee also into the vineyarde, and whatsoever is right, I will give you. And they went their way. Againe hee went out about the sixt and ninth houre, and did likewise. And aboue the
the eleventh houre he went out, and sounde other standing idle, and said unto them, Why stand ye here all the day idle? They sayde unto him, Because no man hath hire d vs. He saide unto them, Goe ye also into the vineyard, and whatsoever is right, that shall ye receive. So when even was come, the Lord of the vineyard saide unto his Steward, Call the labourers, and give them their hire, beginning at the last, untill the first. And when they did come that came about the eleventh houre, they received every man a penye. But when the first came also, they supposed that they should have received more, and they likewise received every man a penye. And when they had receaved it, they murmured against the goodman of the house, saying, These last have wrought but one houre, and thou hast made them equall with vs, which have borne the burden and heat of the day. But yee answered unto one of them, and sayde, Friend, I doe thee no wrong: Didst not thou agree with me for a penye? Take that thine is, and goe thy way: I will give unto this last, even as unto thee. Is it not lawfull for me to doe as me lusteth with mine owne goods? Is thine ey enuill, because I am good? So the last shalbe first, and the first shalbe last. For many be called, but fewe be chosen.

The Sunday called Sexagesima.

The Collect.

Lord God, which seest that we put not our trust in anything that we do: mercifully graunt, that by thy power we may be defended against all adversitie, through Jesus Christ our Lord.
The Sunday called Sexagesima.

The Epistle,

E suffer fools gladly, seeing your selves are wise. For ye suffer, if a man bring you into bondage, if a man devour, if a man take, if a man entail him selfe, if a man refine you on the face, I speake as concerning rebuke, as though wee had bene weake in this behalfe. Howbeit, wherein locuer any man dare be bolde (I speake foolithly) I dare be bolde also. They are Hebrewes, even so am I. They are Israelites, even so am I. They are the seedes of Abraham, even so am I. They are the ministers of Christ (I speake as a foole) I am more. In labours more abundant, in stripes above measure, in prison more plenteously, in death oft. Of the Jewes five times received I xi. stripes saue one. Thrice was I beaten with rods; I was once stoned. I suffered these shipwrecke, night and day have I bene in the deepsea. In journeying oftent, in perils of waters, in perils of robbers, in jeopardies of mine owne nation, in jeopardies among the Heathen, in perils in the Citie, in perils in the sea, in perils among false brethren, in labour and travaile, in watchings often, in hunger and thirst, in fastings often, in colde and nakedness: beside the things which outwardly happen unto me, I am cumbed daily, and do care for all congregations. Who is weake, and I am not weake? who is offended, and I burne not? If I must needs boast, I will boast of the things that concern mine infirmities. The God and father of our Lord Jesus Christ, which is blessed for evermore, knoweth that I lie not.
The Sunday called Sexagesima.

The Gospel.

When much people were gathered together, and were come to him out of all cities, he spake by a similitude. The sower went out to sow his seed, and as he sowed, some fell by the way side, and it was trodden downe, and the foules of the ayre devoured it by. And some fell on stones, and as soon as it was sowne vp, it withered away, because it lacked moisture. And some fell among thones, and the thones sprang vp with it, and choked it. And some fell on good ground, and sprang vp, and bare fruite an hundred fold. And as hee sayde these things, he cryed, Hee that hath eares to heare, let him heare. And his Disciples asked him, saying, What manner of similitude is this? And hee sayde, Unto you it is given to knowe the secrets of the kingdome of God, but to other by parables, that when they see, they should not see, and when they heare, they should not understand. The parable is this. The seede is the word of God. Those that are beside the way, are they that heare, then commeth the devill, and taketh away the word out of their hearts, least they should beleue, and be saued. They on the stones, are they, which when they heare, receiue the word with joy; and these have no rootes, which for a while beleue, and in time of temptation goe away. And that which fell among thones, are they, which when they haue heard, goe forth, and are choked with cares and riches, and voluptuous living, and bying sooth no fruite. That which fell in the good ground, are they, which with a pure and good heart heare the word, and keepe it, and bring forth fruite through patience.
The Sunday called Quinquagesima.

The Collect.

O Lord, which dost teach us that all our doings without charitie are nothing worth; sende thy holy ghost, and powze into our hearts that most excellent gift of charitie, the very bond of peace and all vertues, without the which whosoever liueth, is counted dead before thee: Graunt this for thy onely sonne Jesus Christes sake.

The Epistle.

Though I speake with tongues of men, and of Angels, and have no love, I am even as sounding brasse, or as a tinkling Cymball. And though I could prophesie, and understand all secrets, and all knowledge: yea, if I have all faith, so that I could move mountaines out of their places, & yet have no love, I am nothing. And though I vellowe all my goods to seede the poore, and though I gaue my body even that I burned, and yet have no love, it profiteth mee nothing. Love suffereth long, and is courteous, love envieth not, love doeth not strauardly, sweareth not, dealeth not dishonestly, seeketh not her owne, is not provoked to anger, thinketh none evil, reioyce not in iniquitie: but reioyce in the truth, suffereth all things, believeth all things, hopeth all things, endureth all things. Though that prophesying fayle, either tongues cease, or knowledge vanish away, yet love falleth never away. For our knowledge is unperfect, and our prophesying is unperfect: But when that which is perfect is come, then that which is unperfect shall be done away. When I was a childe, I spake as a childe, I understonde as a childe, I imagined as a childe: But stooone as I was a man, I put away childishnesse. Nowe wee see in
in a glasse, even in a darke speaking: but then shall we see face to face. Now I knowe unperfectly: but then shall I knowe, even as I am knowen. Now abideth faith, hope, and love, even these three: but the chiefe of these is love.

The Gospel.

Jesus tooke unto him the twelve, and sate amongst them, Beholde, we goe up to Jerusalem, & all shall be fulfilled that are written by the Prophets of Christ sonne of man. For he shall be delivered unto the Gentiles, and shall be mocked, and despitefully entreated, and spit upon. And whè they have scourged him, they will put him to death, and the third day he shall rise againe. And they understood none of these things. And this saying was hid from them, so that they perceived not the things which were spoken. And it came to passe, that as he was come nigh to Jericho, a certaine blinde man sate by the high way side, begging. And when he heard the people passe by, he asked what it meant, And they said unto him, that Jesus of Nazareth passed by. And he cried, saying, Jesus thou sonne of David, have mercy on me. And they which went before, rebuked him, that he should hold his peace: But he cried so much the more, Thou sonne of David, have mercy on me. And Jesus stoope still, & commanded him to be brought unto him. And when he was come nere, he asked him, saying, What wilt thou that I do unto thee? and he said, Lord, that I might receive my sight. And Jesus sayde unto him, Receive thy sight, thy faith hath saved thee. And immediately he received his sight, and followed him, praising God. And all the people, when they saw it, gave praise unto God.
The first day of Lent.

The Collect.

Almighty and everlasting God, which hatest nothing that thou hast made, and dost forgive the sins of all them that be penitent: create and make in us newe and contrite heartes, that we worthy lamenting our sinnes, and knowing our wretchednesse, may obtaine of thee the God of all mercy, perfect remission and forgiveness, through Jesus Christ.

The Epistle.

WKRKE you unto me with all your heartes, with fasting, weeping, and mourning: rent your heartes, and not your clothes. Turne you unto the Lord your God, for he is gracious and mercifull, long suffering, and of great compassion, and ready to pardon wickednesse. Then (no doubt) he also shall turne and forgive: and after his chastening, he shall let your encrease remaine for meat and drinke offerings unto the Lord your God. Blow out with the trumpet in Sion, proclaime a fastinge, call the Congregation, and gather the people together: warne the Congregation, gather the Elders, bring the children and sucklings together. Let the bridegome goe forth of his chamber, and the bride out of her closet. Let the Priests serve the Lord betweene the porch and the altar, weeping, and saying, Be favourable, O Lord, be favourable unto thy people, let not thine heritage be brought to such confusion, lest the Heathen be lords thereof. Wherefore should they say among the Heathen, where is nowe their God?

The
The first Sunday in Lent.

The Gospel.

When ye fast, be not sad, as the hypocrites are: for they distigure their faces, that it may appeare unto me how they fast. Wherely I say unto you, they have their reward. But thou, when thou fastest, anoint thine head, wash thy face, that it appeare not unto me how that thou fastest, but unto thy father, which is in secret. Thy father which seeth in secret, shall reaward thee openly. Lay not by for your selves treasures upon earth, where the rust and moth doeth corrupt, where thieves break through and steal: but lay by for you treasures in heaven, where neither rust nor moth doeth corrupt, where thieves doe not break through nor steal. For where your treasure is, there will your heartes be also.

The first Sunday in Lent.

The Collect.

O Lord, which for our sake diddest fast fourtie dayes and fourtie nightes: give vs grace to vs such abstinence, that our flesh being subdued to the spirit, we may ever obey thy godly motions, in righeteousnesse, and true holinesse, to thy honour and glorie, which liuest and reignest.

The Epistle.

Eas helpers exhort you, that ye receive not the grace of God in vaine. For hee layeth, I have heard thee in a time accepted, in the day of saluation have I succoured thee. Behold, now is that accepted time. Behold, now is that day of saluation. Let vs give none occasion of evil, in our office be found no fault: but in all things let vs behaue our selves.
The first Sunday in Lent.

as the ministers of God, in much patience, in afflictions, in necessities, in anguishes, in stripes, in prison-mets, in labours, in watchings, in fastings, in pureness, in knowledge, in long suffering, in kind-nes, in the holy Ghost, in love unsaïned, in the word of truth, in the power of God, by the armour of righteousnes of the right hand and on the left, by honour and dishonour, by evil report, and good report, as deceivers, and yet true: as unknown, and yet known, as dying, and behold we live, as chastened, and not killed, as sorrowing, and yet alway merry, as poore, and yet making many rich, as having nothing, and yet possessing all things.

The Gospel.

Then was Jesus led away of the spirit into wildernesse, to be tempted of the devil. And when he had fasted fourtie days, and fourety nights, he was at the last an hungry. And when the tempter came to him, he said, If thou be the sonne of God, command that these stones be made bread. But he answered and sayde, It is written, Man shall not live by bread onely, but by every wordde that proceedeth out of the mouth of God. Then the devil taketh him vp into the holy citie, and setteth him on a pinacle of the Temple, and layeth unto him, If thou be the sonne of God, cast thy selfe downe headlong: for it is written, He shall giue his angels charge over thee, and with their handes they shall holde thee vp, least at any time thou dash thy foote against a stone. And Jesus sayde unto him, It is written againe, Thou shalt not tempt the Lord thy God. Again the devil taketh him vp into an exceeding high mountaine, and the wether him at the kingdoms of
The Second Sunday in Lent.

of the world, and the glory of them, and saith unto him. At these will I gie thee, if thou wilt fall downe and worship me. Then saith Jesus unto him, Avoide Satan: for it is written, Thou shalt worship the Lord thy God, and him onely shalt thou serve. Then the deuill leaueth him, and behold, the Angels came and ministered unto him.

The Second Sunday in Lent.

The Collect.

Almighty God, which dost see that we have no power of our selues to helpe our selues: keepe thou us both outwardly in our bodies, and inwardly in our soules, that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soule, through Jesus Christ, &c.

The Epistle.

Ebeleeuch you brethren, and exhort you by the Lord Jesus, that ye increase more and more, even as ye have received of vs, how ye ought to walke, and to please God. For ye knowe what commandements wee gaue you by our Lord Jesus Christ. For this is the will of God, even your holiness: that ye should abstaine from fornication, and that every one of you shoulde knowe howe to keepe his bavel in holiness and honour, and not in lust of concupiscence, as doe the heathen, which knowe not God: that no man oppresse, and defraude his brother in bargaining, because that the Lord is the avenge of all such things, as we told you before, and testified. For God hath not called vs into uncleanenesse, but into holiness. He therefore that despiseth, despiseth not man, but God, which hath sent his holy spirit among you.
The third Sunday in Lent.

The Gospel.

Jesus went thence, and departed into the coasts of Tyre and Sidon: and behold, a woman of Canaan, (which came out of the same coasts) cried unto him, saying, Have mercy on me, O Lord, thou son of David: my daughter is pitiably bereft with a devil. But he answered her nothing at all. And his disciples came and besought him, saying, Send her away, for the cryeth after us. But he answered and said, I am not sent, but to the lost sheep of the house of Israel. Then came she and worshipped him, saying, Lord help me. He answered and said, It is not meet to take the children's bread, and cast it to dogs. She answered and said, Truth Lord, for the dogs eat of the crumbs which fall from their masters table. Then Jesus answered, and said ye, O woman, great is thy faith, be it unto thee even as thou wilt. And her daughter was made whole even the same time.

The third Sunday in Lent.

The Collect.

We beseech thee almighty God, look upon the hearty desires of thy humble servants, and stretch forth the right hand of thy majesty, to be our defence against all our enemies, through Jesus Christ our Lord.

The Epistle.

Be you the followers of God as dear children, and walk in love, even as Christ loved us, and gave himself for us, an offering and a sacrifice of a sweet savour to God. As for fornication, all uncleanness, or covetousness, let it not be once named among you, as it becometh saints: or filthiness, or foolish talking,
The third Sunday in Lent.

or testing, which are not comely, but rather gazing of thanks. For this ye know, that no whoremonger, either unclean person, or covetous person (which is a worshipper of Images) hath any inheritance in the kingdom of Christ, and of God. Let no man deceive you with vain words: For because of such things, commeth the wrath of God upon the children of disobedience. Be not ye therefore companions of them. Ye were sometimes darkenes, but now are ye light in the Lord, walk as children of light: for the fruit of the spirit consisteth in all goodnesse, and righteousness, and truth. Accept that which is pleasing unto the Lord, and have no fellowship with the unfruitfull workes of darkness, but rather rebuke them. For it is a shame even to name those things which are done of them in secrete: but all things, wher they are brought forth by the light, are manifest. For whatsoever is manifest, the same is light. Wherefore he saith, Awake thou that sleepest, and stand up from death, and Christ shall give thee light.

The Gospel.

Thus was casting out a devil that was dumbe. And when he had cast out the devil, the dumb spake, and the people wondered. But some of them said, He casteth out devils through Beelzebub the chief of the devils. And other tempted him, and required of him a signe from heavan. But he, knowing their thoughtes, sayde unto them, Every kingdom devided against it selfe, is desolate, and one house doeth fall upon another. If Satan also be devided against himselfe, how shall his kingdom endure? Because ye say, I cast out devils through Beelzebub. If I by the helpe of Beelzebub cast out devils, by whose helpe...
The fourth Sunday in Lent.

helpe doe your children cast them out? Therefore shall they be your judges. But if I by the finger of God cast out devils, no doubt the kingdome of God is come vpon you. When a strong man armed watcheth his house, the thinges that he possesseth are in peace: But when a stronger then he commeth vpon him, a overcommeth him, he taketh from him al his harnes wherein he trusted, and deuideth his goods. He that is not with me, is against me: and hee that gathereth not with me, scattereth abroad, When the uncleane spirite is gone out of a man, he walketh through dreie places, seeking rest: & when he findeth none, he faith, I will returne againe into my house whence I came out. And when he commeth, he findeth it swept and garnished. Then goeth he, and taketh to him seuen other spirites worse then himselfe, and they enter in, and dwell there: & the ende of that man is worse then the beginning. And it fortuned, that as he spake these thinges, a certaine woman of the company list by her boyce, and saide vnto him, Happie is the wombe that bare thee, and the pappes which gaue thee sucke. But he sayde, Pea, happie are they that heare the worde of God, and keepe it.

The fourth Sunday in Lent.

The Collect.

Grant we beseech thee almightie God, that we which for our euill deedes are worthily punished, by the comfort of thy grace may mercifullie bee relieved, through our Lord Jesus Christ.

The Epistle.

El me (ye that desire to be under 5 law) do ye not heare of the law, for it is written that Abrahaam had two sonnes: the one by a bondmaide, the other by a free woman.
The fourth Sunday in Lent.

...and he which was borne of the bondwoman, was borne after the flesh: but he which was borne of the free woman, was borne by promise: which things are spoken by an allegorie. For these are two testaments, the one from the mount Sina, which gendareth unto bondage, which is Agar: for mount Sina is Agar in Arabia, and bordereth upon the city which is now called Hierusalem, and is in bondage with her children. But Hierusalem which is above, is free, which is the mother of vs all. For it is written, Reioyce thou barren that bearest no children, beake soothe and cry thou that traauylest not: fo do desolate hath many mo children, then she which hath an husband.

Brethren, wee are after Isayac the children of promise. But as then hee that was borne after the flesh, persecuted him that was borne after the spirite: even so is it nowe. Neuerthelesse, what sayth the Scripture? Put away the bondwoman and her sonne: for the sonne of the bondwoman shall not be heire with the sonne of the free woman. So then brethren, we are not children of the bondwoman, but of the free woman.

The Gospel.

Jesus departed over the sea of Galilee, John.6.1 which is the Sea of Tiberias, and a great multitude followed him, because they sawe his miracles which he did on them that were diseased. And Jesus went by into a mountaine, and there heeate with his disciples. And Easter (a feast of the Jewes) was nigh, When Jesus then lift up his eyes, and sawe a 

great
The fourth Sunday in Lent.

great company come unto him, he sayde unto Philip, Whence shall we buy bread, that these may eate? This he sayde to prooue him, for hee himselfe knewe what hee woulde doe. Philip answered him, Two hundred penyworth of bread are not sufficient for them, that every man may take a little. One of his discipiles (Andrewe, Simon Peters brother) sayeth unto him, There is a ladde which hath suche barley loaues and two fishe: but what are they among so many? And Jesus sayde, Make the people sit downe. There was much grasse in the place. So the men sate downe, in number about five thousande. And Jesus tooke the bread, & when he had giren thanks, hee gave to the discipiles, and the discipiles to them that were set downe, and likewise of the fishe, as much as they would. When they had eaten ynoough, he said unto his discipiles, Gather by the broken meat which remayneth, that nothing be lost. And they gathered it together, and filled twelve baskets with the broken meate of the suche barley loaues, which broken meate remayned unto them that had eaten. Then those men (when they had seene the miracle that Jesus did) sayde, This is of a trueth the same Prophet that should come into the world.

The fifth Sunday in Lent.

The Collect.

We beseeche thee almightie God, mercifullly to looke upon thy people, that by thy great goodnesse they may be gouerned and preserved evermore, both in body and soule, through Jesus Christ our Lord.  

The
The fifth Sunday in Lent.

The Epistle.

Christ being an high Priest of good things to come, came by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building, neither by the blood of Goates and Calues: but by his owne blood he entred in once into the holy place, and found eternall redemption. For if the blood of Oren and of Goates, and the ashes of a young Coxe, when it is sprinkled, purifieth the uncleane, as touching the purifying of the flesh: how much more shall the blood of Christ (which through the eternall spirite offered himselfe without spotte to God) purge your conscience from dead works, so to serve the living God. And for this cause is he the mediatour of the newe Testament, that through death, which chaunced so to the redemption of those transgressions that were under the first Testament, they which are called, might receive the promise of eternall inheritance.

The Gospel.

Which of you can rebuke me of sinne? If Ioh.8.46.

I say the truth, why doe ye not beleue me? Hee that is of God, heareth Gods words: Ye therefore heare them not, because yee are not of God. Then answered the Jewes, and saide unto him, Say we not well that thou art a Samaritaine, and hast the devil? Jesus answered, I haue not the devil: but I honour my father, and yee haue dishonoured me. I seake not mine owne prysple, there is one that seeketh, and judgeth. Verily, verily I saide unto you, If a man kepe my sayning, he shall never see death. Then saide the Jewes
The fifth Sunday in Lent.

Jesu's unto him, Now knowe we that thou hast the deuill. Abraham is dead, and the prophets, and thou sayest, If a man keepe my sayings, he shall never taste of death, Art thou greater then our father Abraham, which is dead? And the Prophets are dead: whomst maketh thou thy selfe? Jesus answered, If I honour my selfe, mine honour is nothing: it is my Father that honoureth mee, which ye say is your God, a yet ye have not known him: but I knowe him. And if I say I knowe him not, I shall be a lyer, like unto you. But I knowe him, and keepe his sayings. Your father Abraham was glad to see my day: and he sawe it, and rejoyned. Then sayde the Jewes unto him, Thou art not yet fiftie yeares old, and hast thou seene Abraham? Jesus sayde unto them, Verily, verily I saye unto you, Ver Abraham was borne, I am. Then tooke they by stones to cast at him: But Jesus hidde himselfe, and went out of the temple.

The Sunday next before Easter.

The Collect.

Almightie and everlasting God, which of thy tender love towards man, hast sent our Saviour Jesus Christ, to take upon him our flesh, and to suffer death upon the crosse, that all mankind should follow the example of his great humilitie: mercifully grant, that we both follow the example of his patience, and bee made partakers of his resurrection, through the same Jesus Christ our Lord.
Sunday next before Easter.

The Epistle.

Et the same minde be in you, that was also in Christ Jesus, which whe he was in the shape of God, thought it no robbery to be equal with God: Nevertheles, he made himselfe of no reputation, taking on him the shape of a servant, & became like unto men, and was founde in his apparel as a man. He humbled himselfe, & became obedient unto the death, even the death of the crosse. Wherefore God hath also exalted him on high, and given him a name, which is above all names, that in the name of Jesus every knee should bowe, both of things in heauen and things in earth, and things under the earth, and that all tongues should confess that Jesus Christ is the Lord, unto the praise of God the father.

The Gospel.

And it came to passe, when Jesus had finished all these sayings, he sayde unto his disciples, Ye knowe that after twodeyes shalbe Easter, and the sonne of man shalbe deliuered ouer to be cru-cified. Then assembled together the chiefe Priestes, and the Scribes, and the Elders of the people, unto the palace of the high Priest (which was called Caiaphas) and held a counsel, that they might take Jesus by subtilltie, and kill him. But they saide, Not on the holy day, lest there be an uprize among the people, when Jesus was in Bethania, in the house of Simon the Leper, there came unto him a woman, having an Alabaster boore of precious ointment, and powred it on his head as he sat at the boarde. But when
when the disciples saw it, they had indignation, saying, Wherefore, serveth this waste? This ointment might have been well sold, and given to the poor. When Jesus understood that, he said unto them, Why trouble ye the woman? for she hath wrought a good work upon me. For ye have the poor always with you, but me ye shall not have always. And in that the hour came in which this ointment was to be given me, truly I say unto you, Wherefore ever this Gospel shall be preached throughout all the world, there shall also this be tol'd that she hath done, for a memorial of her. Then one of the twelve (which was called Judas Iscariot) went unto the chiefe Priests, and said unto them, What will ye give me, and I will deliver him unto you? And they appointed unto him thirtie pieces of siluer. And from that time foorth, he sought opportunity to betray him. The first day of sweete b|read, the Disciples came to Jesus, saying to him, Where wilt thou that we prepare for thee to eate the Passeouer? And he said, Goe into the citie to such a man, and say unto him, The master saith, My time is at hand: I will keepe my Easter by thee with my disciples. And the discip|les did as Jesus had appointed them, and they made ready the Passeouer. When the even was come, he sat downe with the twelve: and as they did eate, he sayde, verily I say unto you, that one of you shall betray me. And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I? He answered and sayde, He that dippeth his hand with me in the dish, the same shall betray me. The sonne of man truely goeth as it is written of him: but woe unto that man by whom the sonne of man is betrayed, it had bene good for that man if he had not bene borne.
Then Judas which betrayed him, answered and sayde, Master, is it I? Hee sayde unto him, Thou hast saide. And when they were eating, Jesus tooke bread, and when he had gien thankes, hee brake it, and gaue it to the disciples, and said, Take, eate, this is my body. And hee tooke the cuppe, and thanked, and gaue it to them, sayng, Drink ye all of this: for this is my blood (which is of the newe Testament) that is shedde for many, for the remission of sinnes. But I saye unto you, I will not drinke henceforth of this fruite of the vine tree, untill that day when I shal drinke it newe with you in my fathers kingdom. And when they had saide grace, they went out unto mount Olivet. Then sayde Jesus unto them, All ye shall be offended because of me this night: for it is written, I will finite the Shepheard, and the sheepe of the flocke shall bee scattered abroade: but after I am risen againe, I will goe before you into Galilee. Peter answered, and sayde unto him, Though all men be offended because of thee, yet will I not be offended. Jesus said unto him, Verely I saye unto thee, that in this same night, before the Cocke crowe, thou shalt denie me thrice. Peter saide unto him, Pesa, though I should die with thee, yet will I not dene thee. Likewise also saide all the disciples. Then came Jesus with them unto a Farne place (which is called Gethsemane) and sayd unto his disciples, Sit yee here while I goe and pray yonder. And he tooke with him Peter, and the two sondes of Zebedee, and began to ware sorrowfull and heavie. Then saide Jesus unto them, My soule is heavie, even unto the death: tary yee here, and watche with mee. And he went a little further, and fell flat on his face and prayed, saying, O my father, if it be possible, let this cup passe
Sunday next before Easter.

passe from mee: neverthelesse, not as I will, but as thou wilt. And hee came unto the Disciples, and found them sleepe, and layde unto Peter, What, could yee not watch with mee one houre? Watche and pray, that yee enter not into temptation: The spirite is willing, but the flesh is weake. Hee went away once againe, and prayed, saying, O my father, if this cuppe may not passe away from me, except I drinke of it, thy will be fulfilled. And hee came and founde them sleepe againe, for their eyes were heaute. And hee left them, and went againe, and prayed the thirde time, saying the same woordes. Then commeth hee to his Disciples, and layde unto them, Sleepe on now, and take your rest. Beholde, the houre is at hande, and the Sonne of man is betrayed into the handes of sinners. Rise, let vs bee going, beholde, he is at hand that doeth betray mee. While he yet spake, loe, Judas one of the number of the twelue, came, and with him a great multitude with woordes and flares, sent from the chiese Priestes and Elders of the people. But hee that betrayed him, gave them a tcken, saying, Whome forever I kisse, the same is yee, holde him fast. And sooth with yee came to Jesus, and layde, Yoyel Mas- ster, and killed him. And Jesus layde unto him, friende, wherefoze art thou come? Then came they, and layde handes on Jesus, and tooke him. And beholde, one of them which were with Jesus, stretched out his hande, and drewe his swoorde, and strooke a servaunt of the high Priest, and smote off his eare. Then sayde Jesus unto him, Put by thy swoorde into the sheath: for all they that take the swoorde, shall perish with the swoorde. Thinkest thou that I can not nowe pray to my father, and
hee shall give mee even nowe more then twelve
legions of Angelles? But howe then shall the
Scripture bee fulfilled? For thus must it bee. In
that same houre sayde Jesus to the multitude, See
bee come out as it were to a thiefe, with swords
and staves so to take mee. I late daily with you
 teaching in the Temple, and yee tooke me not. But
all this was done, that the Scriptures of the Pro-
phets might be fulfilled. Then all the disciples for-
tooke him, and fled. And they tooke Jesus, and ledde
him to Caiaphas the hie Priest, where the Scribes
and the Elders were assembled. But Peter followed
him a farre off into the high Priestes palace, and
went in, and sate with the serraunte, to see the
ende. The chiefe Priestes and Elders, and all the
counselie sought false witnesse against Jesus, for
to put him to death but founde none: yea, when
many false witnesses came, yet founde they none.
At the last came two false witnesses, and sayde,
This fellowe saide, I am able to destroy the Temple
of God, and to bulde it againe in three dayes. And
the chiefe Priest arose, and sayde unto him, An-
twerest thou nothing? Why doe these heare wit-
nesse against thee? But Jesus helde his peace.
And the chiefe Priest answered, and sayde unto
him, I charge thee by the liuing God, that thou tell
vs whether thou be Christ the sonne of God. Jesus
sayde unto him, Thou hast sayde, Neuerthelesse I
say unto you, Hereafter shall ye see the sonne of man
sitting on the right hande of power, and comming
in the cloudes of the skie. Then the high Priest
rent his clothes, sayinge, He hath spoken blasphemie,
what neede we of any more witnesses? Beholde,
nowe yee have heard his blasphemie, what thinke
ye?
They answered, and saide, He is worthie to die. Then did they spit in his face, and buffeted him with fites. And other smote him on the face with a palme of their hands, saying, Tit vs, thou Christ, who is he that smote thee! Peter saide without in the Court, a Damosel came unto him, saying, Thou also wast with Jesus of Galilee. But he denied before them all, saying, I wote not what thou saiest. When he was gone out into the porch, another wench sawe him, and saide unto them that were there, This felowe was also with Jesus of Nazareth. And againe he denied with an oth, saying, I doe not knowe the man. After a while came unto him they that stood be, and sayde unto Peter, Surely thou art euene one of them, for thy speach bewrayeth thee. Then beganne he to curse, and to sweare that he knew not the man. And immediately the cocke crewe. And Peter remembred the worde of Jesus, which sayde unto him, Before the Cocke crowe, thou shalt deny me thrice: and he went out, and wept bitterly. When the morning was come, all thechiefe Priestes and Elders of the people helde a counshaile against Jesus to put him to death, and brought him bounde, and delivered him into Pontius Pilate the deputie. Then Judas which had betrayed him (seeing that he was condemned) repented him selfe, and brought againe the xxx. plates of siluer to the chiefe Priestes and Elders, sayde, I have sinned, betraying the innocent blood. And they sayde, What is that to vs? See thou to that. And hee call downe the siluer plates in the Temple, and departed, and went and hanged him selfe. And the chiefe Priestes tooke the siluer plates, and saide, It is not lawfull for to put them into the treasurie, because it is the price of blood. And they tooke councfaile, and bought
bought with them a potters field to bury strangers in. Wherefore the field is called Acheldama, that is, the field of blood, until this day. Then was fulfilled that which was spoken by Jeryme the Prophet, saying, And they tooke thirtie silver plates, the price of him that was valued, whom they bought of the children of Israel, and gaue them for the potters field, as the Loync appointed me. Iesusfloode before the Deputie, and the Deputie asked him, saying, Art thou the king of the Jewes? Iesus sayde unto him, Thou sayest. And when he was accused of the chiefe Priests and Elders, hee answered nothing. Then sayde Pilate unto him, Hearest thou not howe many witnesses they lay against thee? And hee aunswered him to never a word, in so much that the Deputie marueiled greatly. At the feast, the Deputie was wont to deliver unto the people a prisoner, whom they would desire. He had then a notable prisoner, called Barabbas. Therefore when they were gathered together, Pilate sayde, Whether will ye that I giue loose unto you Barabbas, or Iesus which is called Christ? for he knewe that for entie they had deliuered him. When hee was set downe to giue judgement, his wife sent unto him, saying, Haue thou nothing to doe with that just man, for I haue suffered this day many thinges in my sleepe, because of him. But the chiefe Priests and Elders persuaded the people that they shouold aske Barabbas, and destroy Iesus. The Deputie aunswered, and sayde unto them, Whether of the twaine will ye that I let loose unto you? They sayd, Barabbas. Pilate sayde unto them, What shall I doe then with Iesus, which is called Christ? They all sayde unto him, 

F. i. 

Let
Let him be crucified. The Deputie saide, What evil hath he done? They cryed the more, saying, Let him be crucified. When Pilate sawe that he coulde pre-vayle nothing, but that more businesse was made, he tooke water, and washed his handes before the people, saying, I am innocent of the blood of this just person, see yee. Then answered all the people, and sayde, His blood be on vs, and on our children. Then let he Barabba loose into them, and scourged Jesus, and delivered him to be crucified. Then the Souldiers of the Deputie tooke Jesus into the common hall, and gathered into him all the companie, and they stripped him, and put on him a purple robe, and platted a crowne of thornes, and put it upon his head, and a reede in his right hande, and bowed the knee before him, and mocked him, saying, Haile King of the Jewes. And when they had spit upon him, they tooke the reede, and smote him on the head, and after that they had mocked him, they tooke the robe off him againe, and put his owne rayment on him, and ledde him away to crucife him. And as they came out, they founde a man of Cyrene (named Simon) him they com-pelled to beare his croffe. And they came unto the place which is called Golgotha, (that is to saie, a place of dead mens skulles) and gaue him vineger mingled with gall, to drinke. And when he had ta-tted thereof, he woulde not drinke. When they had crucifed him, they parted his garments, and did cast lottes, that it might bee fulfilled which was spoken by the Prophet, They parted my garments among them, and upon my vesture did they cast lottes. And they fete and watched him there, and set vp over his head the cause of his death written, This
Sunday before Easter.

This is Jesus, the King of the Jews. Then were there two theues crucified with him; one on the right hand, and another on the left. They that passed by, reviled him, wagging their heads, and saying, Thou that destroyest the temple of God, and diddest build it in three days, save thy selfe. If thou be the sonne of God, come downe from the crosse. Likewise also the high Priestes mocking him, with the Scribes and Elders, sayde, He saued other, him selfe he cannot saue. If hee be the king of Israel, let him now come downe from the crosse, and wee will beleue him. HEE trusted in GOD, let him deliver him nowe if he will haue him: For hee sayde, I am the sonne of God. The theues also which were crucified with him, cast the same in his teeth. From the sithth houre was there darkenesse over all the lande, untill the ninth houre. And about the ninth houre, Jesus cryed with a loude boyce, saying, Eli, Eli, lama-sabachthani, that is to say, My God, my God, why hast thou forsaken mee? Some of them that stoode there, when they heard that, sayde, This man calleth for Elias. And straightway one of them ranne, and tooke a sponge, and when he had filled it full of vineger, he put it on a reede, and gaue him to drinke. Other sayde, Let bee, let vs see whether Elias will come and deliver him. Jesus, when he had cryed a-gaine with a loude boyce, yeelded vp the ghost. And behold, the vayle of the temple did rent in two partes from the toppe to the bottome, and the earth did quake, and the stones rent, and gravues did open, and many bodies of saintes which slept, arose, and went out of the gravues after his resurrection, & came into the holy Citie, and appeared unto many. When the Centurion, and they that were with him watching
Munday before Easter.

Jesus saw the earthquake, and those things which happened, they feared greatly, saying, Truly this was the Sonne of God. And many women were there (beholding him afarre off) which followed Jesus from Galilee, ministering unto him: among which was Marie Magdalene, and Marie the mother of James and Joases, and the mother of Zebdees children.

Munday before Easter.
The Epistle.

What is hee this that commeth from Edom, with redde coloured clothes of Bosra (which is so costly cloth) and commeth in so mightily with all his strength? I am hee that teacheth righteousness, and am of power to help. Wherefore then is the clothing red, and thy rayment like his that treadeth in the winepress? I have trodden the press in my seise alone, and of all people there is not one with me. Thus will I treade downe mine enemies in my wrath, and set my seete upon them in mine indignation, and their blood shall bespying my clothes, and so will I slaine all my rayment. For the day of vengeance is assigne in my heart, and the yeere when my people shall be deliuered, is come. I looked about me, and there was no man to shewe me any helpe. I maruell that no man held mee by. Then I helde me by mine owne arme, and my serpentnesse sussteined me. And thus will I treade downe the people in my wrath, and bathe them in my displeasure, and upon the earth will I lay their strength. I will declare the goodnesse of the Lord, yea, and the praise of the Lord, for all that he hath givien vs, for the great good that he
he hath done for Israel, which he hath given them of his owne savour, and according to the multitude of his louring kindnesse. For he sayde, These no doubt are my people, and no thinking children: and so hee was their savour. In their troubles he was also troubled with them, and the Angell that went forth from his presence delivered them. Of very love and kindnesse that he had unto them, hee redeemed them. He hath bourne them, and carped them vp, ever since the worlde begaine. But after they provoked him to wrath, and vered his holy minde, hee was their enemie, and sought against them him selfe. Yet remembred Israel the olde time of Moses and his people, saying, Where is hee that brought them from the water of the sea, with them that fed his sheepe? Where is he that hath giuen his holy spirite among them? He led them by the right hand of Moses with his glorious arme, derinding the water before them, whereby he gate him selfe an euerlasting name. Hee ledde them in the deepe, as an horse is ledde in the plaine, that they should not stumble, as a tame beast goeth in the field, and the breath giuen of God, giueth him rest. Thus (O God) hast thou led thy people, to make thy selfe a glorious name withal. Looke downe then from heauen, and beholde the dwelling place of thy sanctuarie, and thy glory. How is it that thy ielousie, thy strength, the multitude of thy mercies, and thy louring kindnesse, will not be entreated of vs? yet art thou our father. For Abraham knoweth vs not, neither is Israel acquainted with vs. But thou Lord art our father and redeemer, and thy name is euerlasting. O Lord, wherefore hast thou led vs out of the way? wherefore hast thou hardened our heartes, that we scare thee not? Be at one with
Munday before Easter.

by againe for thy servants sake, and for the generation of thine heritage. Thy people haue had but a little of thy sanctuarie in possesstio, soe our enemies haue trodden downe the holy place. And wee were thine from the beginning, when thou wast not their Lord, for they haue not called upon thy name.

The Gospel.

After two dayes was Easter, and the dayes of sweete bread. And the high priests and the Scribes sought howe they might take him by craft, and put him to death. But they said, Not on the feast day, least any businesse arise among the people. And when he was in Bethanie, in the house of Simon the Leper, even as he sat at meate, there came a woman haung an Alabaster bode of ointment called Nard, that was pure and costly, and she brake the bode, and powred it upon his head. And there were some that were not content within themselves, and sayde, What needed this waste of ointment? for it might haue bene solde for more then three hundred pence, and haue bene given to the poore: and they grudged against her. And Jesus said, Lether alone, why trouble ye her? She hath done a good worke on me: for ye haue poore with you alwayes, 8 when so ever ye will, ye may doe them good: but me haue ye not alwayes. She hath done that she could, the came aforeshande to anoint my body to the burying. Verily I say unto you, Wheresoever this Gospell shall be preached throughout the whole worlde, this also that she hath done, shall be rehearsed in remembrance of her. And Judas Iscariot, one of the twelve,
Munday before Easter.

twelve, went away unto the Priestes to betray him into them. When they heard that, they were glad, and promised that they would give him money. And he sought howe he might conveniently betray him. And the first day of sweete bread (whiche they offered the Passeover) his disciples sayde vnto him, Where wilt thou that we goe to prepare, that thou mayest eate the Passeover? And hee sent fourth two of his disciples, and saide vnto them, Go ye into the citie, and there shall meete you a man bearing a pitcher of water, follow him. And whither soever he goeth in, say ye vnto the good man of the house, The Master saith, Where is the ghost chamber, where I shall eate the Passeower with my disciples? And he will shew you a great parlour parded and prepared, there make ready for vs. And his disciples went forth, and came into the Citie, and founde as he had said vnto them, and they made ready the Passeover. And when it was nowe eventide, he came with the twelve: and as they looke at board, and did eate, Jesus saide, Verily I saye vnto you, one of you (that eateth with me) shall betray me. And they begaunne to be sooy, and to say to him one by one, Is it I? And another sayde, Is it I? Dee answered, saide vnto them, It is one of the twelve, even he that dippeth to me in the platter. The some of man truely goeth as it is written of him: but woe vnto that man by whom the some of man is betrayed: good were it for that man if hee had never beene borne. And as they did eate, Jesus tooke bread, and when he had given thankes, hee brake it, and gaue to them, and saide, Take eate, this is my body. And he tooke the cuppe, and when he had given thankes, he tooke it to them, and they all dranke of it. And hee saide vnto them, This is my blood of the newe Te-
Munday before Easter.

†ament, which is shedde for many. Verely I say un
to you, I will drinke no more of the fruite of the vine,
untill that day that I drinke it newe in the king-
dome of God. And when they had saide grace, they
went out to the mount Olivet. And Jesus sayeth
unto them, All yee shall be offended, because of mee
this night: for it is written, I will smite the Shep-
heard, and the sheepe shall bee scattered : but after
that I am risen againe, I will goe into Galilee be-
fore you. Peter sayde unto him, And though all men
be offended, yet will not I. And Jesus sayth unto
him, Verely I say unto thee, that this day, even in
this night, before the Cocke crowe twise, thou shalt
denie me three times. But he spake more vehement-
ly. No, if I shoulde die with thee, I will not denie
thee. Likewise also saide they all. And they came into
a place which was named Gethsemane, and he sayde
to his disciples, Sitte ye here, while I goe aside and
pray. And he taketh with him Peter, James, and
John, and began to ware abashed, and to bee in an
agonie, and sayd unto them, My soule is heavy, even
unto the death: tary yee here, and watch. And hee
went forth a little, and fell downe flat on the ground,
and prayed, that if it were possible the houre might
passe from him. And hee sayde, Abba, Father, all
things are possible unto thee, take away this cuppe
from me: Nevertheless, not as I will, but that thou
wilt, be done. And he came and found them sleeping,
and faith to Peter, Simon, sleepest thou: coudest
not thou watch one houre? Watch yee, and pray,
lest yee enter into temptation: the spirite cruelly is
readie, but the fleshe is weake. And againe he went a-
side, and prayed, I spake the same wordes. And he re-
turned and found them aleepe againe, for their eyes
were
Munday before Easter.

were heauie, neither will they what to answere him. And he came the third time, and said unto the, SLEEPY HENCEFORTH, and take your ease, it is enouu. The houre is come, behold, the sonne of man is betrayed into the hands of sinners. RISE vp, let vs goe: loe, he that betrayeth me, is at hand. And immediately while he yet spake, commeth Judas (which was one of the twelve) and with him a great number of people, with swords and staves, from the hie Priests, and Scribes, and Elders. And he that betrayed him, had given them a generall token, saying, Whosoever I doe kisse, the same is hee, take and leade him away waryly. And as soon as he was come, he goeth straightway to him, and layeth unto him, Master, Master, and kissed him. And they layde their handes on him, and tooke him. And one of them that stoode by, drew out a sworde, and smote a servuant of the hie Priests, and cut off his eare. And Jesus answered and said unto them, Be he come out as unto a thiefe with swords and staves, for to take mee: I was daily with you in the temple teaching, and yee tooke mee not: but these things come to passe, that the Scriptures should be fulfilled. And they all forsooke him, and ran away. And there followed him a certaine young man clothed in linen upon the bare, and the young men caught him, and hee left his linnen garment, and fled from them naked. And they ledde Jesus away to the hie Priest of all, and with him came all the high Priests, and the Elders, and the Scribes. And Peter followed him a great way off (even till hee was come into the Palace of the high Priest) and hee late with the servuants, and warned himselfe at the fire. And the high Priests and all the counsaile sought for witnesse against Jesus to put him
Munday before Easter.

him to death, a sounde none: for many have falle wit-

nesse against him, but their witnesses agreed not to-

gether. And there arose certaine and brought falle

witnesse against him, saying, Wee heard him say, I

will destroy this temple that is made with handes, &

within three dayes I will build another made with-

out hands: But yet their witnesses agreed not to-

gether. And the hie Priest stode by among them, and

asked Jesus, saying, Answerest thou nothing? How

is it that these beare witnesse against thee? But hee

held his peace, & answered nothing. Againe the hie

Priest asked him, and tyed unto him, Art thou Christ

the sonne of the blessed? And Jesus sayde, I am: and

ye shall see the sonne of man sitting on the right hand

do power, and coming in the cloudes of heaven.

Then the hie Priest rent his clothes, and said, What

neede we any further witnesses? ye haue heard blas-

phemie, what thinke yee? And they all condemned

him to be worthe of death. And some began to spitte

at hym, and to cover his face, and to beate him with

sists, and to lay unto him, Areede. And the servants

buffeted him on the face. And as Peter was beneath

in the palace, there came one of the wenches of the

hie Priest, & when she saw Peter warming himselfe,

she looked on him, and sayde, Waist not thou also with

Jesus of Nazareth? And he denied, saying, I knowe

him not, neither wrote I what thou sayest. And hee

went out into the porche, and the cocke crewe: And

a Damoell (when she sawe him) beganne againe to

say to them that stode by, This is one of them. And

he denied it againe, And anon after, they that stode

by, saide againe unto Peter, Surely thou art one of

them, for thou art of Galilee, and thy speach agreeth

thereeto. But he began to curse and to swear, saying,

I know
Tuesday before Easter.

I knowe not this man of whom ye speake. And againe the Cocke crewe. And Peter remembred the word that Jesus had said unto him. Before cocke crowe twice, thou shalt denie me three times: he began to weep.

Tuesday before Easter.

The Epistle.

The Loyste God hath opened mine eare, Esa. 50.5. therefore can I not say nay, neither withdraw to my self but I offer my backe into the smiters, and my cheeks to the nippers. I turne not my face from shame and spitting, and the Lord God shall helpe me, therefore shall I not be confounded. I have hardened my face like a flint stone: for I am sure that I shall not come to confusion. He is at hande that judgeth me: who will then goe to lawe with me? Let vs stande one against another. If there be any that will reason with me, let him come here forth to me. Beholde, the Loyste God standeth by me: what is he then that can condemne me? Loe, they shall be like as an olde cloth, the moth shall eat them by. Therefore who so feareth the Loyste among you, let him heare the boye of his servant, who so walketh in darkenesse, & no light shineth upon him, let him put his trust in his name of the Lord, & hold him by by his God. But take heed, ye all kindle a fire of the wrath of God, & stir ye the coales, walke on in the glistring of your owne fire, & in the coales that ye haue kindled. This commeth unto you from my hand, namely that ye shall sleepe in sore we.

The Gospel.

And anon in dayning the hie Priest's Mar. 15.1 helde a countenaice with the Elders, and the Scribes, & the whole congregation, and bound Jesus, & led him away, and delivered him to Pilate. And Pilate asked
asked him, Art thou the King of the Jewes? And he answered, and sayde unto him, Thou sayest it. And the high Priestes accused him of many things. So Pilate asked him againe, saying, Answerest thou nothing? Beholde how many things they say to thy charge. Jesus answered yet nothing, so that Pilate marueilled. At that Feast Pilate did deliuer unto them a prisoner, whomsoever they would desire. And there was one that was named Barabbas, which laye bounde with them that made insurrection: hee had committed murder. And the people called unto him, and began to desire him that he would doe according as hee had euer done unto them. Pilate answered them, saying, Will ye that I let loose unto you the king of the Jewes? For he knew that the hie Priestes had deliuered him for enuie. But the hie Priestes movéd the people, s he shoulde rather deliuer Barabbas unto them. Pilate answered againe, and sayde unto the, What will ye then that I do unto him, whom ye call the king of the Jewes? And they cryed againe, Crucifie him. Pilate said unto them, What evil hath he done? And they cryed the more serently, Crucifie him. And so Pilate willing to content the people, let loose Barabbas unto them, and deliuered by Jesus (when he had scourged him) foz to be crucified. And the souldiers ledde him away into the common hall, and called together the whole multitude. And they clothed him with purple, and they platted a crowne of thornes, and crowned him withall, and began to salute him, Hayle King of the Jewes. And they smote him on the head with a reed, and did spit upon him, and bowed their knees, and worshipped him. And when they had mocked him, they tooke the purple off him, s put his owne clothes on him, s led him out
out to crucifie him. And they compelled one that pas-
led by, called Simon of Cyrene (the father of Alex-
ander and Rufus) which came out of the field, to
beare his crosse. And they brought him to a place
named Golgotha, (which is a man interprete,is, the
place of dead mens skulls.) And they gave him to
drinke wine mingled with myrthe, but hee received
it not. And when they had crucified him, they parted
his garments, casting lottes upon them, what every
man should take. And it was about the third houre,
and they crucified him, and the title of his cause was
written, The king of the Iewes. And they crucified
with him two theeves, the one on his right had, and
the other on his left: And the Scripture was fulfil-
led, which sayeth, He was counted among the wic-
ked. And they that went by, railed on him, wagging
their heads, and saying, A wretch, thou that destroy-
est the temple, and buildest it againe in three dayes,
save thy selfe, and come downe from the crosse. Like-
wise also mocked him the hie Priestes among them
selues, with the Scribes, & said, He saved other men,
him selfe he can not save. Let Christ the king of Is-
rael descend now from the crosse, that we may see, and
beleeue. And they that were crucified with him, chec-
ked him also. And when the sixt houre was come,
darkenesse arose over all the earth, untill the ninth
houre. And at the ninth houre Jesus cryed with a
loude voice, saying, Eloi, Eloi, lama sabachthani, which
is (if one interprete it) My God, my God, why hast
thou forskaken me? And some of them that stood by,
when they heard that, sayde, Beholde, he calleth for
Elias. And one ran & filled a sponge full of vineger,
and put it on a reede, and gaued him to drinke, saying,
Let him alone, let vs see whether Elias will come
and
and take him downe. But Jesus cried with a loude boyce, and gaue vp the ghost. And the vayle of the Temple rent in two pieces, from the top to the bottome. And when the Centurion (which stoode before him) sawe that he so cried and gaue vp the ghost, he sayd, Truely this man was the Sonne of God. There were also women a good way off, beholding him: among whome was Marie Magdalene, and Marie the mother of James the little, and of Ioses, and Marie Solome (which also when he was in Galilee, had followed him, and ministred unto him) and many other women, which came up with him to Hierusalem. And now when the euen was come, (because it was the day of preparing that goeth before the Sabbath) Joseph of the citie of Arimathea, a noble counsaylour, which also looked for the kingdome of God, came and went in boldly unto Pilate, and begged of him the body of Jesus. And Pilate marveilled that hee was already dead, and called unto him the Centurion, and asked of him whether he had bin any while dead. And when he knewe the trueth of the Centurion, he gaue the body to Joseph. And he bought a liuen cloth, and tooke him downe, and wrapped him in the liuen cloth, and layde him in a sepulchre that was hewn out of a rocke, and rolled a stone before the doore of the sepulchre. And Marie Magdalene, and Marie Ioses behinde where he was layde.

Wednesday before Easter.

The Epistle.

Here as is a Testament, there must also (of necessitie) bee the death of him that maketh the Testament. For the Testament taketh authoritie when men are dead: For it is yet of no value,
Wednesay before Easter.

...as long as hee that maketh the Testament is alive. For which cause also, neither the first Testament was ordeyned without blood. For when Moses had declared all the commandements to all the people, according to the lawe, he tooke the blood of Caiuses and of Goats, with water and purple wool, and hy*slope, and sprinkled both the booke and all the people, saying, This is the blood of the Testament which God hath appointed unto you. Moreover, he sprinkled the tabernacle with blood also, and all the ministering vessels. And almost all things are by the lawe purged with blood, and without shedding of blood is no remission. It is neede then that the similitudes of heavenly things bee purisied with such things, but that the heavenly things them selues be purisied with better sacrifices then are those. For Christ is not entred into the holy places that are made with handes (which are similitudes of true things) but is entred into very heauen, for to appeare nowe in the sight of God for vs: not to offer him selfe often, as the high Priest entreteth into the holy place every yeere with strange blood, (for then must he have often suffered since the wolle began) but now in the end of the world hath he appeared once, to put sinne to flight, by the offering by of him selfe. And as it is appointed unto all men that they shall once dye, and then commeth the judgement: even so Christ was once offered to take away the sinnes of many, and unto them that looke for him, shall he appeare againe without sinne, unto salvation.

The
The Gospel.

He saith of sweete bread drewe nigh, which is called Easter, and the high Priests and Scribes sought how they might kill him, for they feared the people. Then entred Satan into Judas, whose surname was Iscariot, which was of the number of the twelve, and he went his way, and communed with the high Priests and Officers, how hee might betray him unto them. And they were glad, and promised to give him money. And he consented, and sought opportunitie to betray him unto them, when the people were a way. Then came the day of sweete bread, when of necessitie the Pasleouer must be offered. And he sent Peter and John, saying, Go, and prepare vs the Pasleouer, that we may eate. They sayde unto him, Where wilt thou that we prepare? And he sayde unto them, Beholde, when ye enter into the citie, there shall a man meete you, bearing a pitcher of water, him solowe into the same house that he entereth in, and ye shall say unto the good man of the house, The master saith unto thee, Where is the ghost chamber, where I shall eate the Pasleouer with my Disciples? And hee shall shewe you a great Parlour pained, there make ready. And they went, and sounded as he had said unto them, and they made ready the Pasleouer. And when the houre was come, hee sate downe, and the twelve Apostles with him. And hee saide unto them, I have inwardly desired to eate this Pasleouer with you before that I suffer. For I saie unto you, henceforth will I not eate of it any more, until it be fulfilled in the kingdome of God. And hee tooke the cup, and gaue thanks, and said, Take this, & deuide it among you:
you: for I say unto you, I will not drinke of the fruit of this wine, untill the kingdom of God come. And he tooke bread, and when hee had given thankes, he brake it, and gaue unto them, saying, This is my body which is given for you: this doe in the remembrance of me. Likewise also when hee had supped, he tooke the cuppe, saying, This cuppe is the newe Testament in my blood, which is shedde for you. Yet beholde, the hande of him that betrayeth me, is with me on the table. And truely the sonne of man goeth as it is appointed: but woe unto that man by whom he is betrayed. And they beganne to enquire among them selues, which of them it was that shoulde doe it. And there was a strife among them, which of them shoulde seeme to be the greatest. And he sayde unto them, The Kings of nations raigne ouer them, and they that have authoritie upon them, are called gracious: but ye shall not so be. But he that is greatest among you, shall bee as the yonger: and he that is chiefe, shall bee as he that doeth minister. For whether is greater, he that sitteth at meate, or he that serveth? Is not hee that sitteth at meate? But I am among you as he that ministreth. Ye are they which have hidden with me in my temptations. And I appoint unto you a kingdom, as my father hath appointed to me, that ye may eate and drinke at my table in my kingdom, and sitte on seates judging the twelve tribes of Israel. And the Lord sayde, Simon, Simon, beholde, Satan hath desired to sittte you, as it were wheate: but I have prayed for thee, that thy faith faile not. And when thou art converted, strengthen thy brethren. And he sayde unto him, Lord, I am ready to goe with thee into prison, and...
Wednesday before Easter.

to death. And hee sayde, I tell thee, Peter, the Cocke shall not crowe this day, till thou haue denied thrise that thou knowest mee. And hee sayde unto them, When I sent you without wallet, and scrippes, and schoes, lacked you any thing? And they sayde, No. Then saide he unto them, But nowe hee that hath a wallet, let him take it up, and likewise his scrippe, and hee that hath no svoide, let him sell his coate and buy one. For I saye unto you, that yet the same which is written, must be performed in mee. Even among the wicked was hee reputed: for those things which are written of mee, haue an end. And they sayde, Lorde, beholde, here are two swords. And he sayde unto them, It is enouge. And hee came out, and went (as hee was wont) to mount Olivet, and the discipiles followed him: and when he came to the place, he sayde unto them, Pray, lest yee fall into temptation. And hee gat himselfe from them about a stones cast, and kneeled downe, and prayed, saying, Father, if thou wilt, remove this cuppe from me: nevertheless, not my will, but thine be fulfilled. And there appeared an Angell unto him from heauen, comforting him. And he was in an agonie, and prayed the longer, and his sweate was like droppes of blood, trickling downe to the grounde. And when he arose from prayer, and was come to his discipiles, he founde them sleeping for heauinesse, and he sayd unto them, Why sleepe ye? Risle, and pray, least yee fall into temptation. While hee yet spake, beholde, there came a companie, and he that was called Judas, one of the twelve, went before them, and prested nigh unto Jesus, to kille him. But Jesus sayde unto him, Judas, betrayest thou the sonne of man with a kille?
When they which were about him, saw what would follow, they said unto him, "Lord, shall we smite with the sword?" And one of them smote a servant of the high priests, and stroke off his right ear. Jesus answered, and said, "Suffer ye thus farre sooth. And when he touched his ear, he healed him. Then Jesus said unto the high priests and rulers of the temple, and the Elders which were come to him, Ye be come out as unto a thiefe, with swordes and staves. When I was daily with you in the temple, yee stretched sooth no handes against mee: But this is even your very houre, and the power of darkenesse. Then tooke they him, and led him, and brought him to the high priests house. But Peter followed a farre off. And when they had kindled a fire in the middes of the Palace, and were let downe together, Peter also sate downe among them. But when one of the wenches behelde him, as he sate by the fire, (and looked upon him) shee sayde, "This saine fellowe was also with him. And he denied him, saying, "Woman, I know him not." And after a little while, another sawe him, and sayde, "Thou art also of them." And Peter said, "Man, I am not." And about the space of an houre after, another affirmed, saying, "Verily this fellowe was with him also, for he is of Galilee." And Peter said, "Man, I wote not what thou sayest. And immediately while he yet spake, the Cocke crewe. And the Lord turned backe and looked upon Peter, and Peter remembered the word of the Lord, how he had said unto him, "Before the Cocke crow, thou shalt deny me thrice." And Peter went out, and wept bitterly. And the men that tooke Jesus, mocked him, and smote him: And whe they had blinded him, they stroke him on the face, and asked him, saying, "Arise, who is he?"
Thursday before Easter.

is he that smote thee? And many other things despitefully sayde they against him. And assoone as it was day, the elders of the people, and the high priests and Scribes came together, and ledde him into their counclaie, saying, Art thou very Christ? Tell vs. And he sayde unto them, If I tell you, ye will not beleue me: and if I ask you, you wil not answere, no; let me goe. Hereafter shall the sonne of man sit on the right hand of the power of God. Then sayde they all, Art thou then the sonne of God? He sayde, Ye say ye I am, And they sayde, What neede wee of any further witnes: for we our selves haue heard of his owne mouth.

The Thursday before Easter.
The Epistle.

His I warne you of, and commende not, that yee come not together after a better maner, but after a worse. For first of all, when yee come together in the congregation, I heare that there is dissension among you, and I partly beleue it. For there must be sects among you, that they which are perfect among you may be known. When yee come together therefore into one place, the Loydes Supper can not be eaten, for every man beginneth alore to eate his owne Supper. And one is hungry, and another is drunken. Haue yee not houses to eate and drinke in? Despise ye the congregation of God, and blame them that haue not? What shall I say unto you? Shall I praye you? In this I praise you not. That which I delinuered unto you, I receiued of the Loyde. For the Loyde Jesus, the same night in which he was betraied, tooke bread, and when hee had giuen thanks, he brake it, and said, Take ye, and eate, this
This is my body which is broken for you: This doe ye in the remembrance of me. After the same maner also, he tooke the cup when supper was done, saying, This cup is the newe Testament in my blood: This doe, as oft as ye drinke it, in remembrance of me. For as often as ye shall eate this bread, and drinke of this cup, ye shall shewe the Lordes death till he come. Wherefore, whosoever shall eate of this bread, and drinke of this cup of the Lord unworthily, shall bee guiltrie of the body and blood of the Lord. But let a man examine himself, and so let him eate of the bread, and drinke of the cup. For he that eateth and drinketh unworthily, eateth and drinketh his owne damnation, because he maketh no difference of the Lordes body. For this cause many are weake and lkie among you, and many sleepe. For if we had judged our selues, wee shoule not have bene judged. But when we are judged of the Lord, we are chastened, that we should not be damned with the world. Wherefore, my brethren, when ye come together to eat, tary one for another. If any man hunger, let him eate at home, that ye come not together unto condemnation. Other things will I set in order when I come.

The Gospel.

He whole multitude of them arose, and led him unto Pilate. And they beganne to accuse him, saying, We founde this fellowe perverting the people, and for bidding to pay tribute to Cesar, saying that bee is Christ a King. And Pilate apposed him, saying, Art thou the King of the Jewes? Hee answered
answered him and sayde, Thou sayest it. Then sayde Pilate to the high Priestes, and to the people, I finde no fault in this man. And they were the more fierce, sayinge, He moueth the people, teaching throughout all Jurie, and beganne at Galilee, even to this place. When Pilate heard mention of Galilee, he asked whether the man were of Galilee. And as soon as he knewe that he belonged unto Herodes jurisdiction, hee sent him to Herode, which was also at Hierusalem at that time. And when Herode sawe Jesus, he was exceeding gladde: so hee was desirous to see him of a long season, because he had heard many thinges of him, and hee trusted to have seene some miracles done by him. Then hee questioned with him many woordes: but he answered him nothing. The high Priestes and Scribes (noode sooth), and accused him straitly. And Herode with his men of warre despised him. And when hee had mocked him, he arrayed him in white clothing, and sent him againe to Pilate. And the same day Pilate and Herode were made frienDES together: so before they were at variance. And Pilate called together the high Priestes, and the rulers, and the people, and sayde unto them, Ye haue brought this man unto me, as one that peruertheless, the people, and beholde, I examine him before you, and finde no faulte in this man of those thinges whereof ye accuse him, no noe? yet Herode. Fo? I sent you unto him, and loe, nothing worthy of death is done unto him: I will therefore chasen him, and let him loose. Fo of necessitie hee must haue let one loose to them at the feast. And all the people cryed at once, sayinge, Away with him, and deliuer vs Barabbas (which
Thursday before Easter.

for a certaine insurrection made in the City, and for a murder, was cast into prison.) Pilate spake againe unto them, willing to let Jesus loose. But they cryed, saying, Crucifie him, crucifie him. He sayde unto them the third time, What evil hath he done? I finde no cause of death in him: I will therefore challenge him, and let him goe. And they cryed with loude boyces, requiring that he might be crucified. And the boyces of them and of the high Priestes prevailed. And Pilate gave sentence, that it should be as they required: and hee let loose unto them him, that for insurrection and murder was cast into prison, whome they had desired. And hee delivered to them Jesus, to doe with him what they woulde. And as they led him away, they caught one Simon of Cyrene coming out of the field, and on him laide they the crosse, that hee might beare it after Jesus. And there followed him a great company of people, and of women, which bewayled and lamented him. But Jesus turned backe unto them, and sayd, Ye daughters of Hierusalem, weepe not for mee, but weepe for your selues, and for your children: For behold, the dayes will come, in the which they shall say, Happy are the barren, and the wombes that never bare, and the pappes which never gaue sucke: They shall they beginne to say to the mountaines, Fall on us: and to the hilles, Cover vs. For if they doe this in a greene tree, what shalbe done in the dre: And there were two euill doers ledde with him to be crucifie. And after that they were come to the place, (which is called Calvarie) there they crucifie him, and the euill doers, one on the right hande, and the other on the left. Then sayde Jesus, Father, forgive them: for they wote not what

Giii., they
Ongood Friday.

The Gospel.

When Jesus had spoken these words, he went forth with his disciples over the brooke Cedron, where was a garden, into the which he then entred with his disciples. Judas also which betrayed him, knewe the place, so Jesus oft times resorted thither with his disciples. Judas then (after he had received a bande of men, and ministers of the high Priestes and Pharisees) came thither with lanternes and firebrandes, and weapons. And Jesus knowing all things that shoulde come on him, went forth, and layde unto them, Whome seeke ye? They answered him, Jesus of Nazareth. Jesus layde unto them, I am he. Judas also which betrayed him, floode with them. Alloone then as hee had layde unto them, I am he, they went backwarde, and fell to the grounde. Then asked he them againe, Whome seeke ye? They sayde, Jesus of Nazareth. Jesus answered, I haue tolde you that I am hee: if ye seeke me therefore, let these go their way, that the saying might be fullfilled which he spake, Of them which thou gauest me, haue I not lost one. Then Simon Peter hauing a sowerde, drew it, and smote the high Priestes servant, and cut off his right eare. The servants name was Malchus. Therefoare saith Jesus unto Peter, Put by thy sowerde into the sheath: shall I not drinke of the cup which my Father hath given me? Then the companie, and the captaine, and the ministers of the Jewes tooke Jesus, and bounde him, and ledde him away to Annas first, for he was father in lawe to Caiaphas, which was the high Priest the same yeere. Caiaphas was hee that gave counsaile to the Jewes, that it was epe
expedient that one man shoulde dye for the people. And Simon Peter followed Jesus, and so did another disciple: That disciple was knowne to the hie Priest, and went in with Jesus vnto the palace of the high Priest. But Peter stooode at the dooze without. Then went out that other disciple (which was knowne to the high Priest) and spake to the Damosel that kept the dooze, and brought in Peter. Then sayde the Damosel that kept the dooze, unto Peter, Art not thou also one of this mans disciples? He sayde, I am not. The servantes and minstres stooode there, which had made a fire of coales, for it was colde, and they warmed themselves. Peter also stooode among them, and warned himselfe. The high Priest then asked Jesus of his disciples, and of his doctrine. Jesus answered him, I spake openly in the worlde, I ever taught in the Synagogue, and in the Temple, whither all the Jewes haue resorted, and in secrete haue I spoken nothing. Why askest thou me? Aske them which heard mee, what I sayde vnto them: Behold, they can tell what I sayde. When he had thus spoken, one of the minstres which stooode by, smote Jesus on the face, saying, Answerest thou the high Priest so? Jesus answered him, If I haue euil spoken, beare witnesse of the euill: but if I haue well spoken, why smitest thou mee? And Annas sent him bounde vnto Caiaphas the high Priest. Simon Peter stooode and warmed himselfe. Then sayde they vnto him, Art not thou also one of his disciples? He denied it, and saide, I am not. One of the servantes of the high Priest (his Cousin whose eare Peter smote off) sayde vnto him, Did not I see thee in the garden with him? Peter therefore denied againe, and immediately the Cocke
Cocke crewe. Then led they Jesus from Caiaphas, into the hall of judgement: it was in the morning, and they themselves went not into the judgement hall, lest they shouulde be defiled, but that they might eate the Paschouer. Pilate then went out to them, and sayde, What accusation bring you against this man? They answered and sayde unto him, If he were not an evil doer, we would not have deliuered him into thee. Then sayde Pilate unto them, Take yee him, and judge him after your owne lawe. The Jewes therefore said unto him, It is not lawfull for vs to put any man to death: that the words of Jesus might bee fulfilled which he spake, signifying what death hee shoulde dye. Then Pilate entred into the judgement hall againe, and called Jesus, and sayde unto him, Art thou the king of ? Jewes? Jesus answered, Sayest thou that of thy selve, or did other tell it theee of mee? Pilate answered, Am I a Jewe? Thine owne nation, and high priestes have deliuered thee into mee: what hast thou done? Jesus answered, My kingdome is not of this worlde. If my kingdome were of this worlde, then would my ministers surely siet, that I shouulde not bee deliuered to the Jewes: but nowe is my kingdome not from hence. Pilate therefore sayde unto him, Art thou a King then? Jesus answered, Thou saiest that I am a king. For this cause was I borne, and for this cause came I into the worlde, that I should beare witnesse unto the trueth: And all that are of the trueth, heare my boype. Pilate sayde unto him, What thing is trueth? And when he had sayde this, he went out againe unto the Jewes, and sayde unto them, I finde in him no cause at all. Ye haue a custome that I should deliuer you one loose at Easter; will ye that I loose
On good Friday.

loose unto you the King of the Jewes? Then cryed they all againe, saying, Not him, but Barababbas; The same Barababbas was a murderer. The Pilate tooke Jesus therefore, and scourged him: and the soldi- ers wounde a crowne of thrones, and put it on his head. And they did on him a purple garment, and came unto him, and said, Hayle King of the Jewes: and they smote him on the face. Pilate went sooth againe and sayde unto them, Beholde, I bring him sooth to you, that ye may know that I find no fault in him. Then came Jesus sooth, wearing a crowne of thorne, and a robe of purple. And hee sayeth unto them, Behold the man. When the high priests there- fore and the ministers lawe him, they cryed, Crucifie him, crucifie him. Pilate sayeth unto them, Take ye him, and crucifie him, so? I find no cause in him. The Jewes answered him, We have a lawe, and by our lawe he ought to dye, because he made him selfe the sonne of God. When Pilate heard that sayinge, he was the moze asrayde, and went againe into the judgement hall, and sayde unto Jesus, Whence art thou? But Jesus gave him none answere. Then said Pilate unto him, Speakest thou not unto me? Know- west thou not that I have power to crucifie thee, and haue power to looke thee? Jesus answered, Thou couldest haue no power at all against me, except it were given thee from above. Therefore he that deli- vered mee unto thee, hath the moze sinne. And from thenceforth sought Pilate meanes to loose him. But the Jewes cryed, saying, If thou let him goe, thou art not Cesar's friende: For whosoever maketh him selfe a King, is against Cesar. When Pilate heard that sayling, he brought Jesus sooth, and sente downe to giue sentence, in a place that is called
On good Friday.

the pavement, but in the Hebrew tongue, Gabba-
cha. It was the preparing day of Easter, about the
sixth hour. And he sayeth unto the Jews, Behold
your King. They cried, saying, Away with him, a-
way with him, crucifie him. Pilate saith unto them,
Shall I crucifie your King? The high Priestes an-
swered, We have no king but Caesar. Then deliv-
ered he him to them to be crucified. And they tooke
Jesus and ledde him away. And he bare his crosse,
and went forth into a place which is called the
place of dead mens skulls, but in Hebrew Golgo-
cha, where they crucified him, and two other with
him, on either side one, and Jesus in the middle.
And Pilate wrote a title, and put it upon the crosse.
The writing was, Iesus of Nazareth, King of the
Iewes. This title read many of the Iewes: for the
place where Jesus was crucified, was neere to the
citte. And it was written in Hebrew, Greeke, and
Latine. Then said the high Priestes of the Iewes to
Pilate, Write not king of the Iewes: but that he
sayde, I am king of the Iewes. Pilate answered,
what I have written, that have I written. Then
the soldiery, when they had crucified Jesus, tooke
his garments, and made foure partes, to every sol-
dier a part, and also his coate. The coate was with-
out seame, wrought upon throughout. They tayde
therefore among them selves, Let us not deuide it,
but cast lots for it, who shall have it, that the Scrip-
ture might be fulfilled, saying, They have parted
my rayment among them, and so my coate did they
cast lottes. And the soldiery did such things in
deede. There stode by the Crosse of Jesus, his mo-
ther, and his mothers sister, Marie the wife of Cleo-
phas, and Marie Magdalene, when Jesus there-
fore
On good Friday.

fore sawe his mother, and the disciple whom he loved, standing, he saith unto his mother, Woman, behold thy sonne. Then said he to the disciple, Beholde thy mother. And from that houre the disciple tooke her for his owne. After these things, Jesus knowing that all things were now perfourmed, & the Scripture might be fulfilled, he sayeth, I thirst. So there stood a vessele by, full of vineger: Therefore they filled a spouge with vineger, and wound it about with hysope, and put it to his mouth. As soon as Jesus then received of the vineger, he sayde, It is finished, and bowed his head, and gane by the ghost. The Jews therefore, because it was the preparing of the Sabbath, that the bodyes shoulde not remaine upon the crosse on the Sabbath day (for that Sabbath day was an high day) besought Pilate that their legges might be broken, that they might be taken downe.

Then came the souldiers, & brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legges: but one of the souldiers with a speare thrust him into the side, and soothwith there came out blood and water. And he that saw it bare recorde, & his recorde is true. And he knoweth that he saith true, & ye might beleue also. For these things were done, that the scripture should be fulfilled, He shall not breake a bone of him. And againe another scripture saith, They shall looke upon him whom they have peareed. After this, Joseph of Arimathea (which was a disciple of Jesus, but secreteely for feare of the Jews) besought Pilate that he might take downe his body of Jesus. And Pilate gave him licence. He came therefore and tooke the body of Jesus, and there came also Nicodemus (which at the
beginning came to Jesus by night) and brought of myrrhe and aloes mingled together, about an hundred pounde weight. Then took they the body of Jesus, and wounde it in linnen clothes with the o-dours, as the maner of the Jewes is to bury. And in the place where he was crucified, there was a gar-den, and in the garden a newe Sepulchre, wherein was never man layd. There layd they Jesus therefore, because of the preparing of the Sabboth of the Jewes; for the sepulchre was nigh at hand.

Easter Euen.

The Epistle.

It is better (if the wil of God be so) that ye suffer so well doing, then for evil doing; forasmuch as Christ hath once suffered for sinnes, the just for the vnjust, to bring vs to God, he was killed as pertaining to the flesh, but was quickened in the spirite, In which spirite he also went and preached to the spirits that were in prison, which sometime had been disobedient, when the long suffering of God was once looked for in the days of Noe, while the Arke was a preparing; wherein a few, that is to say, eight fortes, were saved by the water, like as baptism was now saueth vs: not the putting away of the filth of the flesh, but in that a good conscience consenteth to God, by the resurrection of Jesus Christ, which is on the right hande of God, and is gone into heauen, angels, powers, and might, subdued unto him.

The Gospel.

When the euen was come, there came a rich man of Arimathea, named Joseph, which also was Jesus disciple. He went unto Pilate, and begged the bodie of Jesus. Then Pilate commanded
Easter day.

maunded the body to bee delivered. And when Joseph had taken the bodie, hee wrapped it in a cleane linnen cloth, and layd it in his new tombe, which he had hewen out even in the roche, and rolled a great stone to the doore of the sepulchre, and departed. And there was Marie Magdalene, and the other Marie, sitting ouer against the sepulchre. The next day that followeth the day of preparing, the high Priests and Pharisees came together unto Pilate, saying, Sir, we remember that this deceiver saide, while he was yet alive, After three dayes I will rise againe. Command therefore, that the sepulchre bee made sure, untill the third day, lest his disciples come and steale him away, and say unto the people, Hee is risen from the dead: and the last errour shall be worse then the first. Pilate sayde unto them, Ye haue a watche, goe your way, make it as sure as ye can. So they went, and made the sepulchre sure with the watchmen, and sealed the stone.

Easter day.

At Morning prayer, instead of the Psalme, O come let vs, &c. These Anthemes shalbe sung or said.

Christ rising againe from the dead, nowe byeth not,Death from henceforth hath no power upon him. For in that he died, he died but once to put away sinne: but in that he liueth, he liueth unto God. And so likewise, count your selves dead unto sinne, but liuing unto God in Christ Jesus our Lord.

Christ is risen againe, the first fruities of them that sleepe, for seeing that by mans came death, by man also commeth the resurrection of the dead. For as by Adam all men doe die: so by Christ all men shalbe restored to life.
Easter day.

The Collect.

Almightie God, which through thy only begotten Sonne Jesus Christ hast overcome death, and opened unto vs the gate of everlasting life: we humbly beseech thee, that as by thy special grace preventing vs, thou dost put in our minds good desires: so by thy continuall helpe wee may bring the same to good effect, through Jesus Christ our Lorde, who liueth, &c.

The Epistle.

If yee be risen againe with Christ, seeke those things which are aboue, where Christ liueth on the right hande of God. Set your affection on heavenly things and not on earthly things. For yee are dead, & your life is hid with Christ in God. Whencesoever Christ (which is our life) shall cleave himselfe, there shall ye also appeare with him in glory. Mortifie therefore your earthly members, fornication, uncleannesse, unnatural lust, evil concupiscence, and covetousness, which is worshipping of Idoles: for which things take the wrath of God vlieth to come on the children of unbelief, among whom ye walked sometime, who ye lived in them.

The Gospel.

The first day of the Sabbothes came Marie Magdalene early (when it was yet darke) into the sepulchre, and saw the stone taken away from his grave. Then shee ran, & came to Simon Peter, and to the other discipole whomc Jesus loved, and sayth unto them, They have taken away the Lorde out of the grave, and we cannot tell where they haue layde him. Peter therefore went forth, and that other discipole, and came into the Sepulchre. They ranne
ranne both together, and that other Disciple did outrunne Peter, and came first to the sepulchre. And when he had stooped down, he saw the linen clothes lying, yet went he not in. Then came Simon Peter following him, and went into the sepulchre, and saw the linen clothes lie, and the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by it selfe. Then went in also that other disciple, which came first to the Sepulchre, and he sawe, and beleued: For as yet they knewe not the Scripture, that he should rise againe from death. Then the disciples went againe to their owne home.

Munday in Easter weeke.
The Collect.

Almighty God, which through thy onely begotten Sonne Jesus Christ hast overcome death, and opened unto vs the gate of everlasting life: We humbly beseech thee, that as by thy speciall grace preventing vs, thou dost put in our mindes good desires: so by thy continual helpe we may bring the same to good effect, through Jesus Christ our Lord, who liueth and raigneth, &c.

The Epistle.

Pater opened his mouth, and sayde, Of Act. 1 34. 34. Pater opened his mouth, and sayde, Of Act. 1 34.

a trueth I perceive that there is no respect of persons with God: but in all people hee that feareth him, and worketh righteousnesse, is accepted with him. We know the preaching that God sent unto the children of Israel, preaching peace by Jesus Christ, which is Lord over all things, which preaching was
Munday in Easter weeke.

was published throughout all Jutrie (and began in 
Galilee, after the baptism which John preached) 
howe God anointed Jesus of Nazareth with the 
 holy Ghost, and with power. Which Jesus went a-
 bout, doing good, and healing all that were oppressed of 
 the devil, so God was with him. And we are witnes-
s of all things which he did in the land of Jews, at 
 Hierusalem, who they slew and hanged on tree. Him 
 God raised by the third day, and shewed him openly, 
 not to all Jews, but to vs witnesses (chosen before 
of God for the same intent) which did eate and drinke 
 with him after he rose from death. And he comman-
ded vs to preach unto the people, & to testify, that it is 
 he which was ordained of God to be the judge of the 
 quicke and the dead. To him giue all the Prophet's 
witnesse, that through his name, whosoever beleev-
eth in him, shall receive remission of sinnes. 

The Gospel.

Cholde, two of the disciples went that 
 same day to a towne called Emmaus, 
 which was from Hierusalem about three 
 score surlongs, and they talked toget-
er of all the things that had happe-
ned. And it chaunced, while they communed toget-
er and reasoned, Jesus himselfe drewe nere, and 
went with them: But their eyes were holden that 
they should not know him. And he sayde unto them, 
what maner of communications are these that yee 
hauue one to another as yee walke, are sad? And the 
one of them (whose name was Cleophas) answe-
red, and sayd unto him, Art thou onely a stranger in 
 Hierusalem, and hast not knowen the things which 
hauue chaunced there in these daues? He sayde unto 
them, what things? And they sayde unto him, Of 
 Jesus
Jesus of Nazareth which was a Prophet, mightie in deed and word before God and all the people, and how the high Priests and our rulers deliured him to be condemned to death, and have crucified him: But we trusted that it had bin he which should haue redeemed Israel. And as touching all these things, to day is euene the third day that they were done. Yea, and certain women also of our company made vs astonied, which came earely onto the Sepulchre, and found not his body, and came, laying that they had seene a vision of Angels, which sayde that he was alive. And certain of them which were with vs, went to the Sepulchre, and founde it euene so as the women had saide, but him they sawe not. And he saide unto them, O fooles, and slowe of heart to beleue all that the Prophets haue spoken. Ought not Christ to haue suffered these things, and to enter into his glory? And hee beganne at Moses, and all the Prophets, and interpreted unto them in all Scriptures which were written of him. And they drewe nigh unto the Towne which they went unto, and hee made as though hee woulde have gone further, and they constrayned him, laying, Abide with vs, for it draweth towards night, and the day is farre passed. And hee went in to tary with them. And it came to passe, as hee late at meate with them, hee tooke bread, and blessed it, and brake, and gaue to them. And their eyes were opened, and they knewe him: and he vanished out of their sight. And they laide betwene themselves, Did not our hearts burne within vs, while hee talked with vs by the way, and opened unto vs the Scriptures? And they rose by the same houre, and returned to Hierusalem, and found the eleven gathered together, and them
Tuesday in Easter weeke.

that were with them, saying, The Lord is risen in deed, and hath appeared to Simon. And they tolde what thinges were done in the way, and howe they knew him in breaking of bread.

Tuesday in Easter weeke.

The Collect.

Allmightie father, which hast given thine only Sonne to die for our sinnes, and to rise againe for our justification: graunt vs so to put away the leaun of malice and wickednesse, that wee may alway servue thee in pureness of liuing and trueth, through Jesus Christ our Lord.

The Epistle.

Ce men and brethren, children of the generation of Abraham, and whosoever among you feareth God, to you is this woode of salvation sent. For the inhaibitters of Hierusalem, and their rulers, because they knewe him not, no yet the voyces of the Prophetes, which are read every Sabboth day, they have fulfilled them in condemning him. And when they founde no cause of death in him, yet desired they Pilate to kill him. And when they had fulfilled all that were written of him, they tooke him downe from the tree, and put him in a Sepulchre. But God raised him againe from death the third day, and hee was seene many dayes of them which went with him from Galilee to Hierusalem, which are witnesses unto the people. And wee declare unto you, howe that the promise which was made unto the fathers, God hath fulfilled unto their children, even unto vs, in that
Tuesday in Easter weeke.

he rayled by Jesus againe, even as it is written in the second Psalme, Thou art my sonne, this day have I begotten thee. As concerning that hee rayled him by sro death, now no more to returne to corruption, hee layd on this wise, The holy promises made to David, wil I give faithfully unto you. Wherefore he saith also in another place, Thou shalt not suffer chine holy one to see corruption. For David (after that he had in his time fulfilled the will of God) fell on sleepe, and was layde into his fathers, and sawe corruption: But he whom God rayled againe, sawe no corruption. Be it knownen unto you therefor (ye men and brethren) that through this man is preached unto you forgiveness of sinnes, and that by him all that beleue, are justified from all things, from which ye could not be justified by the Lawe of Moses. Beware therefore, lest that fall on you, which is spoken of in the Prophets, Beholde yee despisers, and wonder, and perish yee: For I doe a worke in your dayes, which ye shall not beleue, though a man declare it unto you.

The Gospel.

Elis Igoode in the middles of his disci

ples, and saide unto them, Peace be unto you: It is I, feare not. But they were abashed and afraid, and supposed that they had seen a spirit. And he said unto them, Why are yee troubled, and why doe thoughts arise in your hearts? Beholde my handes and my feete, that it is euon I my selfe: handle me, and see: for a spirit hath no flesh and bones, as yee seene me have. And when hee had thus spoken, hee shewed them his handes and his feete.
The first Sunday after Easter.

And while they yet believed not for joy, and wondered, he said unto them, Have ye here any meate? And they offered him a piece of a broiled fish, and of an ionic combe. And he tooke it, and did ease before them. And he said unto them, These are the words which I spake unto you, while I was yet with you: that all must needs be fulfilled which were written of me in the law of Moses, and in the Prophets, and in the Psalmes. Then opened hee their witnes, that they might understand the scriptures, as spake unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise againe from death the third day, and that repentance and remission of sinnes should be preached in his name among all nations, as must beginne at Hierusalem. And ye are witnesses of these things.

The first Sunday after Easter.

The Collect.

Almighty God, &c. (As at the Communion on Easter day.)

The Epistle.

All that is borne of God, overcommeth the worlde. And this is the victorie that overcommeth the worlde, even our faith. Who is he that overcommeth the worlde, but he that belieueth that Jesus is the sonne of God? This Jesus Christ is hee that came by water and blood: not by water onely, but by water and blood. And it is the spirite that beareth witness, because the spirite is true: for there are three which beare record in heauen, the Father, the Worlde, and the holy Ghost, and these three are one. And there are three which beare re-
codd in earth, the spirit, and water, and blood, and these three are one. If we receive the witnesses of men, the witnesses of God is greater: for this is the witness of God, which he testified of his sonne. He that beleeveth on the Sonne of God, hath the witnesses in himselfe: He that beleeveth not God, hath made him a lyar, because he beleeveth not the record that God gave of his sonne. And this is the record, howe that God hath giuen unto vs eternall life, and this life is in his sonne. He that hath the Sonne, hath life, and he that hath not the Sonne of God, hath not life.

The Gospel.

He same day at night, which was the first day of the Sabbothes, when the doores were shut (where the disciples were assembled together for feare of the Jewes) came Jesus and stoode in the middles, and laid unto them, Peace be unto you. And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad when they saw the Lord. Then said Jesus to the againe, Peace be unto you. As my father sent me, even so send I you also. And when he had said these wordes, he breathed on them, and saied unto them, Receive ye the holy Ghost. Whosoever sinnes ye remit, they are remitted unto them, and whosoever sinnes ye retaine, they are retained.

The second Sunday after Easter.

The Collect.

Almightie GOD, which hast giuen thine onely Sonne to bee unto vs both a Sacrifice for sinne, and also an ensample of godly life, giue vs the grace that wee may alwayes most thankfully receive that his inestimable benefite, and
The second Sunday after Easter.

and also daily endeavour our selves to follow the blessed shepites of his most holy life.

The Epistle.

His is thanke worthie, if a man soe conscience toward God endure grieufe, and suffer wrong undeserved. For what praise is it, if when ye be buffeted for your faults, ye take it patiently? But and if when ye doe well, ye suffer wrong, and take it patiently, the is there thanke with God: for hereunto verily were ye called. For Christ also suffered for vs, leaving vs an example, that ye should follow his steps, which did no sinne, neither was there guile found in his mouth. Which when he was reviled, reviled not againe: when he suffered, he threatened not, but committed the vengeance to him that judgeth righteously, which his owne selue bare our sinnes in his body on the tree, that we being delievered from sinne, shoulde live unto righteouines, by whose stripes ye were healed. For ye were as the shepe going astray, but are nowe turned into the shepherd and Bishop of your soules.

The Gospel.

Hrist saide to his Disciples, I am the good shepherd, A good shepherd giueth his life for his sheepe. An hirel servant, and he which is not the shepherd (neither the sheepe are his owne) seeth the wolfe comming, and leaueth the sheepe, and slieeth, and the wolfe catcheth and scattereth the sheepe. The hirel servant slieeth, because hee is an hirel servant, and careth not for the sheepe. I am the good shepherd, and knowe my sheepe, and am known...
The third Sunday after Easter.

The Collect.

Almighty God, which willest to all men that be in errour, the light of thy truth, to the intent that they may returne into the way of righteousness: grant unto all them that bee admitted into the fellowship of Christes religion, that they may elche we those things that be contrary to their profession, and followe all such things as be agreeable to the same, through our Lord Jesus Christ.

The Epistle.

Earely beloved, I beseeche you as strangers and pilgrims, abstaine from fleshly lustes, which fight against the soule, and see that ye have honest conversation among the Gentiles, that where as they backebite you as euill doers, they may see your good works, and praye God in the day of visitation. Submit your selves therefore every man for the Lordes sake, whether it bee unto the king, as unto the chiefe head, either unto rulers, as unto them that are sent of him for the punishment of euill doers, but for the laude of them that doe well. For so is the will of God, that with well doing yee may stoppe the mouthes of foolish and ignorant men, as free, and not as having the libertie for a cloke of maliciousness, but even as the servants of God.
The 13th Sunday after Easter.


The Gospel.

Jesus said to his disciples, After a while ye shall not see me, and againe, after a while ye shall see me, for I go to the Father. Then said some of his disciples betwene themselves, What is this that he saith unto vs, After a while ye shall not see me, and againe, after a while ye shall see me, that I go to the Father? They said therefore, What is this that he saith, After a while? We cannot tell what he sayeth. Jesus perceived that they would ask him, and said unto the, Verily, verily I say unto you, Ye shall wepe and lament, but contrariwise the world shall reioyce. Ye shall wepe, but your wepe shall be turned to reioyce. A woman when she travaileth hath sorrow, because her hour is come: But as soon as she is delivered of the childe, then remembreth no more the anguish, for joy that a man is born into the world. And ye now therefore have sorrow: but I will see you againe, and your hearts shall reioyce, and your reioyce shall no man take from you.

The fourth Sunday after Easter.

The Collect.

Allmightie God, which doest make the mindes of all faithful men to bee of one will, grant unto thy people, that they may love the thing which thou commandest, and desire that which thou dost promise, that among the sundry and manifold changes of the world, our hearts may surely there be fixed, whereas true joyes are to be found, through Christ our Lorde.
Every good gift, and every perfect gift is from above, and commeth downe from the father of lights, with whom is no variablenesse, neither shadow of change. Of his owne wil begate he by with the worde of trueth, that we should be the first fruites of his creatures, wheresoe deare brethen, let every man be swift to heare, slowe to speake, slowe to wrath: For the wrath of man worketh not that which is righteous before God. Wheresoere lay apart all malicouncy, and superfustitie of maliciousnesse, and receive with meekenesse the worde that is grased in you, which is able to save your soules.

The Epistle.

The Gospel.

Jesus sayde unto his discipes, Nowe Ioh.16,5. I goe my waye to him that sent me, and none of you asketh me whither I goe: but because I haue saide such thinges unto you, your heartes are full of sorrow. Neverthelesse, I tell you the trueth, it is expedient for you, that I goe away. For if I go not away, that comforter will not come unto you. But if I depart, I wil send him unto you. And when he is come, he wil rebuke the world of sinne, and of righteousnesse, and of judgement. Of sinne, because they beleue not on me. Of righteousnes, because I goe to my father, and ye shall see me no more. Of judgement, because the prince of this worlde is judged already. I haue yet many thinges to saye unto you, but ye can not heare them away nowe. Howbeit, when he is come (which is the spirite of trueth) he wil leade you into all trueth. He shall not speake of him selfe, but whatsoever he shall heare, that shall he speake, and he wil
The fifth Sunday after Easter.

The we you things to come, He shall glorifie me: for he shall receive of mine, and shall the we unto you. All things that the Father hath, are mine: therefore saide I unto you, that he shall take of mine, and the we unto you.

The fifth Sunday after Easter.
The Collect.

Ode, from whom all good things doe come, graunt vs thy humble servants, that by thy holy inspiration, we may thinke those things that bee good, and by thy mercifull guiding, may persoume the same, through our Lord Jesus Christ.

The Epistle.

See that yee be doers of the worde, and not hearers onely, deceiving your owne selues. For if any man heare the word, and declareth not the same by his workes, he is like unto a man beholding his bodily face in a glasse. For as one as hee hath looked on him selue, he goeth his way, and forgettesth immediatly what his fashion was. But who so looketh on the perfect lawe of libertie, and continueth therein (if he be not a forget-full hearer, but a doer of the worke) the same shall be happie in his deede. If any man among you seeme to be devout, and restraineth not his tongue, but deceueth his owne heart, this mans devotion is in baine. Pure devotion, and undefiled before God the Father is this, to visite the fatherlesse and widowes in their aduersitie, and to kepe him selue unspotted of the woride.
The v. Sunday after Easter.

The Gospel.

Verily, verily I say unto you, Whatsoever every man asketh the Father in my name, he will give it him. Hitherto have ye asked nothing in my name: Ask, and ye shall receive, that your joy may be full. These things have I spoken unto you by parables: The time will come, when I shall no more speak unto you: For the Father himself loveth you, because ye have loved me, and have believed that I came out from God. I went out from the Father, and came into the world. Again, I leave the world, and go to the Father. His disciples said unto him, Lo, now thou talkest plainly, and speakest no parable: Now are we sure that thou knowest all things, and needest not that any man should ask thee any question: Therefore believe we that thou camest from God. Jesus answered them, Now ye do believe: Behold, the hour draweth nigh, and is already come, that ye shall be scattered every man to his own, and shall leave me alone: And yet am I not alone, for the Father is with me. These words have I spoken unto you, that in me ye might have peace, and in the world ye shall have tribulation: But be of good cheer; I have overcome the world.

The Ascension day.

The Collect.

Grant we beseech thee Almighty God, that like as we do believe thy only begotten Son, our Lord, to have ascended into the heavens: so we
we may also in heart and mind thither ascende, and with him continually dwell.

The Epistle.

In the former treatise (deare Theophilus) we have spoken of al that Jesus began to do and teach, until the day in which he was taken up, after that he through the holy Ghost had given commandments unto the Apostles, whom he had chosen, to whom also he shewed himselfe alive after his passion (and that by many tokens) appearing unto them fourtie days, speaking of the kingdom of God, gathered them together, commanded the that they should not depart from Hierusalem, but to waite for the promise of the father, whereof (sayth he) ye haue heard of me. For John truely baptized with water, but ye shall be baptized with the holy Ghost, after these fewe dayses. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore againe the kingdom of Israel? And he said unto them, It is not for you to know the times or the seasons, which is father hath put in his owne power. But ye shall receive power after the holy Ghost is come upon you: and ye shall be witnesses unto me, not onely in Hierusalem, but also in al Iu- rie, and in Samaria, and euin unto the worlds end. And when he had spoken these things, while they behelde, hee was taken vp on hie, and a cloude receiued him vpout of their sight. And while they looked stedfastly vp towarde heauen as hee went, beholde, two men stoode by them in white apparell, which also said, Ye men of Galilee, why stande ye gasing vp into heauen? This same Jesus which is taken vp from
The Ascension day.

from you into heaven, shall so come, even as ye have seen him goe into heaven.

The Gospel.

Jesus appeared unto the eleven, as they sat at meat, and cast in their teeth their unbelief and hardnesse of heart, because they beleued not the which had seene that he was risen againe from & dead. And he sayde unto them, Go ye into all the worlde, and preache the Gospel to all creature; Hee that beleueth and is baptized, shall bee saved; but he that beleueth not, shall be damned. And these tokens shall followe them that beleue. In my name they shall cast out devils, they shall speake with newe tongues, they shall drive away Serpents, and if they drinke any deadly thing, it shall not hurt them: they shall lay their hands on the sickle, and they shall recover. So then when the Lord had spoken unto them, he was received into heaven, & is on the right hand of God. And they went forth, and preached every where, the Lord working with them, and confirming the worde with miracles following.

Sunday after Ascension day.

The Collec\ct.

O GOD, the king of gloorie, which hast exalted thine onely Sonne Jesus Christ, with great triumph unto thy kingdome in heauen: we beseeche thee leaue vs not comfortless, but sende to vs thine holy Ghost to comfort vs, and exalt vs unto the same place whither our Saviour Christ is gone before, who liueth and reigneth, through.
Sunday after Ascension day.

The Epistle.

He ende of all things is at hande. Be ye therefore sober, & watch unto prayer. But above all things have fervent love among your selves: for love shall cover the multitude of sins. Be ye harberous one to another without grudging. As every man hath received the gift, euen so minister the same one to another, as good ministers of the manifold graces of God. If any man speake, let him talke as the wordes of God. If any man minister, let him doe it, as of the habilitie which God ministreth to him, that God in all things may bee glorified through Jesus Christ, to whom be praye and dominion fo; euer and euer. Amen.

The Gospel.

When the comforter is come, whome I will sende vnto you from the father (even the spirit of trueth, which proce- deth of the father) he shall testifie of me, and ye shall heare witnessse also, because yee haue bene with mee from the beginning. These things haue I sayde vnto you, because ye should not be offended. They shall excommunicate you, yea, the time shall come, that whosoever killeth you, will thinke that hee doeth God service. And such things will they do vnto you, because they have not knowne the father, neither yet me. But these things haue I tolde you, that when the time is come, yee may re- member then that I tolde you.

Whitsunday.
Whitsunday.

The Collect.

God which as upon this day hast taught the hearts of thy faithfull people, by the sending to them the light of thy holy spirit: Grant us by the same spirit to have a right judgement in all things, and evermore to rejoyce in his holy comfort, through the merits of Christ Jesus our Saviour, who liveth and reigneth with thee, in the unitie of the same spirit, one God, worlde without ende, Amen.

The Epistle.

When the fiftie dayes were come to an end, they were all with one accord together in one place, and suddenly there came a sound fro heaven, as it had bene the comming of a mightie winde, it filled all the house where they sate. And there appeared unto them clouen tongues, like as they had bene of fire, and it sate upon eche one of them, and they were all filled with the holy Ghost, and beganne to speake with other tongues, even as the same spirite gave them utterance. Then were dwelling at Hierusalem Jewes, deloute men, out of euery nation of them that are under heaven. When this was noysed about, the multitude came together, and were astonied, because that euery man heard them speake with his owne language. They wondred all, and marueilled, saying among them selues, Behold, are not all these which speake, of Galilee? And howe heare we euery man his owne tongue wherein we were borne? Parthians, and Medes, and Elamites, and the inhabiteres of Mesopotamia, and of Jorue, and of Cappadocia, of Poloras, Pontus...
Whitsunday.

Pontius and Asia, Phrygia, and Pamphylia, of Egypt, and of the partes of Libya, which is beside Cyrene, and strangers of Rome, Jews and Prosletes, Cretees and Arabians, we have heard them speake in our owne tongues the great workes of God.

The Gospel.

Jesus sayde unto his discipyles, If yee loue me, keepe my commandements, and I will pray the Father, and hee shall giue you another comforter, that hee may abide with you for euer, euery the spirite of trueth, whome the worlde cannot receive, because the worlde seeth him not, neither knoweth him: But ye knowe him, for he dwelleth with you, and shall be in you. I will not leaue you comfortles, but will come to you. Yet a little while, and the worlde seeth me no more, but ye see me: For I liue, and ye shall liue. That day shall ye knowe, that I am in my Father, and you in me, and I in you. Ye that hath my commandements and keepeth them, the same is he that loueth mee. And he that loueth me, shalbe loved of my Father, and I will love him, and will thewe mine owne selfe ouonto him. Judas sayeth unto him, (not Judas Iscariot) Loorde, what is done that thou wilt thewe thy selfe ouonto vs, and not ouonto the worlde? Jesus answered, and sayde unto him, If a man love me, he will keepe my sayings, and my Father wil love him, and we will come ouonto him, and dwell with him. He that loueth me not, keepeth not my sayings. And the worlde which ye heare, is not mine, but the fathers which sent me. These thinges haue I spoken ouonto you, being yet present with you: but the Comforter, which is the holy
Munday in Whitsun weeke.

holy Ghost, whom my father will sende in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I haue layde unto you. Peace I leave with you, my peace I giue unto you: not as the world gioneth, giue I unto you. Let not your hearts be grieved, neither feare. Pee haue heard how I laide unto you, I goe and come againe unto you. If ye loved mee, yee would verily reioyce, because I said, I goe unto the father: For the father is greater then I. And now haue I shewed you before it come, that when it is come to passe, ye might beleeue. Hereafter will I not talke many wordes unto you: for the prince of this wolde commeth, and hath nought in mee, but that the wolde may knowe that I love the father. And as the father gaine me commandement, even so doe I.

Munday in Whitsun weeke.
The Collect.

GOD which as upon this day haft taught the hearts, &c. As upon Whitsunday.
The Epistle.

Pen Peter opened his mouth, and said, Of a trueth I perceiue that there is no respect of persones with God: but in all people, he that seareth him, a worketh righteousness, is accepted with him. Pee knowe the preaching that God sent unto the children of Israel, preaching peace by Jesus Christ, which is Lorde over all things. Which preaching was published throughout all Iurie, (and beganne in Galilee, after the baptism which John preached) how God anointed Jesus of Nazareth with the holy Ghoft, & with power. Which Jesus went about doing good, & healing all that were oppreessed of the
the devill: for God was with him. And we are wit-
nesses of all things, which he did in the lande of the
Jewes, and at Hierusalem: whom they slewe and
hanged on a tree: him God rayled by the third day,
and shewed him openly, not to all the people, but unto
vs witnesses (chosen before of God for the same in-
tent) which did eate and drinke with him after he a-
rose from death. And hee commanded vs to preache
unto the people, and to testifie that it is he which was
ordeined of God to bee the judge of quicke and dead.
To him giue all the Prophets witnesse, that through
his name, whosoever beleueth in him, shall receive
remission of sinnes. While Peter yet spake these
wordes, the holy Ghost fell on all them which heard
the preaching. And they of the circumcision which
beleeued, were astonied, as many as came with Pe-
ter, because that on the Gentiles also was shedde out
the gift of the holy Ghost. For they heard them speake
with tongues, and magnifie God. Then answered
Peter, Can any man forbid water, that these should
not be baptised, which have receiued the holy Ghost
as well as we? And he commanded them to be bap-
tised in the name of the Lord. Then prayed they him
to cary a seewe dayes.

The Gospel.

O God loved the woorde, that hee gave
his onely begotten sonne, that whoso-
uer beleueth in him, shoulde not pe-
rish, but haue everlasting life. For
God sent not his sonne into the worlde
to condemne the worlde, but that the worlde through
him might be saued. Hее that beleueth on him, is
not condemned. Buthee that beleueth not, is con-
condemned already, because he hath not beleued in the name of the onely begotten sonne of God. And this is the condemnation, that light is come into the world, and men loved darkenesse more then light, because their deedes were euill. For euery one that euill doeth, hateth the light, neither commeth to the light, lest his deedes should be reprooued. But hee that doeth the trueth, commeth to the light, that his deedes may be knowne, how that they are wrought in God.

Tuesday in Whitsun weeke.
The Collect.
God which art, &c. As vpon Whitsunday.
The Epistle.
When the Apostles which were at Ierusalem, heard say that Samaria had received the word of God, they sent unto them Peter and John: which when they were come down, prayed for them, that they might receive the holy Ghost. For as yet he was come on none of them, but they were baptized onely in the name of Christ Iesus. Then lade they their hands on them, & they received the holy Ghost.

The Gospel.
Verily, verily I say unto you, he that entereth not in by the doore into the sheepe-solde, but climeth by some other way, the same is a thief and a murderer. But hee that entereth in by the doore, is the shepheard of the sheepe: To him the porter openeth, and the sheepe heare his voyce, and he calleth his owne sheepe by name, and leadeth them out. And
Trinitie Sunday.

when he hath sent southe his owne sheepe, hee goeth before them, & the sheepe follow him, for they knowe his voyce. A stranger will they not followe, but will see from him: for they know not the voyce of strangers. This proverbe spake Jesus unto them, but they understandede not what things they were which he spake unto them. Then saide Jesus unto them againe, Verily, verily I say unto you, I am the doore of the sheepe. All (even as many as came before mee) are theeres and murderers, but the sheepe did not heare them. I am the doore, by me if any enter in, he shall be safe, and shall go in and out, and find pasture. A thief commeth not but for to steale, kill, and destroy. I am come that they might haue life, and that they might haue it more abundantly.

Trinitie Sunday.
The Collect.

Almighty and everlastinge God, which hast giuen unto vs thy servants grace, by the confession of a true faith, to acknowledge the glory of the eternall Trinitie, and in the power of the divine masteie, to worship the unitie: Wee beseeche thee, that through the steadfastnesse of this faith, we may evermore be defended from all adversitie, which liuest and raignest one God, world without ende, Amen.

The Epistle.

After this I looked, and beholde, a doore was open in heaven, and the first voyce which I heard, was as it were of a trumpet, talking with mee, which sayde, Come by hither, and I will shewe
Trinitie Sunday.

They were things which must be fulfilled hereafter. And immediately I was in the spirite, and beholde, a seate was set in heauen, and one sate on the seate. And he that sate, was to looke upon like unto a Jasper stone, and a Sardine stone. And there was a rainebowe about the seate, in sight like unto an Emerald. And about the seate were four and twenty seates, and upon the seate four and twenty Elders sitting, clothed in white rayment, and had on their heads crownes of golde. And out of the seate proceeded lightnings, and thundrings, and voices. And there were seven lampes of fire burning before the seate, which are the seven spirits of God. And before the seate there was a sea of glasse like unto Chri\-stall, and in the middes of the seate, and round about the seate were four beasts, full of eyes before and behinde. And the first beast was like a Lion, and the seconde beast like a Calfe, and the third beast had a face as a man, and the fourth beast was like a Sce\-ting Eagle. And the four beasts had eche of them fire wings about him, and they were full of eyes within. And they did not rest day neither night, saying, Holy, holy, holy Lozde God almightie, which was, and is, and is to come. And when those beasts gave glory, and honour, and thanks to him that sate on the seate (which liueth for ever and ever) the four and twenty Elders fell downe before him that sate on the thronel, and worshipped him that liueth for e\-ver, and cast their crownes before the thronel, saying, Thou art worthy, O Lozde (our God) to receive glory, and honour, and power, for thou hast crea\-ted all things, and for thy willes sake they are, and were created.
Trinitie Sunday.

The Gospel.

Here was a man of the Pharisees, named Nicodemus, a ruler of the Jews. The same came to Jesus by night, and said unto him, Rabbi, we knowe that thou art a teacher come fro God, so no man could doe such miracles as thou dost, except God were with him. Jesus answered and said unto him, Verily, verily I say unto thee, Except a man be born from above, he can not see the kingdom of God. Nicodemus said unto him, How can a man be born when he is old? Can he enter into his mother's wombe, and be born again? Jesus answered, Verily, verily I say unto thee, Except a man be born of water and of the spirit, he can not enter into the kingdom of God. That which is born of the flesh, is flesh: and that which is born of the spirit, is spirit. Maruaile not thou that I said unto thee, Ye must be born from above. The winde bloweth where it listeth, and thou hearest the sound thereof, but thou canst not tell whence it commeth, nor whither it goeth: So is every one that is born of the spirit. Nicodemus answered, and said unto him, How can these things be? Jesus answered and said unto him, Art thou a master in Israel, and knowest not these things? Verily, verily I say unto thee, we speake that we knowe, and testify that we have seene, and ye receive not our witness. If I have tolde you earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things? And no man ascendeth up to heaven, but he that came downe from heauen, euen the Sonne of man which is in heauen. And as Moses lift by the Serpent in the wildernesse, euen so must the
The first Sunday after Trinitie.

the sonne of man be lift vp, that whosoever beleueth in him, perish not, but haue everlastinge life.

The first Sunday after Trinitie.

The Collect.

God the strength of all them that trust in thee, mercifully accept our prayers: And because the weakenesse of our mortall nature can doe no good thing without thee, grant vs the helpe of thy grace, that in keeping of thy commaundements wee may please thee both in will and deede, through Jesus Christ our Lord.

The Epistle.

Cearly beloved, let vs loue one anowe other, for loue commeth of God, and every one that loueth, is boigne of God, and knoweth God. He that loueth not, knoweth not God: for God is loue. In this appeareth the loue of God to vs warde, because that God sent his onely begotten Sonne into the worlde, that we might luye through him. Herein is loue, not that we loued God, but that he loued vs, and sent his sonne to be the agreement for our sinnes. Cearly beloved, if God so loued vs, wee ought also one to loue another. No man hath seene God at any time. If we loue one another, God dwelleth in vs, and his loue is perfect in vs. Hereby knowe wee that we dwell in him, and he in vs, because hee hath given vs of his spirite. And we have seene, and doe testifie, that the Father sent the Sonne to bee the saviour of the world. Whosoever confesseth that Jesus is the sonne of God, in him dwelleth God, and he in God. And wee have knowen and beleuued the loue that God hath to vs, God is loue, and hee that dwelleth
The first Sunday after Trinitie.

leth in love, dwelleth in God, and God in him. Here-
in is the love perfect in us, that wee shoulde trust in
the day of judgement: soz as he is, even so are wee in
this worlde. There is no feare in love, but perfect
love casteth out seare: for seare hath paynestfulness.
He that seareth, is not perfect in love. Wee love him,
toz he loued vs first. If a man say, I love God, and yet
hate his brother, he is a lyar. For how can hee that
looueth not his brother whomhe hee hath seene, love
God whom he hath not seene? and this commande-
ment haue we of him, that he which loueth God,
should love his brother also.

The Gospel.

Here was a certaine rich man, which
was clothed in purple & fine white, &
sared deliciously every day. And there
was a certaine begger named Laza-
rus, which lay at his gate full of sores,
desiring to be refreshed with the crumbees which fell
from the rich mans boorde, and no man gate onto
him: The dogs came also and licked his sores. And
it soorted that the begger dyed, and was carped by
the Angels into Abrahams bosome. The riche man
also dyed, and was buried. And being in hell in to-
ments, he lifted his eyes, and sawe Abraham a farre
off, and Lazarus in his bosome, and hee cryed, and
sayde, Father Abraham, haue mercie on mee, and
sende Lazarus, that hee may dippe the tippe of his
finger in water, and coole my tongue, for I am tor-
mented in this flame. But Abraham sayde, Sonne,
remember that thou in thy life time receiuedst thy
pleasure, and contrariwise Lazarus received paine:
but nowe hee is comforted, and thou art punished.
Beyonde all this, betwene vs and you there is a

great
great space set, so that they which would goe from hence to you, cannot, neither may come from thence to vs. Then he sayde, I pray thee therefore father, send him to my fathers house (so I have sue brethren) so to warne them, least they come also into this place of torment. Abraham said unto him, They have Moses & the Prophets, let them heare them. And he sayd, Nay father Abraham, but if one come unto them from the dead, they will repent. He sayde unto him, If they heare not Moses and the Prophets, neither will they beleue though one arose from death againe.

The ii. Sunday after Trinitie.

The Collect.

Lord make vs to have a perpetual feare and lour of thy holy name, for thou never sayest to helpe and governe them whom thou doest bring vp in thy steadfast lour, Graunt this, &c.

The Epistle.

Arueile not, my brethren, though the worlde hate you: We knowe that wee are translated from death into life, because we lour the brethren. He that loulth not his brother, abideth in death. Whosoever hateth his brother, is a mansleir. And ye knowe that no mansleir hath eternall life abiding in him. Hereby perceiue wee lour, because he gave his life for vs, and wee ought to giue our livers for the brethren. But who so hath this worlde good, and feeth his brother have neede, and shoultheth by his compassion from him, how dwelleth the lour of God in him? My babes, let vs not lour in worlde, neither in tongue : but in deede and in veritie. Hereby wee knowe that wee are of the veritie; and
and can quiet our heartes before him. For if our heart condemne vs, God is greater then our heart, and knoweth all things. Dearely beloved, if our heart condemne vs not, then have we trust to Godward, and whatsoever we aske, we receive of him, because we keepe his commandements, and do those things which are pleasant in his light. And this is his commandement, that we beleue on the name of his sonne Jesus Christ, and love one another, as he gauie commandement. And he that keepeth his commandements, dwelleth in him, and he in him: and hereby we knowe that he abideth in vs, even by the spirit which he hath giuen vs.

The Gospel,

Certaine man ordeyned a great supper, and bade many, and sent his seruant at supper time, to say to the that were hidden, Come, for all things are nowe ready. And they all at once beganne to make excuse. The first sayde unto him, I have bought a farme, and I must needs goe and see it, I pray thee haue me excused. And another said, I have bought a piece of land, and I goe to prove them. I pray thee have me excused. And another sayde, I have married a wife, and therefore I can not come. And the seruant returned, and brought his master woide againe thereof. Then was the goodman of the house displeased, and saide to his seruant, Goe out quickly into the streetes and quarters of the citie, and lying in hither the poore, and seeble, and the halt, and blinde. And the seruant sayde, Lord, it is done as thou hast commaunded, and yet there is roome. And the Lord sayd unto the seruant, Go out into
The third Sunday after Trinitie.

into the high wayes and hedges, and compell them to come in, that my house may be filled. For I say unto you, that none of these men which were hidden, shall taste of my supper.

The third Sunday after Trinitie.

The Collect.

LORD, we beseech thee mercifully to heare vs, and unto whome thou hast giuen an heartie desire to pray, grant that by thy mightie ayde we may be defended, through Jesus Christ our Lord.

The Epistle.

Submitte your selues everyone one to another, knitte your selues together in lowliness of minde: For God resistent the proude, giueneth grace to the humble. Submitte your selues therefore under the mightie hand of God, that he may exact you when the time is come. Cast all your care upon him, for hee careth for you. Be sober, and watch, for your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom hee resist stedfast in the faith, knowing that the same afflictions are appointed unto your brethren that are in the world. But the God of all grace, which hath called vs unto his eternall glory by Christ Jesus, shall his owne selfe (after that ye have suffered a little affliction) make you perfect, settle, strength, and stabill you. To him be glory and dominion for ever and ever. Amen.

Th. i.

The
The Gospel.

Hen resorted unto him al s Publicanes and sinners for to heare him. And the Pharises & Scribes murmured, say-
ing, He receiueth sinners, eateth with them. But he put forth this parable unto them, saying, What man among you, hauing an hideth shepe (if he lose one of them) doth not leaue ninety and nine in the wildernesse, and goeth after that which is lost, until he find it? And when he hath founde it, he layeth it on his shoulders with joy: and assoone as he commeth home, he calleth together his louers and neighbours, saying unto them, Rejoyce with me, for I haue founde my shepe which was lost. I say unto you, that likewise joy shalbe in heauen over one sinner that repenteth, more the over ninety & nine iust persons, which neede no repentance. Either what woman, hauing ten groats (if she lose one) doth not light a candle, sweepe the house, and secke diligently till she finde it? And when she hath found it, she calleth her louers and her neighbours togeth-
er, saying, Rejoyce with me, for I haue founde the groate which I lost. Likewise I say unto you, shall there be joy in the presence of the Angels of God, over one sinner that repenteth.

The iii. Sunday after Trinitie.

The Collect.

God the protectour of all that trust in thee, with-
out whome nothing is strong, nothing is holy: encrease and multiply upon vs thy mercy, that thou being our ruler and gude, we may so passe through things temporall, that we finally lose not the things eternall: Grant this heavenly Father, for Jesus Christes sake our Lord.
Suppose that the afflictions of this life, are not worthy of the glory which shall be shewed upon vs. For the fervent desire of the creature abideth looking when the sons of God shall appear, because the creature is subdued to vanity against the will thereof, but so his will which hath subdued the same in hope. For the same creature shall be delivered from the bondage of corruption, unto the glorious liberty of the sons of God. For we knowe that every creature groweth with vs also, a travaileth in paine, even unto this time: not only it, but we also which have the first fruits of the spirit, mourn in our selues also, and waite for the adoption of the children of God, even the deliverance of our bodies.

The Gospel.

Eye mercifull, as your father also is. Judge not, and ye shall not be judged. Condemne not, and ye shall not be condemned. Forgiue, and ye shall be forgiuen. Give, and it shall be given unto you, good measure, pressed down, shaken together, and running over, shall men giue into your bosome. For to the same measure that ye mete withall, shall other men mete to you Again. And he put forth a similitude unto them, Can the blinde leade a blinde? Do they not both fall into the ditches? The disciple is not above his master. Every man shall be perfect, even as his master is. Why seest thou a mote in thy brothers eye, but considerest not the beam that is in thine owne eye? Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, where thou seest not the beam that is in thine owne eye?
The v. Sunday after Trinitie.

First thou hypocrite, cast out the beame out of thine owne eye, then shalt thou see perfectly to pull out the mote that is in thy brothers eye.

The v. Sunday after Trinitie:

The Collect.

Graft Loorde, we beseech thee, that the course of this worlde may bee so peaceably ordered by thy gouernance, that thy congregation may joyfully serve thee in all godly quietness, through Jesus Christ our Lozd.

The Epistle.

Be you all of one mind, and of one heart, love as byth'en, be pitifull, be courteoues, (meke) not rendiring euill for euill, nor rebuke for rebuke: but contrariwise blesse, knowing that yee are thereunto called, even that yee should be heires of the blessing. For yee that doeth long after life, and loueth to see good days, let him restraine his tongue from euill, and his lippes that they speake no guile. Let him escheew euill and doe good, let him seeke peace and inuite it. For the eyes of the Loorde are ouer the righteous, and his eares are open ouer their prayers. A'gaine, the face of the Loorde is ouer them that doe euill. Moreover, who is hee that will harme you, if yee folowe that which is good? Pea, happie are yee if any trouble happen ouer you for righteousnesse sake. Be not ye afryde for any terror of them, neither be ye troubled: but sanctifie the Loorde God in your hearts.

The
The Gospel.

It came to passe, that (when the people pressed upon him to hear the word of God) he rode by the lake of Genesareth, and saw two ships stand by the lakes side, but the fishermen were gone out of them, they were washing their nets. And he entred into one of the ships (which pertained to Simon) and prayed him that he would thrust out a little from the land. And he sate down, and taught the people out of the shippe. When he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets to make a draught. And Simon answered and said unto him, Master, wee have laboured all night, and have taken nothing: Neverthelesse, at thy commandement I will loose to the net. And when they had so done, they enclosed a great multitude of fishes. But their net brake, and they beckened to their fellowes (which were in the other shippe) that they should come and help them. And they came, and filled both ships, that they sunke againe. When Simon Peter sawe this, he fell downe at Jesus knees, saying, Lord, goe from me, for I am a sinfull man. For he was astonyed, and all that were with him, at the draught of fishes which they had taken: so was also James and John the sonses of Zebedee, which were partners with Simon. And Jesus said unto Simon, Fear not, from henceforth thou shalt catch men. And they brought the ships to lande, and looked all, and followed him.

B.iii. The
The Colleet.

God which hast prepared to them that love thee, such good things as passe all mans understanding: powre into our hearts such love toward thee, that we loving thee in all things, may obtaine thy promises, which exceede all that we can desire, through Jesus Christ our Lord.

The Epistle.

Nowe ye not, that all wee which are baptized in Jesus Christ, are baptized to die with him? We are buried the with him by baptismne for to die, that likewise as Christ was raised from death by the glorie of the father, even so we also should walke in a new life. For if we be grafft in death like unto him, even so shal we be partakers of the holy resurrection: knowing this, that our olde man is crucified with him also, that the body of sinne might utterly be destroyed, that henceforth we should not be servants unto sinne. For he that is dead, is justified from sinne. Wherefore, if we be dead with Christ, we beleue that we shal also live with him: Knowing that Christ being rasied from death, dieth no more, death hath no more power over him. For as touching that he dyed, he dyed concerning sinne once: and as touching that he liueth, he liueth unto God. Likewise consider ye also, that ye are dead as touching sinne, but are alioe un- to God, through Jesus Christ our Lord.
The vii. Sunday after Trinitie.

The Gospel.

Jesus saide unto his disciples, Ex. Mat. 5.

Except your righteousnesse exceede the righteousnesse of the Scribes and Pharisees, yee cannot enter into the kingdom of heavén. Yee haue heard that it was sayde unto them of olde time, Thou shalt not kill:

whosoever killeth, shall bee in danger of judgement. But I say unto you, that whosoever is angry with his brother unadvisedly shall be in danger of judgement. And whosoever saith unto his brother, Racha, shall be in danger of a counsell. But whosoever saith, Thou fool, shall be in danger of hell fire. Therefore, if thou offrest thy gift at the altar, and there rememberest that thy brother hath ought against thee, leave there thine offering before the altar, and goe thy way first, and be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, whilst thou art in the way with him, lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the minister, and then thou bee cast into prison.

Verily I say unto thee, thou shalt not come out thence, till thou hast payed the uttermost farthing.

The vii. Sunday after Trinitie.

The Collect.

Ode of all power and might, which art the soueraine and giver of all good things, graffe in our heartes the love of thy name, increase in vs true religion, nourish vs with all goodnesse, and thy great mercie keepe vs in the same, through Jesus Christ our Lord.

K.iii. The
The viij.Sunday after Trinitie.

The Epistle.

Speakest grossly, because of the infirmities of your flesh. As ye have given your members servants to uncleanness, and to iniquity (from one iniquity to another) even so now give over your members servants unto righteousness, that ye may be sanctified. For when ye were servants of sin, ye were bond of righteousness. What fruit had ye then in those things whereof ye are now ashamed? For the end of those things is death. But now are ye delivered from sin, ye made the servants of God, and have your fruit to be sanctified, the end everlasting life. For the reward of sin is death, but eternal life is the gift of God, through Jesus Christ our Lord.

The Gospel.

On those days, when there was a very great company, he had nothing to eate, Jesus called his disciples unto him, and laid them down. I have compassion on the people, because they have bin now with me three days, and have nothing to eate, and if I send the away fasting to their owne houses, they shall faint by the way: for divers of them came from farre. And his Disciples answered him, Where should a man have bread here in the wilderness, to satifie these? And he asked them, How many loaues haue ye? They said, Seuen. And he commanded the people to sit downe on the ground, and hee tooke the seuen loaues, when hee had given thankes, he brake and gave to his Disciples to sette before them: and they did set them before the people. And they had a fewe small fishes: and when he had blessed, he commanded
The eight Sunday after Trinitie.

maunded them also to bee set before them. And they did eate, and were sufficed. And they tooke up of the broken meate that was left, seuen baskets full. And they that did eate, were about foure thousande. And he sent them away.

The eight Sunday after Trinitie.

The Collect.

God whose providence is never deceived, wee humbly beseech thee, that thou wilt put away fro vs all hurtfull things, and give those things which be profitable for vs, through Jesus Christ our Lord.

The Epistle.

Rethen, we are deters, not to the R.8.12
flesh, to live after the flesh: For if ye live after the flesh, ye shall die. But if ye, through the spirit, do mortifie the deeds of the body, ye shall live. For as many as are led by the spirit of God, they are the sonnes of God. For ye have not received the spirit of bondage to feare any more: but ye have received the spirit of adoption, whereby ye cry Abba, father. The same spirit certifies our spirit, that we are 5 sonnes of God. If we be sonnes, then are we also heires, the heires (I meane) of God, the heires annexed with Christ, if so be that we suffer with him, that wee may also be glorified together with him.

The Gospel.

Cware of falle Prophets, which come Mar.7. to you in sheepe's clothing, but inwardly they are ravening wolves: yee shall knowe them by their fruites. Doe men gather grapes of thornes? or figges of thistles? Even so, every good tree bringeth foureth good
The ix. Sunday after Trinitie.

The ix. Sunday after Trinitie.

good fruities: but a corrupt tree bringeth forth evil fruities. A good tree cannot bring forth bad fruities, neither can a bad tree bring forth good fruities. Every tree that bringeth not forth good fruites, is hewn downe, and cast into the fire. Wherefore by their fruites ye shall know them. Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my Father which is in heaven, hee shall enter into the kingdom of heaven.

The ix. Sunday after Trinitie.

The Collect.

Graunt to vs Lord, we beseech thee, the spirite to thinke and doe alwayes such things as be rightfull, that we which cannot be without thee, may by thee be able to live according to thy will, through Jesus Christ our Lord.

The Epistle.

Beshren, I would not that ye should be ignorant, how that our fathers were all under the cloude, and all passed through the Sea, and were all baptized under Moses in the cloude, and in the Sea, and did all eate of one spiritual meate, and all drinke of one spiritual drinke: and they dranke of the Spirituall rocke that followed them, which rocke was Christ. But in many of them had God no delight: for they were overthrown in the wilderness. These are examples to vs, that wee should not lust after euill things, as they lusted: and that ye should not bee worshippers of images, as were some of them, according as it is written: The people sate downe to eate and drinke, and rose up to play. Neither let vs bee defiled with fornication, as some of them were defiled with
with fornication, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them tempted, and were destroyed of serpents. Neither murmur ye, as some of them murmured, and were destroyed of the destroyer. All these things happened unto them for ensamples: but are written to put us in remembrance, whom the ends of the world are come upon. Wherefore let him that thinketh he standeth, take heed lest he fall. There hath none other temptation taken you, but such as followeth the nature of man. But God is faithful, which shall not suffer you to be tempted above your strength, but will in the midst of temptation make a way, that ye may be able to bear it.

The Gospel,

Jesus spake unto his Disciples, There was a certain rich man which had a steward, and the same was accused unto him that he had wasted his goods. And he called him, and said unto him, How is it that I hear this of thee? Give me accounts of thy stewardship, for thou mayest be no longer steward.

The steward said within himself, What shall I do? for my master taketh away from me the stewardship. I can not digge, and to begge I am ashamed. I wot what to doe, that when I am put out of the stewardship, they may receive me into their houses. So when he had called all his masters debtors together, he said unto the first, How much owest thou unto my master? And he said, An hundred tunnes of oyle. And he said unto him, Take thy bill, and sit downe quickly, and write fiftie. Then said he to another, How much owest thou? And he said, An hundred sheedes of wheate. He saide unto him, Take thy bill, and
The x. Sunday after Trinitie.

and write fourscore. And the Lord commended the 
bright Steward, because he had done wisely. For the 
children of this world, are in their nation wiser then 
the children of light. And I say unto you, make you 
friendes of the unrighteous Mammon, that when 
ye shall have neede, they may receive you into ever-
lasting habitations.

The x. Sunday after Trinitie.
The Collect,

Let thy mercifull cares, O Lord, be open to the 
prayers of thy humble servants: And that they 
may obtaine their petitions, make them to ask such 
thinges as shall please thee, through Jesus Christ 
our Lord.

The Epistle.

Concerning spiritual things, brethren, 
I would not have you ignorant. Ye 
knowe that ye were Gentiles, ye went 
your wares into drunke images, even 
as ye were ledde. Wherefore I declare 
unto you, that no man speaking by the Spirit of 
God, despeth Jesus. Also no man can say that Jesus 
is the Lord, but by the holy Ghost. There are divers-
ficities of gifts, yet but one spirite. And there are dif-
fences of administrations, and yet but one Lord.
And there are divers maners of operations, and yet 
but one God, which worketh all in all. The gift of 
the spirite is gien to every man to edifie withall.
For to one is gien through the spirite, the utterance 
of wisedome, to another is gien the utterance of 
knowledge by the same spirite, to another is gien 
faith by the same spirite, to another the gift of hea-
ling by the same spirite, to another power to doe mir-
acles, to another to prophacie, to another judg-
ment
ment to discern spirits, to another divers tongues, to another the interpretation of tongues: And these all worketh the selle same spirit, deviding to every man a severall gift, even as he will.

The Gospel.

And when he was come neere to Hierusalem, he beheld the citie, and wept on it, saying, If thou haddest knowe those things which belong unto thy peace, even in this thy day, thou wouldest take heed: but now are they hidde from thine eyes. For the dapes shall come unto thee, that thine enemies shall cast a banke about thee, and compass the thee rounde, and kepe thee in on every side, and make thee euene with the grounde, and thy children which are in thee: and they shall not leauie in thee one stone upon another, because thou knowest not the time of thy visitation. And he went into the temple, and began to cast out them that sold therein, and them that bought, laying unto them, It is written, My house is the house of prayer, but ye haue made it a denne of theeues. And he taught dayly in the temple.

The xi. Sunday after Trinitie.

The Collect.

God, which declarest thy almightie power most chiefly in the working mercy and pitie: giue unto vs abundantly thy grace, that wee running to thy promises, may be made partakers of thy heauenly treasure, through Jesus Christ our Lord.
The Epistle.

Bethlen, as pertaining to the Gospel which I preached unto you, which ye have also accepted, and in the which ye continue, by the which ye are also saued: I doe you to wit after what maner I preached unto you, if ye keepe it, except ye have beleued in baine: For first of all I delivere unto you that which I received, how that Christ dyed for our sinnnes, agreeing to the Scriptures: And that he was buried, and that he rose againe the third day, according to the Scriptures, and that hee was see of Cephas, then of the twelve: After that, he was see of more then five hundred Bethlen at once, of which many remayne unto this day, and many are fallen asleep. After that appeared he to James, then to all the Apostles, and last of all he was see of me, as of one that was borne out of due time: For I am the last of the Apostles, which am not worthy to bee called an Apostle, because I haue perfected the Congregation of God. But by the grace of God, I am that I am: and his grace which is in mee, was not in baine. But I laboured more abundantly then they all: yet not I, but the grace of God which is with me. Therefore, whether it were I or they, so we preached, and so ye have beleued.

The Gospel.

Christ tolde this parable unto certaine which trusted in themselves that they were perfect, and despised other. Two men went by into the Temple to pray, the one a Pharisee, the other a Publican. The Pharisee stoode and prayed thus with him selfe: God I thanke thee that I am not as o-
The xij. Sunday after Trinitie.

The men are, extortioners, usurers, adulterers, or as this Publican. I fast twice in the weeke, I give tythe of all that I possesse. And the Publican standing a farre off, would not lift up his eyes to heaven, but smote his breast, saying, God be mercifull to me a sinner. I tell you, this man departed home to his house justified more then the other. For every man that exalteth himselfe, shall be brought lowe: and hee that humbleth himselfe, shall be exalted.

The xij. Sunday after Trinitie.

The Collect.

Almightie and everlasting God, which art alwayes more ready to heare then we to pray, and art wont to give more then either we desire or deservethowe downe upon vs the abundance of thy mercie, forgiving vs those things whereof our conscience is afaide, and giuing vnto vs that, that our prayer dare not presume to ask, through Jesus Christ our Lord.

The Epistle.

Such trust haue we through Christ to Godward, not that we are sufficient of our selues to thinke any thing as of our selues: but if we be able vnto any thing, the same cometh of God, which hath made vs able to minister the newe Testament, not of the letter, but of the spirite: For the letter killeth, but the spirite giueth life. If the ministration of death, through the letters figured in stones, was glorious, so that the children of Israel could not behold the face of Moses for the glorie of his countenance (which glorie is done away:) why
The xij. Sunday after Trinitie.

shall not the ministration of the spirit be much more glorious? For if the ministration of condemnation be glorious, much more doeth the ministration of righteousness exceed in glory.

The Gospel.

Elus departed from the coasts of Tyre and Sidon, and came unto the Sea of Galilee, through the mids of the coasts of the ten cities. And they brought unto him one that was dease, and had an impediment in his speache: and they prayed him to put his hand upon him. And when he had taken him aside from the people, he put his fingers into his eares, and did spitte, and touched his tongue, and looked up to heav'en, and sighed, and laid unto him, Ephata, that is to say, Be opened. And straightway his eares were opened, and the string of his tongue was loosed, and he spake plaine. And he commanded them that they should tell no man. But the more he forbade them, so much the more a great deale they published, saying, He hath done all things well, he hath made both the dease to heare, and the dumme to speake.

The xiii. Sunday after Trinitie.

The Collect.

Almightie and mercifull God, of whose onely gift it commeth that thy faithfull people doe unto thee true and laudable service: Grant we beseech thee, that wee may so rumne to thy heavenly promises, that wee faile not finally to attaine the same, through Christ our Lord. The
The Epistle.

O Abraham & his seede were the promises made. He saith not, In his seeds, as many: but, In thy seede, as of one, which is Christ. This I say, that the lawe which began afterward beyond soure hundred and thirty yeres, doth not disanul the Testament that was confirmed afoze of God unto Christward, to make the promise of none effect. For if the inheritance come of the lawe, it cometh not nowe of promise. But God gave it to Abraham by promise, wherefore then serveth the lawe. The lawe was added because of transgression (till the seede came to whome the promise was made) It was ordered by angels in the hande of a mediatour. A mediatour is not a mediatour of one: but God is one. Is the lawe then against the promise of God? God forbid. For if there had bene a lawe giuen which could have giuen life, then no doubt righteousnesse should have come by the lawe. But the Scripture concludeth all things under sinne, that the promise by the faith of Jesus Christ should be giuen to them that beleue.

The Gospel.

Appy are the eyes which see the things that ye see. For I tell you, that many Prophete & Kings have desired to see those things which ye see, and have not seene them, to heare those things which ye heare, and have not heard them. And behold, a certaine Lawyer stood by, and tempted him, sayinge, Master, what shall I doe to inherite eternall life? Hee sayde unto him, What is written in the lawe? Howe readest thou? And he answered, and sayd, Love the Lord thy God with all thy heart, and
with all thy soule and with all thy strength, and with all thy mind, and thy neighbour as thy selfe. And he said unto him, Thou hast answered right: this doe, and thou shalt live. But he, willing to justifie him selfe, said unto Jesus, And who is my neighbour? Jesus answered and said, A certaine man descended from Hierusalem to Jericho, who fell among thieves, which robbed him of his raiment, wounded him, and departed, leaving him halfe dead. And it chanced that there came downe a certaine priest that same way, and when he sawe him, he passed by. And likewise a Levite (when he went nigh to the place) came and looked on him, and passed by. But a certaine Samaritane, as he journeyed, came unto him, who he saw him, he had compassion on him, went to him, and bound up his wounds, poured in oyle and wine, and set him on his owne beast, and brought him to a common Inne, and made provision for him. And on the morowe when he departed, hee tooke out two pence, and gave them to the hoste, and said unto him, Take care of him, and whatsoever thou spendest more, when I come againe I will recompense thee. Which nowe of these three thinkest thou was neighbour unto him that fell among the thieves? And hee said unto him, He that shewed mercy on him. Then said Jesus to him, Go, and doe thou likewise.

The xiii. Sunday after Trinitie.

The Collect.

Almightie and everlastinge God, gire unto vs the encrease of faith, hope, and charitie: and that we may obtaine that which thou dost promise, make vs to love that which thou dost commande, through Jesus Christ our Lord.

The
Say, walke in the spirit, & fulfil not the lust of the flesh. For the flesh lusteth contrary to the spirit, & the spirit contrary to the flesh. These are contrary one to the other, so that ye cannot doe whatsoever ye would. But if ye be led of the spirit, then are ye not under the law. The deeds of the flesh are manifest, which are these: Adulterie, fornication, uncleannesse, wantonnesse, worshipping of Images, witchcraft, hatred, variance, zeale, wrath, strife, seditions, sectes, envyng, murder, drunkenesse, gluttonie, and such like, of the which I tell you before, as I have told you in times past, that they which commit such things, shall not be inheritors of the kingdom of God. Contrarily, the fruit of the spirit is love, joy, peace, long suffering, gentleness, goodnesse, faithfullness, meekenesse, temperance: against such there is no lawe. They truely that are Christes, have crucified the flesh, with the affections and lustes.

The Gospel.

And it chanced as Jesus went to Hierusalen, that hee passed through Samaria, and Galilee. And as hee entred into a certayne Towne, there met him ten men that were lepers, which stood a farre off, and put foureth their voyces, and sayde, Jesus master haue mercie on vs. When he sawe them, he sayde unto them, Go theye we your selues into the Priestes. And it came to passe, that as they went, they were cleansed. And one of them, when he sawe that he was cleansed, turned backe againe, and with a loude voyce praised GOD, and fell downe on his face at his seete, and gaine him thanks. And the same was
The xv. Sunday after Trinitie.

was a Samarinian. And Jesus answered and said, Are there not tenne cleansed? But where are those nine? There are not found that returned againe to give God prays, save onely this stranger. And he said unto him, Arise, goe thy way, thy faith hath made thee whole.

The xv. Sunday after Trinitie.

The Collect.

Kepe wee beseech thee, O Lord, thy church with thy perpetuall mercy: and because the frailtie of man without thee can not but fall, keepe vs ever by thy helpe, and leade vs to all things profitable to our saluation, through Jesus Christ our Lord.

The Epistle.

E see how large a letter I have written unto you with mine owne hande. As many as desire with outward appearance to please carnally, the same constraine you to be circumcised, onely lest they should suffer persecution for the crosse of Christ. For they themselves which are circumcised, keepe not the law, but desire to have you circumcised, that they might reioyce in your flesh. God forbid that I shoulde reioyce, but in the crosse of our Lord Jesus Christ, whereby the worlde is crucified vnto me, and I vnto the worlde. For in Christ Jesus, neither circumcision availeth any thing at all, nor uncircumcision, but a newe creature. And as many as walke according vnto this rule, peace be on them, & mercy, and upon Israel, that pertaineth to God. From henceforth let no man put me to businesse: For I beare in my body the marke of the Lord Jesus. Brethren, the grace of our Lord Jesus Christ bee with your spirite, Amen.

The
The Gospel.

O man can serve two masters: for either he shall hate the one and love the other, or els heane to the one and despise the other. Ye can not serve God and Mammon. Therefore I say unto you, Be not careful for your life, what ye shall eate or drinke, nor yet for your body what rayment ye shall put on. Is not the life more worth then meate? and the body more of value then rayment? Beholde the foules of the ayre, for they sowe not, neither doe they reappe, nor carry into the barnes, and your heavenly father feedeth them. Are ye not much better then they? Which of you (by taking careful thought) can adorn one cubite unto his stature? And why care ye for rayment? Consider the Lilies of the field, howe they growe, they labour not, neither do they spinne: and yet I say unto you, that euen Solomon in all his royaltie, was not clothed like one of these. Wherefore, if God so clothe the grass of the field, (which though it stande to day, is to morowe cast into the fornace) shall he not much more do the same for you, O ye of little faith? Therefore take no thought, saying, What shall we eate, or what shall we drinke, or wherewith shall we be clothed? (After all these things doe the Gentiles seeke:) For your heavenly father knoweth that ye haue neede of all these things. But rather seeke ye first the kingdome of God, and the righteounsnelle thereof, and all these things shall be ministred unto you. Care not then for the morowe, for to morowe day shall care for it selfe. Sufficient unto the day is the trauaile thereof.

L. iii.
The xvi. Sunday after Trinitie.

The Collect.

Lord, we beseech thee, let thy continuall pitie cleanse and defend thy congregation: and because it can not continue in safetie without thy succour, preserve it evermore by thy helpe and goodnesse, through Jesus Christ our Lord.

The Epistle.

Desire that you faint not because of my tribulations; I suffer for your sakes, which is your praise. For this cause I bowe my knees unto the father of our Lord Jesus Christ, which is father of all; is called father in heaven & earth, that he would graunt you according to the riches of his glory, that ye may be strengthened with might by his spirit in the inner man, that Christ may dwell in your heartes by faith, that ye being rooted & grounded in love, might be able to comprehend with all saints, what is the breadth, length, depth, & height, and to know the excellent love of the knowledge of Christ, that ye might be suffiled with all fulnesse, which commeth of God, unto him that is able to do exceeding abundantly above all that we aske or thinke, according to the power that worketh in vs, be praise in the congregacion, by Christ Jesus, througout all generations from time to time, Amen.

The Gospel.

And it fortuned that Jesus went into a citie called Naim, and many of his discipiles went with him, and much people. when he came nigh to the gate of the citie, behold, there was a dead man carped out, which was the only sone of his mother,
mother, and she was a widowe, and much people of
the citie was with her. And when the Lord saw her,
he had compassion on her, and said unto her, Weepe
not. And he came nigh, and touched the coffin, and
they that bare him stoode still. And he sayde, Young
man, I say unto thee, Arise. And he that was dead,
late by, and began to speake. And hee delivered him
to his mother. And there came a feare on them all,
and they gave the glory unto God, saying, A great
Prophet is risen by among vs, and God hath visited
his people. And this rumour of him went soureth
throughout all Iury, and throughout al the regions
which lie round about.

The xviij. Sunday after Trinitie.

The Collect.

Lord we pray thee, that thy grace may alwayes
prevent and followe us, and make us continually
to be givene to all good workes, through Jesus Christ
our Lord.

The Epistle.

(Which am a prisoner of the Lordes)

Exhort you, that ye walke worship of the vocation wherewith ye are
called, with all lowliness and meekness, with humbleness of minde,
forbearing one another through love, and bee diligent to keepe the
unitie of the spirite, through the bond of peace, being one body and one spirite, even as ye are called in
one hope of your calling. Let there be but one Lord,
one faith, one baptism, one God and Father of all,
which is above all, and through all, and in you all.

L.iii. The
The xvij. Sunday after Trinitie.

The Gospel.

It chanceu that Jesus went into the house of one of the chiefe Pharisees, to eate bread on the Sabboth day, & they watched him. And beholde, there was a certaine man before him, which had the dropse. And Jesus answered, and spake vnto the lawyers and Pharisees, saying, Is it lawful to heale on the Sabboth day? And they held their peace. And he take him, and heale him, and let him goe, & answered them, saying, Which of you shall have an Asse, or an Oxe fallen into a pit, and will not straightway pull him out on the Sabboth day? And they could not answere him again to these things. He put forth also a similitude vnto the ghillics, when he marked howe they preased to bee in the highest roomes, and sayd vnto them, When thou art hidden to a wedding of any man, sit not downe in the highest roome, lest a more honourable man then thou be hidden of him, and he (that bade him and thee) come and say to thee, Give this man roome: and thou beginne with shame to take the lowest roome. But rather when thou art hidden, goe and sit in the lowest roome, that when he that bade thee commeth, hee may say vnto thee, Friend, sit vp higher: then shalt thou haue worship in the presence of them that sitte at meate with thee. For whosoever exalteth himselfe, shall be brought low, and he that humbleth himselfe, shall be exalted.

The xviii. Sunday after Trinitie.

The Collect.

Lord, we beseech thee, graunt thy people grace to lauoyde the infections of the devill, and with pure heart and minde to followe thee the onely God, through Jesus Christ our Lord.
The xviij. Sunday after Trinitie.

The Epistle.

Thanke my God alwayes on 1. Cor. 4. your behalfe, for the grace of God which is given you by Jesus Christ, that in all things ye are made rich by him, in all utterance, in all knowledge, by the which things the testimonie of Jesus Christ was confirmed in you, so that ye are behinde in no gift, wayting for the appea- ring of our Lord Jesus Christ, which shall also stregh you to the end, that ye may be blamelese in the day of the comming of our Lord Jesus Christ.

The Gospel.

Ven the Pharisees had hearde that Jesus did put the Sadduces to silence, they came together, and one of them (which was a doctor of the lawe) as ked him a question, tempting him, and saying, Master, which is the greatest comainde ment in the lawe: Jesus sayde unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soule, and with all thy minde. This is the first and greatest comaindement. And the seconde is like onto it, Thou shalt love thy neighbour as thy selfe. In these two comaindements hang all the lawe and the Prophets. While the Pharisees were gathered together, Jesus asked them, saying, What thinke ye of Christ: Whose sonne is hee? They sayde unto him, The sonne of Davids. He sayde unto them, How then doth Davids in spirit call him Lord, saying, The Loade saide unto my Loade, Sit thou on my right hande, till I make thine enemies thy foo-
The xix. Sunday after Trinitie.

If David then call him Lord, how is he then his sonne? And no man was able to answe re him any thing, neither durst any man from that day forth aske him any mo questions.

The xix. Sunday after Trinitie.

The Collect.

O God, sozasmuch as without thee, wee are not able to please thee: graunt that the working of thy mercie, may in all thinges direct and rule our hearts, through Jesus Christ our Lord.

The Epistle.

His I say, and testifie through my Lord, that ye henceforth walke not as other Gentiles walke, in vanity of their mind, while they are blinded in their understanding, being farre from a godly life, by the meanses of the ignorance that is in them, because of the blindness of their hearts: which being past repentance, have given themselves over unto wantonnes, to worke all manner of uncleannesse, even with greedinesse. But ye have not so learned Christ: If so be that ye have heard him, and have bin taught in him, as the trutheth is in Jesus (as concerning conversation in times past) to lay from you the old man, which is corrupt, according to the deceitable lustes: to be renewed also in the spirite of your minde, and to put on that newe man, which after GOD is shapen in righteousness and true holinesse. Wherefore put away lying, and speake every man truth unto his neighbour, sozasmuch as we are members one of another. Be angry, and sinne not. Let not the
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The xx. Sunday after Trinitie.

The Collect.

A Lmightie and mercifull God, of thy bountifull goodness keepe vs from all things that may hurt vs: that we being readie both in body and soule, may with free hearts accomplishe those things that thou wouldst have done, through Jesus Christ our Lord.

The Epistle.

Ake heede therefore howe ye walke circumspectly, not as unwise, but as wise men, redeeming the time, because the days are evil. Wherefore be ye not unwise, but understande what the will of the Loorde is, be not drunken with wine, wherein is excesse; but be filled with the spirite, speaking unto your selues in Psalmes and Hynnes and spirituall songs, singinge and making melodie unto the Lord in your hearts, giving thankes always for all things unto God the Father, in the name of our Lord Jesus Christ, submitting your selues one to another in the feare of God.

The Gospel.

Elus said unto his discipes, The kingdome of heauen is like unto a man that was a King, which made a marriage for his sonne, he sent forth his servants to call them that were hidden to the wedding: and they would not come. Againe, he sent forth other servants, saying, Tell the which are hidden, Behold, I haue prepared my dinner, mine Oxen and my Fatlinges are killed, and all things are readie: come unto the marriage. But they made light
light of it, and went their ways, one to his farme
place, another to his marchandize, and the remnant
tooke his servants, and intreated them shamefully,
and sue them. But when the king heard thereof, he
was wroth, and sent forth his men of warre, and
destroyed those murderers, and burnt by their Citie.
Then said he to his servants, the marriage indeede
is prepared, but they which were hidden, were not
worthie. Go ye therefore out into the high wayes,
and as many as ye finde, bid them to the marriage.
And the servants went soothly into the high wayes,
and gathered together all, as many as they coulde
finde, both good and badde: and the wedding was
furnished with ghestes. Then the king came in to see
the ghestes, and when he spyed there a man which had
not on a wedding garment, he said unto him, friend,
how camest thou in hither, not having a wedding
garment? And he was even speachlesse. Then sayde
the king to the ministers, Take and binde him hand
and soote, and cast him into utter darkenesse, there
shall be weeping and gnashing of teeth. For many be
called, but fewe are chosen.

The xx. Sunday after Trinitie.

The Collect.

Grant wee beseeche thee mercifull Lord, to
thy faithfull people pardon and peace, that they
may bee cleant from all their innes, and serve
thee with a quiet minde, through Jesus Christ our
Lord.
The xxj. Sunday after Trinitie.

The Epistle.

Phrethzen, be strong through the Lord, and through the power of his might. Put on all the armour of God, that yee may stande against all the assaultes of the devill. For wee wrestle not against blood and flesh, but against rule, against power, against worldly rulers, even governours of the darkness of this world, against spiritual craftinesse in heavenly things. Wherefore take unto you the whole armour of God, that yee may be able to resist in the euill day, and stand perfect in all things. Stand therefore, and your lornes lyeth with the truth, hauing on the breast plate of righteousnesse, and hauing shoes on your seete, that yee may be prepared for the Gospel of peace. Above all, take to you the shield of faith, where with yee may quench all the sierie darte of the wicked, and take the helmet of saluation, and the sword of the spirit, which is the worde of God. And pray alwayes with all maner prayer and supplication in the spirit, and watch thereunto with all instance and supplication, for all Saints, and for mee, that utterance may be giuen unto me, that I may open my mouth freely, to vter the secrets of the Gospel (whereof I am a messenger in bonds) that therein I may speake freely, as I ought to speake.

The Gospel.

Here was a certaine ruler, whose sonne was sick at Capernaum. Alfoone as the same heard that Jesus was come out of Jurie into Galilee, he went unto him, and besought him that he would come downe and heale his sonne: for hee was euen at the point of death. Then says Jesus unto him, Except
The xxij. Sunday after Trinitie.

Except ye see signes and wonders, ye will not beleue. The ruler said unto him, Sir, come downe or ever that my sonne dye. Jesus sayeth unto him, Go thy way: thy sonne liueth. The man beleued the word that Jesus had spoken unto him, and he went his way. And as he was going downe, the servants met him, and tolde him, saye, Thy sonne liueth. Then enquired he of them the houre when he began to amend. And they said unto him, Yesterday at the seuenth houre the seuer left him. So father knewe that it was the same houre in the which Jesus sayde unto him, Thy sonne liueth. And he beleued and all his houeholde. This is againe the seconde miracle that Jesus did, when he was come out of Jurie into Galilee.

The xxii. Sunday after Trinitie.

The Collect.

Ode wee beseech thee to keepe thy houese the Church in continuall godlinesse, that through thy protection it may be free from all adversities, and devoutly gien to serve thee in good worke, to the glory of thy name, through Jesus Christ our Lord.

The Epistle.

Thanke my God with all remembrance of you alwayes in all my prayers for you, and pray with gladnesse, because ye are come into the fellowship of the Gospell, from the first day untill now: and am surelie certifie of this, that he which hath begun a good worke in you, shall performe it, untill the day of Jesus Christ, as it becommeth me that I should so judge of you all, because I have you in my heart, forasmuch as ye are al companions of
of grace with me, even in my bonds, and in the defending and establishing of the Gospel. For God is my record, how greatly I long after you all, from the very heart roote in Jesus Christ. And this I pray, that your love may increase yet more and yet more in knowledge, and in all understanding, that ye may accept the things that are most excellent, that ye may be pure, and such as offend no man, until the day of Christ, being filled with the fruit of righteousness, which commeth by Jesus Christ, unto the glory and praise of God.

The Gospel.

Eter sayde unto Jesus, Lorde, how oft shall I forgive my brother, if he sinne against me? till seven times? Jesus sayeth unto him, I say not unto thee, until seven times: but, seventy times seven times. Therefore is the kingdom of heaven likened unto a certaine man that was a king, which would take accounts of his servants. And when he had begunne to reckon, one was brought unto him, which ought him terme thousande talents: but so as much as hee was not able to pay, his Lorde commaunded him to be solde, and his wife and children, and all that he had, and payment to be made. The servant fell downe, and besought him, saying, Sir, have patience with me, and I will pay thee all. Then had the Lorde pitie on that servant, and loosed him, and forgave him the debt. So the same servant went out, and founde one of his fellowes which ought him an hundred pence: and hee layde handes on him, and tooke him by thethroat, saying, Pay that thou owest. And his fellowe fell downe
downe, and besought him, saying, Have patience with me, and I will pay thee all. And he would not, but went and cast him into prison, till he should pay the dete. So when his fellowes sawe what was done, they were very soye, and came and tolde unto their Lordde all that had happened. Then his Lordde called him, and sayde unto him, Other vngratious servant, I forgaue thee all that dete when thou desirdest me: shouldest not thou also have had compassion on thy fellowe, euue as I had pitie on thee? And his Lord was wroth, and deliuered him to the Faylers, til he should pay all that was due unto him. So likewise shal my heavenly father doe also unto you, if ye from your hearts forgive not euery one his brother) their trespasses.

The xxiii. Sunday after Trinitie.

The Collect.

God our refuge and strength, which art the author of all godlinesse, bee ready to heare the devoute prayers of the Church: and graunt that those things which we aske faithfullie, we may obtaine effectually, through Jesus Christ our Lord.

The Epistle.

Bethren, be followers together of me, Phi, 3.1 and looke on them which walke euene as ye haue vs for an ensample. For many walke (of whom I haue tolde you ofte, and nowe tell you weeping) that they are the enemies of the crosse of Christ, whose end is Damnation, whose belly is their God, glory to their shame, which are worldly minded. But our conversation is in heaven, frō whence we looke.
The xxiii. Sunday after Trinitie.

for the Saviour, even the Lord Jesus Christ, which shall change our vile body, that he may make it like unto his glorious body, according to the working, whereby he is able also to subdue all things unto himself:

The Gospel.

When the Pharisees went out, and tooke counsell how they might entangle him in his words. And they sent out unto him their disciples with Herodes servants, saying, Master, we know that thou art true, and teachest the way of God truly, neither carest thou for any man, for thou regardest not the outward appearance of men. Tell us therefore, howe thinkes thou? Is it lawful that tribute be given unto Cesar, or not? But Jesus perceiving their wickednesse, sayde, Why tempt ye me ye hypocrites? Shew me the tribute money. And they tooke him a pency. And he said unto them, Whose is this image & superscription? They said unto him, Cesar's. Then said he unto them, Give therefore unto Cesar the things which are Cesar's, and unto God those things which are Gods. When they heard these worde, they marueiled, and left him, and went their way.

The xxiii. Sunday after trinitie.

The Collect.

Lord, we beseech thee assuage thy people from their offences, that through thyountifull goodness we may be delivered from the bandes of all those sinnes, which by our frailtie we have committed: graunt this, &c.
The Epistle.

Give thanks to God the father of our Lord Jesus Christ always for you in our prayers. For we have heard of your faith in Christ Jesus, of the love which ye beare to all saints, for the hopes sake which is laide up in hope for you in heaven. Of which hope ye heard before by the true word of the Gospel, which is come unto you, even as it is into all the world, is fruitful, as it is also among you, from the day in the which ye heard of it, had experience in the grace of God through the truth, as ye learned of Epaphras our deare fellow servant, which is for you a faithfull minister of Christ, which also declared unto vs your love which ye haue in the spirit. For this cause we also, euen since the day we heard of it, haue not ceased to pray for you, and to desire that ye might be filled with the knowledge of his will, in all wisedome and spirituall understanding, that ye might walke worthie of the Lord, that in all things ye may please, being fruitful in all good works, and increasing in the knowledge of God, strengthened with all might, through his glorious power, unto all patience and long suffering, with joyfullnesse, giving thankes unto his father, which hath made vs meete to be partakers of the inheritance of the saints in light.

The Gospel.

While Jesus spake unto the people, behold, there came a certaine ruler and worshipped him, saying, My daughter is even now deceased, but come and laye thine hande upon her, and she shall live. And Jesus arose, and followed him, and so did his
his disciples. And behold, a woman which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his vesture. For the sayde within her selfe, If I may touch but even his vesture onely, I shall be safe. But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort, thy faith hath made thee safe. And the woman was made whole even the same time. And when Jesus came into the rulers house, he saw the minstrels and the people making a noyse, he sayd unto them, Get you hence, for the maid is not dead, but sleeppeth. And they laughed him to scorn. But when the people were put forth, he went in, and took her by the hand, and saide, Damosel, arise. And the Damosel arose. And this noyse was abroade in all that lande.

The xxv. Sunday after Trinitie.

The Collect.

Stirre up wee beseech thee, O Lord, the witness of thy faithful people, that they plenteously bringing soureth the fruit of good works, may of thee be plenteously rewarded, through Jesus Christ our Lord. Amen.

The Epistle.

Behold, the time commeth, saith the Lord, that I will raise by the righteous branch of David, which king shall bear rule, and he shall prosper with wisdom, and shall set by equitie and righteousness againe in earth. In his time shall Judah be saved, and Israel shall dwell out of feare. And this is the name that they shall call him, even the Lord our righteousnesse. And therefore behold, the time commeth, taketh
The Lord, that it shalbe no more said, The Lord liueth, which brought his children of Israel out of the land of Egypt: but the Lord liueth, which brought forth and led the seed of the house of Israel out of the North land, and from all countreyes where I have scattered them, and they shall dwell in their owne land againe.

The Gospel.

When Jesus lift up his eyes, and sawe a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat? This he said to proove him, for he him selfe knew what he would doe. Philip[pe answered him, Two hundred peniworth of bread are not sufficient for them, that every man may take a little. One of his discipiles (Andrew Simon Peters brother) sayde unto him, There is a ladde here, which hath five barley loaves and two fishes, but what are they among so many? And Jesus saide, Make the people sit downe. There was much grassle in the place. So the men sat downe, in number about five thousande. And Jesus tooke the bread, and when he had given thankes, he gave to his discipiles, and the discipiles to them that were set downe, and likewise of the fishes as much as they would. When they had eaten enough, he sayth unto his discipiles, Gather up the broken meate which remaineth, that nothing be lost. And they gathered it together, filled twelve baskets with the broken meate of the five barley loaves, which broken meate remained unto them that had eaten. Then those men (when they had seene the miracle that Jesus did) said, This is of a trueth the same prophet that should come into the worlde.
If there be any mo Sundayes before Advent Sunday, to supplie the same, shall be taken the service of some of those Sundayes that were omitted betwene the Epiphanie and Septuagesima.

Saint Andrewes day.

The Collect.

A Almighty God, which did give such grace unto thy holy Apostle S. Andrew, that he readily obeyed the calling of thy sonne Jesus Christ, and followed him without delay: Grant unto vs all, that we, being called by thy holy word, may soorth with grace over our selves obediently to followe thy holy commandements, through the same Jesus Christ our Lord.

The Epistle.

If thou knowledges with thy mouth, that Jesus is the Lord, so beleue in thy heart that God raised him up fro death, thou shalt be safe. For, to beleue with the heart, justiseth, and to knowledge with the mouth, maketh a mans safe. For the Scripture sayeth, whosoever beleueth on him, shall not be confounded. There is no difference betwene the Jew and the Gentile: For one is Lord of all, which is rich unto all that call upon him. For whosoever doeth call on the name of the Lord, shall be safe. Howe then shall they call on him, or whome they have not beleued? Howe shall they beleue on him, of whome they have not heard? Howe shall they heare without a Preacher? And Howe shall they preach without they be sent? As it is written, Howe beautifull are the feete of them which bring tidings of peace, and bring tidings of good things. But they have not all obeyed to the Gospel. For Elay sayeth, Loorde,
Saint Andrewes day.

Lozde, who hath beleued our sayings? So then faith commeth by hearing, and hearing commeth by the word of God. But I aske, Have they not heard? No doubt their sound went out into all lands, and their words into the endes of the worlde,But I demand whether Israel did knowe or not: First Moses saith, I will provoke you to enuie by them that are no people, by a foolish nation I will anger you. Elai after that is bold, and faith, I am found of the that sought me not, I am manifest unto them that asked not after me. But against Israel he saith, All day long have I stretched soureth my hands unto a people that beleueth not, but speaketh against me.

The Gospel.

As Jesus walked by the Sea of Galilee, Mar.4.

He sawe two brethren, Simon which was called Peter, and Andrew his brother, casting a net into the Sea, (for they were fisheers) and he saith unto them, Follow me, and I will make you to become fisheers of men. And they straightway left their nets, and followed him. And when he was gone forth from thence, he sawe other two brethren, James the sonne of Zebedee, & John his brother, in the ship with Zebedee their father, mending their nets: and he called them. And they immediatly left the shippe and their father, and followed him.

Saint Thomas the Apostle.

The Collect.

Almightie and everlittinge God, which for the more confirmation of the faith, diddest suffer thy holy Apostle Thomas to bee doubtfull in thy Sonnes resurrection: Grant us so perfectly and without all doubt to beleue in thy Sonne Jesus Christ,
Saint Thomas the Apostle.

Christ, that our faith in thy sight never be reproued.
Hear ye, O Lord, through the same Jesus Christ, to whom with thee, &c.

The Epistle.

O we are ye not strangers, nor sojourner, but citizens with the saints, and of the household of God, and are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the head corner stone: in whom what building soever is coupled together, it groweth into an holy temple of the Lord, in whom ye also are built together, to be an habitation of God through the holy Ghost.

The Gospel.

Thomas one of the twelve, which is called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. And after eight days, againe his disciples were within, and Thomas with them. Then came Jesus when the doores were shut, and stood in the midst, and said, Peace be unto you. And after that he said to Thomas, Bring thy finger hither, and see my hands, and reach hither thy hand, and thrust it into my side, and be not faithlesse, but believing. Thomas answered, and said unto him, My Lord, and my God, Jesus said unto him, Thomas, because thou hast seene me, thou hast beleued. Blessed are they that have not seene, and yet have
The conversion of S. Paul.

And many other signes truely did Jesus in the presence of his Disciples, which are not written in this booke. These are written, that yee might beleue, that Jesus Christ is the sonne of God, and that (in beleuendo) yee might have life through his name.

The conversion of S. Paul.

The Collect.

God which hast taught all the worlde, through the preaching of thy blessed Apostle S. Paul, graunt, we beseeche thee, that wee which have his wonderful conversion in remembrance, may follow and fulfill thy holy doctrine that he taught, through Jesus Christ our Lord.

The Epistle.

And Saul yet breathing out threatenings and slaughter against the disciples of the Lord, went unto the high Priest, and desired of him letters to carry to Damascus to the Synagogues, that if he founde any of this way (were they men or women) he might bring them bound to Hierusalem. And when he tourned, it sortuned that as he was come night to Damascus, suddeely there shined round about him a light from heauen, and he fell to the earth, and heard a voyce saying to him, Saul, Saul, why persectuest thou me? And he saide, What art thou Lord? And the Lord saide, I am Jesus whom thou persectest. It is hard for thee to kicke against the pricke. And he both trembling & astonied, said, Lord, What wilt thou have me to doe? And the Lord said unto him, Arise, and goe into the cite, and it shall be tolde thee what thou must doe. The men which journeyed with him, stood amazed, hearing a voyce,
a boyce, but seeing no man. And Saul arose from the earth, and when he opened his eyes, he saw no man: but they ledde him by the hand, and brought him into Damaso. And he was three dayes without sight, and neither did eate nor drinke. And there was a certaine disciple at Damaso, named Ananias: and to him sayde the Lord in a vision, Ananias. And he said, Beholde, I am here, Lord. And the Lord said unto him, Arise, and goe into the streete which is called Straight, and seeke in the house of Judas, after one called Saul of Tharsus. For beholde, he prayeth, and hath seen in a vision a man named Ananias, comming in unto him, putting his handes on him, that he might receive his sight. Then Ananias answered, Lord, I have heard by many of this man, howe much evil he hath done to thy Saints at Hierusalem. And here he hath authority of the high Priestes, to binde all that call on thy Name. The Lord sayde unto him, Go thy way, for he is a chosen vessel unto me, to beare my Name before the Gentiles, and Kings, and the children of Israel. For I will shewe him how great things he must suffer for my Names sake. And Ananias went his way, and entred into the house, and put his handes on him, and said, Brother Saul, the Lord that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the holy Ghost. And immediately there fell from his eyes as it had bene scales, and he receiued sight, and arose, and was baptized, and receiued meate, and was comforted. Then was Saul a certaine dayes with the discipes which were at Damaso. And straightway hee preached Christ in the Synagogues, how that hee was the Sonne of God. But all
Purification of Marie the virgin.

all that heard him, were amased, and sayde, Is not this he that spoyled them which called on this name in Hierusalem, and came hither for that intent, that he might bring them bounde unto the high Priests? But Saul increased the more in strenght, and con-founde the Jewes which dwelt at Damasco, asser-ning that this was very Christ.

The Gospel.

Eter answered, and sayde unto Jesus, Mat. 19. 29. Beholde, we have forlaken all and fol-

owed thee, what shall we have there-foare? Jesus saide unto them, Verily I say unto you, that when the sonne of man shall sit in the seat of his majestie, ye that have followed me in the regeneration, shall sit also upon twelue seates, and judge the twelue tribes of Israel. And every one that forlakeneth house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my names sake, shall receive an hundredth folde, and shall inherite everlasting life. But many that are first shalbe last, and the last shalbe first.

The Purification of S. Marie the virgin.

The Collect.

A mighty and everlasting God, we humbly be-

seech thy majestie, that as thy onely begotten sonne was this day presented in the Temple in sub-

stance of our flesh: so graunt that we may be presen-
ted unto thee with pure and cleare mindes, by Jesus Christ our Loide.

The Epistle.

The same that is appointed for the Sunday.
Saint Matthias day.

The Gospel.

When the time of their purification (after the law of Moses) was come, they brought him to Hierusalem, to present him to the Lord (as it is written in the law of the Lord: Every man child that first openeth the matrix, shall be called holy to the Lord) to offer (as it is laid in the law of the Lord) a pair of turtle doves, or two young pigeons, And behold, there was a man in Hierusalem, whose name was Simeon, the same man was just and godly, and looked for the consolation of Israel, and the holy Ghost was in him. And an angel was he received the holy Ghost, that he should not see death, except he first saw the Lord Christ. And he came by inspiration into the Temple.

Saint Matthias day.

The Collect.

Almighty God, which in the place of the traitour Judas, diddest chuse thy faithfull servant Matthias to be of the number of the twelve Apostles: Grant that thy Church, being alway preserved from false Apostles, may be ordered and guided by faithful and true Pastours, through Jesus Christ our Lord.

The Epistle.

In those days Peter stood up in the midst of the disciples, and sayde, (the number of names that were together, were about an hundred and twenty) Ye men and brethren, this Scripture must needs have bin fulfilled, which holy Ghost, through the mouth of David, spake before of Judas, which was guide
Saint Matthias day.

guide to them that tooke Jesus. For hee was num-
bered with vs, and had obtained fellowshippe in this
ministration. And the same hath now possessed a plat
of ground with the reward of iniquitie, and when
he was hanged, burst alunder in the middes, all his
bowels gushed out. And it was knownen unto all the
inhabiters of Hierusalem, in so much that the same
fiede is called in their mother tongue, Acheldama,
that is to say, the bloody field. For it is written in the
booke of Psalmes, His habitation he void, & no man
be dwelling therein, and his Bishopricke let another
take. Wherefore, of these men which have companied
with vs (all the time that the Lord Jesus had all his
conversation among vs, beginning at the baptismne
of John, unto that same day that he was taken up
from vs) must one be ordeined to be a witnesse with
vs of his resurrection. And they appointed two: Jo-
seph, which is called Barbabas (whole surname
was Jcetus) and Matthias. And when they prayed,
they sayd, Thou Lorde which knowest the hearts of
all men, shew whether of these two thou hast chosen,
that he may take the roome of this ministration and
Apostleship, from which Judas by transgression fell,
that he might go into his owne place. And they gaue
foorth their lottes, and the lot fell on Matthias, and
he was counted with the eleven Apostles.

The Gospel.

That time Jesus answered, and
sayde, I thanke thee, O father,
Lord of heauen and earth, because
thou hast hid these things from the
wise and prudent, and hast shewed
them unto babes: Verily father,
when so was it thy good pleasure.
Annunciation of the virgin Marie.

All things are given unto mee of my father: and no man knoweth the sonne but the father, neither knoweth any man the father, save the sonne, and he to whomsoever the sonne will open him. Come unto me all ye that labour, and are laden, and I will ease you. Take my yoke upon you, and learne of me, for I am meek and lowly in heart, and ye shall finde rest unto your soules: for my yoke is easte, and my burden is light.

Annunciation of the virgin Marie.

The Collect.

We beseech thee, Lo?de, powre thy grace into our hearts, that as we have knownen Christ thy sonnes incarnation by the message of an Angel: So by his crosse and passion, we may be brought unto the glory of his resurrection, through the same Christ our Lo?de.

The Epistle.

Dd spake once againe to Ahaz, saying, Require a token of the Lo?de thy God, whether it be towarde the deapth beneath, or towarde the height above. Then sayd Ahaz, I will require none, neither will I tempt the Lo?de. And he sayde, Harken to, ye of the house of David: Is it not enongh for you that ye be grievous unto men, but ye must grieue my God also? And therefore the Lo?de shall giue you a token: Beholde, a virgin shall conceiue, and beare a sonne, and thou his mother shalt call his name Emmanuel. Butter and hone shall ye eate, that he may knowe to refuse the euyll, and chuse the good.

The
Annunciation of the virgin Marie.

The Gospel.

And in the sixth moneth, the Angel Gabriel was sent from God, unto a city of Galilee named Nazareth to a virgin espoused to a man, whose name was Joseph, of the house of David, and the virgin's name was Marie. And the Angel was sent in vnto her, and said, Haile full of grace, the Lord is with thee, blessed art thou among women. When she saw him, she was abashed at his saying, and cast in her minde what manner of salutation that should be. And the Angel saide unto her, Feare not Marie, for thou hast founde grace with God: Beholde, thou shalt conceive in thy wombe, and beare a sonne, and shalt call his name Iesus. He shall be great, and shall be called the sonne of the highest. And the Loorde God shall give unto him the seate of his father David, and he shall reigne over the house of Jacob for evermore, and of his kingdom there shall be none ende. Then sayde Marie to the Angell, Howe shal this be, seeing I knowe not a man? And the Angell answered, and said unto her, The holy Ghost shall come upon thee, and the power of the highest shall overshadow thee. Therefore also that holy thing which shall be borne, shall be called the sonne of God. And beholde, thy cousin Elisabeth, she hath also conceiued a sonne in her age, and this is the sixth moneth, which was called barren: for with God nothing shall be impossible. And Marie sayde, Behold the handmaide of the Lord, be it unto me according to thy word. And the Angel departed from her.

The
Saint Markes day.

The Collect.

A

Lnightie God, which haft instructed thy holy Church with the heavenly doctrine of thy Evangelist Saint Mark, give vs grace that wee be not like children, carped away with every blast of bayne doctrine: but firmly to be established in the truth of thy holy Gospel, through Jesus Christ our Lord.

The Epistle.

No every one of vs is gitten grace, according to the measure of the gisle of Christ. Wherefore he layeth, when he went by on high, he led captiuite captiue, and gaine gistes butomen. That he ascended, what meaneth it, but that he also descended first into the lowest partes of the earth? Hee that descended, is even the same also that ascended by aboue all heauens, to fulfill all things. And the very same made some Apostles, some Prophetes, some Evangelistes, some shepheardes, and teachers, to the edifying of the Saintes, to the worke and administration, even to the edifying of the body of Christ, till we all come to the unitie of the faith, and knowledge of the sonne of God, unto a perfect man, unto the measure of the full perfect age of Christ: That we hencefoorth shoulebe no moare children, wavering and carped about with every winde of doctrine,by the wilinesse of men, through craftines, whereby they lay awaYTE fo2 vs to deceiue vs. But let vs followe the truth in lOue, and in all things growe in him which is the head, euEn Christ: in whome is all the body be coupled and knit together throughout every joynte, wherewith one ministreth to another(according to the operation,as every part hath
Saint Mark's day.

hath his measure) he increaseth the body, unto the ex-
dising of it selfe through loue.

The Gospel.

Am the true vine, and my father is an husbandman. Every branch that beareth not fruite in me, he will take away: and every branch that beareth fruite, will he purge, that it may bring forth more fruite. Howe are ye cleane through the words which I have spoken vnto you. Bide in me, & I in you. As the branch cannot beare fruite of it selfe, except it bide in the Vine; no more can ye, except ye abide in me. I am the Vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruite. For without me can ye do nothing. If a man abide not in me, he is cast forth as a branch, and is withered, and men gather them, & cast them into the fire, and they burne. If ye abide in me, & my words abide in you, aske what ye will, and it shall be done for you. Herein is my Father glorified, that ye beare much fruite, & become my disciples. As the father hath loved me, even so also have I loved you: Continue you in my loue. If ye keepe my commandements, ye shall bide in my loue, even as I have kept my fathers commandements, and abide in his loue. These things have I spoken vnto you, that my ioy might remaine in you, & that your ioy might be full.

St. Philip and James day.

The Collect.

Almightie God, whom true ly to knowe is ever-
lasting life: graunt vs perfectly to knowe thy Sonne Jesus Christ to be the way, the truth, and the life, as thou hast taught Saint Philippe, and o-
Saint Philip and James day.

ther the Apostles, through Jesus Christ our Lord.

The Epistle.

James the servant of God, and of the Lord Jesus Christ, sedeth greeting to the twelve tribes which are scattered abroad. My brethren, count it all joy, when ye fall into divers temptations: knowing this, that the trying of your faith giveth patience, and let patience have her perfect worke, that ye may be perfect and sufficient, lacking nothing. If any of you lack wisdom, let him ask of him that giveth it, even God, which giveth to all men indifferently, and calleth no man in the teeth, and it shall be given him. But let him ask in faith, and doubt not. For he that doubteth is like a wave of the sea, which is tossed with the windes, and carried with violence: Neither let that man thinke that he shall receive anything of the Lord. A wavering minded man is unstable in all his ways. Let the brother which is of lowe degree, reioyce when he is exalted. Againe, let him that is rich, reioyce when he is made lowe: For even as the floure of the grasse shall he passe away. For as the sunne riseth with heate, and the grasse withereth, and his floure falleth away, and the beautie of the fashion of it perisheth: even so shall the rich man perish in his ways. Happe is the man that endureth temptation: for when he is tried, he shall receive the crowne of life, which the Lord hath promised to them that love him.
Saint Philip and James day.

The Gospel.

And Jesus sayde unto his disciples, Let not your hearts be troubled. Ye beleue in God, beleue also in mee. In my fa-
thers house are many mansions. If it were not so, I woulde haue tolde you. I goe to prepare a place soz you: And if I goe to pre-
pare a place soz you, I will come againe and receive you, even into my lese, that where I am, there may yee be also. And whither I goe,yee knowe, and the way ye knowe. Thomas sayth unto him, Lozde, wee knowe not whither thou goest, and how is it possible for vs to know the way? Jesus saith unto him, I am the way, the truthe, and the life. No man commeth to the father but by me. If yee had knowne me, yee had knowne my father also: And now yee know him, and haue seene him. Philip sayeth unto him, Lozde, she we vs the father, and it sufficeth vs. Jesus sayth unto him, Have I bin so long time with you, and yet hast thou not knownen mee? Philippe, he that hath seene me, hath seene my father: and how sayest thou then, She we vs the father? Beleueth not thou that I am in the father, and the father in me? The words that I speake unto you, I speake not of my selfe: but the father that dwelleth in mee, is hee that doeth the workes. Beleueth mee that I am in the father, and the father in me: or els beleueth mee for the workes sake. Verily, verily I say unto you, He that beleueth on me, the workes that I doe, the same shall hee doe, be-
cause I goe unto my father. And whatsoever ye aske in my name, that will I doe, that the father may bee glorified by the sonne. If yee shall aske anything in my name, I will doe it.
Saint Barnabas Apostle.

The Collect.

Lord Almighty, which hast induced thy holy Apostle Barnabas with singular gifts of the holy Ghost: let us not be destitute of thy manifold gifts, nor yet of grace, to vbe them alway to thy honour and glory, through Jesus Christ our Lord.

The Epistle.

Idings of these things came unto the cares of the congregation which was in Hierusalem. And they sent soust Barnabas, that hee shoulde goe unto Antioch. Which when hee came, had seene the grace of God, was glad, and exhorted them all, that with purpose of heart they would continuallie cleare unto the Lord. For he was a good man, and full of the holy Ghost, of faith, and much people was added unto the Lord. Then departed Barnabas to Charles to seake Saul: and when he had founde him, he brought him into Antioch. And it chaunced, that a whole yere they had their conversation with the congregation there, and taught much people, in so much that the disciples of Antioch were the first that were called Christen. In those days came Prophets from the citie of Hierusalem unto Antioch. And there stoode by one of them named Agabus, and signified by the Spirit, that there shoulde bee great dearth throughout all the worlde: which came to passe in the Emperor Claudius days. Then the disciples, every man according to his abilitie, purposed to sende succour unto the brethren which dwelt in Jurie: which thing they also did, and sent it to the elders by the handes of Barnabas and Saul.
Saint John Baptist.

The Gospel.

This is my commandment, that ye love one another as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. Henceforth call I not you servants; for the servant knoweth not what his Lord doeth: but ye have I called friends, for all things that I have heard of my Father, have I opened to you. Ye have not chosen me, but I have chosen you, and ordained you to go and bring forth fruit, and that your fruit should remain, that whatsoever ye ask of the Father in my name, he may give it you.

Saint John Baptist.

The Collect.

Almighty God, by whose providence thy servant John Baptist was wonderfully born, and sent to prepare the way of thy Sonne our Saviour by preaching of penance: make us so to followe his doctrine and holy life, that we may truly repent, according to his preaching, and after his example constantly speake the truth, boldly rebuke Vice, and patiently suffer for the truthes sake, through Jesus Christ our Lord.

The Epistle.

E of good cheare my people. O ye Prophets, comfort my people, saith your God, comfort Hierusalem at the heart, and tell her that her travaile is at an ende, that her offence is pardoned, that she hath received of the Lords hand sufficient correction for all her sinnnes. A boyle cryed in
the wilderness, prepare the way of the Lord in the wilderness, make straight the path for our God in the desert. Let all valleys be exalted, and every mountain and hill be made low. What is crooked, let it be made straight, and let the rough be made plain fields. For the glory of the Lord shall appear, and all flesh shall see it. For why the mouth of the Lord hath spoken it. The same voice spake, howe we cry. And the Prophet answered, What shall I cry? That all flesh is grass, and that all the goodliness thereof is as the flower of the field. The grass is withered, the flower falleth away. Even so is the people as grass, when the breath of the Lord bloweth upon them. Nevertheless, whether the grass wither, or that the flower fade away, yet the word of our God endureth for ever. 

Go ye unto the high hill (O Sion) thou that bringest good tidings, lift up thy voice with power, O thou preacher Jerusalem, lift it up without fear, and say unto the cities of Juda, Behold your God, behold, the Lord God shall come with power, and bear rule with his arme. Beholde, he bringeth his treasure with him, and his works goe before him. He shall feede his flocke like an heard-man: he shall gather the lambes together with his arme, and carry them in his bosome, and shall kindly entreate those that beare yong.

The Gospel.

Elizabeth's time came that she shoulde be delivered, and she brought forth a sonne. And her neighbours and her cousins heard say, howe the Lord had shewed great mercie upon her, and rejoiced with her. And it so'tuned, that in the eyght day
day they came to circumcise the childe, and called his name Zacharie after the name of his father. And his mother answered and said, Not so, but his name shall be called John. And they sayd unto her, There is none of thy kinred that is named with this name. And they made signes to his father, howe he would have him called. And hee asked for writing tables, and wrote, saying, His name is John. And they mar- treled all. And his mouth was opened immediately, and his tongue also, and he spake, and prayed God. And seare came on all them that dwelt nigh unto him. And all these layings were nopened abroade throughout all the hie countrey of Jureie, and they that heard them, layde them in their hearts, saying, what manner of childe shall this bee? And the hande of the Lord was with him. And his Father Zacharias was filled with the holy Ghost, and prophesied, saying, Prayed be the Lord God of Israel, for he hath visitad and redeemed his people, and hath rapsed by an house of saluation unto vs, in the house of his servant David, even as hee promised by the mouth of his holy Prophete, which were since the worlde began. That wee shoule bee saved from our enemies, and from the hande of all that hate vs. That hee woulde deale mercifully with our fathers, and remember his holy covenant. That hee woulde persourine the othe which hee sware to our father Abraham, for to giue vs. That wee, being delivered out of the handes of our enemies, might serve him without scare all the dayes of our life, in such holinesse and righteousnesse, as are acceptable for him. And thou childe shalt bee called the Prophet of the Highest: for thou shalt goe be- fore the face of the Lord to prepare his wayes. 

R.xxx.

To
Saint Peters day.

To give knowledge of salvation unto his people, for the remission of sins. Through the tender mercy of our God, whereby the day spring from an high hath visited vs. To give light to them that sit in darkness, and in the shadow of death, to guide our feet into the way of peace. And the childe grewe, waxed strong in spirit, and was in wilderines, till the day came when he should shew himselfe unto the Israelites.

Saint Peters day.

The Collect.

Almightie God, which by thy sonne Jesus Christ, hast given to thy Apostle S. Peter many excellent gifts, and commaundedst him earnestly to feede thy flocke: make wee beseeche thee all Bishops and Pastours diligently to preach thy holy word, and the people obediently to followe the same, that they may receive the crowne of everlastinge glorie, through Jesus Christ our Lord.

The Epistle.

At the same time, Herod the King stretched forth his handes to beare certaine of the congregation, he killed James the brother of John, with the sword. And because hee sawe it pleased the Jewes, hee proceeded further, and tooke Peter also. Then were the days of sweete bread. And when he had caught him, he put him in prison also, and deliuered him to foure quaterneons of souldiers to be kept, intending after Easter to bring him forth to the people. And Peter was kept in prison, but prayer was made without ceasing of the congregation unto God for him. And when Herod woulde haue brouthe him out unto the people, the same night kept Peter betwene
Saint Peter's Day.

twene two soldierys, bound with two chaines, and the keepers before the doore kept the prison. And behold, the Angel of the Lord was there present, and a light shined in the habitation, and he smote Peter on the side, and stirred him up, saying, Arise up quickly. And his chaines fell from his handes. And the Angel saide unto him, Girde thy selfe, and binde on thy sandales. And so he did. And hee saide unto him, Cast thy garment about thee, and followe me. And hee came out, and followed him, and wist not that it was true that which was done by the Angel, but thought hee had seene a vision. When they were past the first and second watch, they came unto the yron gate that leadeth unto the citie, which opened to them by the owne accord: and they went out, and passed through one streete, and sooth with the Angel departed from him. And when Peter was come to himselfe, he said, Now I know of a suretie that the Lord hath sent his Angel, and hath delivered mee out of the hande of Herode, and from all the wayting of the people of the Jewes.

The Gospel.

When Jesus came into the coastes of the citie, which is called Cela-
rea Philippi, hee asked his disciples, saying, Whome do men say
that I the sonne of man am? They said, Some say that thou art John
Baptist, some Elias, some Jere-
mias, or one of the Prophets. Hee sayeth unto them,
But whome say yee that I am? Simon Peter an-
swered, and sayde, Thou art Christ the sonne of the
living God. And Jesus answered, and sayde unto
him,
Saint James the Apostle.

hym, Happie art thou Simon the sonne of Jonas: for fleth & blood hath not opened that unto thee, but my Father which is in heauen. And I say unto thee, that thou art Peter, and upon this rocke wil I build my Congregation, and the gates of hell shall not prevaile against it. And I will give unto thee the keys of the kingdome of heauen : and whatsoever thou bindest in earth,shalbe bound in heauen: and whatsoever thou loosest in earth,shalbe loosed in heauen.

Saint James the Apostle.

The Collect.

Grant, O mercifull God, that as thine holy Apostle James, leaving his father and all that he had, without delay was obedient unto the calling of thy Sonne Jesus Christ, and followed him: So wee forsaking all worldly and carnall affections, may be euermore readie to followe thy commandements, through Jesus Christ our Lord.

The Epistle.

In those daies came Prophetes from the citie of Hierusalem, unto Antioche. And there stoode by one of them named Agabus, and signified by the spirite, that there should bee great dearth throughout all the world, which came to passe in the Emperour Claudiuys daies. Then the disciples, every man according to his habilitie, purposed to send succour unto the bretheren which dwelt in Iurie: which thing they also did, and sent it to the Elders by the handes of Barnabas and Saul. At the same time Herode the King stretched forth his hands to beare certaine of
Saint James the Apostle.

of the congregation. And he killed James the brother of John with the sword: and because he saw it pleased the Jewes, he proceeded further, and tooke Peter also.

The Gospel.

Then came to him the mother of Zebedee's children, with her sones, worshiping him, and desiring a certaine thing of him. And he said unto her, what wilt thou? She said unto him, Graunt that these my two sones may sit, the one on thy right hand, and the other on the left, in thy kingdom. But Jesus answered and said, Ye wote not what ye ask. Are ye able to drink of the cuppe that I shall drink of? and to be baptized with the baptism that I am baptized with? They said unto him, We are. He said unto them, Ye shall drink in deed of my cuppe, and be baptized with the baptism that I am baptized with: but to sit on my right hande and on my left, is not mine to giue, but it shall chauce unto them that it is prepared for of my father. And when the ten heard this, they diss-ayned at the two brethren. But Jesus called them unto him, and said, Ye knowe that the princes of the nations have dominion over them, and they that are great men, exercise authority upon them. It shall not be so among you. But whosoever will be great among you, let him be your minister, and whosoever will be chiefe among you, let him be your servant: Even as the sonne of man came not to be ministered unto, but to minister, and to give his life a redemption for many.
Saint Bartholomew Apostle.

The Colleæ.

O Almighty and everlasting God, which hast given grace to thine Apostle Bartholomew, truly to believe and to preach thy word: grant, we beseech thee, unto thy Church, both to love that he believed, and to preach that he taught, through Christ our Lord.

The Epistle.

By the handes of the Apostles were many signes and wonders shewed among the people: and they were all together with one accord in Salomon's porch.

And of other durst no man joyn his selfe to them: neverthelesse the people magnified them. The number of them that beleued in the Lord, both of men & women, grew more and more, in somuch that they brought the sicke into 7 streetes, and layde them on beddes and couches, that at the least way the shadowe of Peter when he came by, might shadowe some of them. There came also a multitude out of the cities rounde about, unto Hierusalem, bringing sicke folkes, 7 them which were hered with uncleane spirits, and they were healed every one.

The Gospel.

And there was a strife among them, which of them shoulde seeme to be the greatest. And hee sayde unto them, The Kingses of nations raigne over them, and they that haue authoritie upon them, are called gracious Lordes: but ye shall not be so. But he that is greatest among you, shall be as
as the yonger, and he that is chiefe, shalbe as he that
doth minister. For whether is greater, he that sitteth
at meate, or he that serveth? Is not he that sitteth at
meate? But I am among you as he that ministreth.
Ye are they which have hidden with me in my tem-
ptations. And I appoint unto you a kingdome, as my
father hath appointed unto me, that ye may eate and
drinke at my table in my kingdome, and sit on seates
judging the twelve tribes of Israel.

Saint Matthew.

The Collect.

Almightie God, which by thy blessed Sonne did-
dest call Matthew from the receite of custome,
to be an Apostle and Evangelist: Grant vs grace
to forsake all couetous desires and inordinate love of
riches, to followe thy said Sonne Jesus Christ, who
liueth and reigneth with thee and the holy Ghost, &c.

The Epistle.

Seeing that wee haue such an office, e. 2. Cor,
uen as God hath had mercie on vs, we

go not out of kinde, but haue cast from

vs the clokes of vnhonestie, and walke

not in craftiness, neither handle we the

word of God deceitfully, but open the truth, and re-

port our selues to every mans conscience in the light

do of God. If our Gospell be yet hidde, it is hid among

them that are lost, in whom the God of this woxide

hath blinded the minde of them which beleue not,

left s light of the Gospel of the glory of Christ (which

is the image of God) shoulde shine vnto them. For

we preache not our selues, but Christ Jesus to bee

the
Saint Matthew.

the Lord, our selves your servants for Jesus sake. for it is God that commandeth the light to shine out of darkness, which hath shined in our hearts, for to give the light of the knowledge of the glory of God, in the face of Jesus Christ.

The Gospel.

And as Jesus passed forth from thence, he saw a man (named Matthew) sitting at the receive of custome: and he sayde unto him, followe me. And he arose, and followed him. And it came to passe, as Jesus sate at meat in his house, beholde, many Publicaneces also and sinners that came, sate downe with Jesus and hisdisciples. And when the Pharisees sawe it, they sayde unto his discipies, why eateth your master with Publicaneces and sinners? But when Jesus heard that, he sayde unto them, they that be strong, neede not the physicition, but they that are liske. Go ye rather and learne what that meaneth: I will have mercie, and not sacrificice. For I am not come to call the righteous, but sinners to repentance.

Saint Michael and all Angels.

The Collect.

Everlasting God, which hast ordeined and constituted the services of all Angels and men in a wonderfull order: mercifully graunt, that they which alway doe thee service in heauen, may by thy appointment succour and defende vs in the earth, through Jesus Christ our Lord.
Saint Michael and all Angels.

The Epistle.

Here was a great battell in heauen: Michael and his Angels fought with the Dragon, and the Dragon fought with his angels, and prevailed not, neither was their place founde any more in heauen. And the great Dragon, that olde serpent, called the devil and Satan, was cast out, which deceiued all the world. And he was cast into the earth, and his angels were cast out also with him. And I heard a loude voice, saying, In heauen is nowe made salutation, and strength, and the kingdom of our God, and the power of his Christ. For the accuser of our brethren is cast downe, which accused them before God day and night. And they overcame him by the blood of the lambe, and by the word of their testimonie, & they loued not their lives unto the death. Therefore rejoyce ye heavens, and ye that dwell in them. Doe unto the inhabiteres of the earth, and of the sea, for the devil is come downe unto you, which hath great wrath, because he knoweth that he hath but a short time.

The Gospel.

At the same time came the Disciples unto Jesus, saying, Who is the greatest in the kingdom of heauen? Jesus called a child unto him, and set him in the midst of them, and sayde, Verily I saye unto you, except ye turne, & become as children, ye shall not enter into the kingdom of heauen. Whosoever therefore humbleth himselfe as this childe, that same is the greatest in the kingdom of heauen. And whosoever receiuethe such a childe in my name, receiuethe
receiving me. But who so doeth offend one of these little ones which believeth in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. Woe unto the world because of offences. Necessary it is that offences come: but woe unto the man by whom the offence commeth. Wherefore, if thy hand or thy foote hinder thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than thou shouldest (having two hands, or two feete) be cast into everlasting fire. And if thine eye offend thee, plucke it out, and cast it from thee: it is better for thee to enter into life with one eye, rather than (having two eyes) to be cast into hell fire. Take heed that ye despise not one of these little ones: For I say unto you, that in heaven their angels doe alwayes behold the face of my Father, which is in heaven.

Saint Luke the Evangelist.

The Collect.

Almightie God, which calledst Luke the Evangelist, whose praise is in the Gospel, to be a Physician of the soule: it may please thee by the wholesome medicines of his doctrine, to heale all the diseases of our soules, through thy sonne Jesus Christ our Lord.

The Epistle.

Vv

Tim.4.

Atch thou in all things, suffer afflic- tions, doe the worke throughly of an Evangelist, fulfill thine office unto the uttermost. Bee lover. For I am now ready to be offered, and the time of my depar-
Saint Luke the Evangelist.

departing is at hand. I have fought a good fight, I have fulfilled my course, I have kept the faith. From henceforth there is laid up for me a crowne of righteousness, which the Lord that is a righteous judge shall give me at that day, not to me only, but to all them that love his comming. Doe thy diligence that thou mayest come shortly unto me. For Demas hath forsoaked me, and loveth this present worlde, and is departed unto Thessalonica. Crescens is gone to Galatia, Titus unto Dalmatia, onely Lucas is with me. Take Marke and bring him with thee, so he is profitable unto me for the ministration. And Tychicus have I sent unto Ephesus. The cloke that I left at Troada with Carpus, when thou commest, bring with thee, and the bookes, but specially the parchement. Alexander the coppersmith did me much euill, the Lord rewarde him according to his deedes: of whome be thou ware also, for he hath greatly withstand our wordes.

The Gospel.

HE Lord appointed other seuentie (and two) also, and sent them two and two before him into every citie & place, whither hee him selue woulde come. Therefore hee saide unto them, The harvest is great, but the labourers are sewe. Pray ye therefore the Lord of the harvest, to send soozth labourers into his harvest. Goe your wayes, beholde, I send you soozth as lambes among wolves. Beare no wallet, neither scrip, nor shooes, but salute no man by the way. Into whatsoever house ye enter, first say, Peace be to this house. And if the sonne of peace be there, your peace shall rest upon him, if not, it shall returne to you againe. And in the same house tarie

D. i. still,
Simon and Jude Apostles.

Still, eating and drinking such as they give: For the labourer is worthy of his reward.
Simon and Jude Apostles.
The Collect.

Almighty God, which hast builded thy congregation upon the foundation of the Apostles and Prophets, Jesus Christ himself being the head corner stone: grant us so to be joined together in unitie of spirit by their doctrine, that we may be made an holy temple acceptable to thee through Jesus Christ our Lord.

The Epistle.

I was the servant of Jesus Christ, the brother of James, to them which are called & sanctified in God the father, and preserved in Jesus Christ: mercie unto you, and peace, & love be multiplied. Beloved, when I gave all diligence to write unto you of the common salutation, it was needfull for me to write unto you, to exhort you, that ye should continually labour in the faith, which was once given unto the saints. For there are certaine ungodly men, craftily crept in, of which it was written aforetime unto such judgement: They turne the grace of our God into wantonnes, & deny God (which is the onely Lord) and our Lord Jesus Christ. My mind is therefoere to put you in remembrance, so as much as ye once knew this, howe that the Lord (after that he had delivered 6 people out of Egypt) destroyed them which after beleued not. The Angels also which kept not their first state, but left their own habitations, he hath reserved in everlasting chains under darkenes, unto the judgement of a great day. Even as Sodom & Gomorthe, & the cities about them, which in
like manner defiled them selves with fornication, and
followed strange flesh, are set foorth for an en-\nexample, and suffer the paine of eternall fire. Likewise these
being deceived by dreames, defile the flesh, despite rul-
ers, and speake evil of them that are in authoritie.

The Gospel.

**John 15:17.**

His commaundde I you, that ye love to-
gether. If the world hate you, ye knowe
it hated me before it hated you. If yee
were of the world, the worlde would
love his owne: howbeit, because ye are
not of the worlde, but I have chosen you out of the
worlde, therefore the worlde hateth you. Remember
the worlde that I say unto you, The servant is not
greater then the Loorde. If they have persecuted me,
they will also persecute you. If they have kept my
saying, they will kepe yours also. But al these things
will they doe unto you for my names sake, because
they haue not knouen him that sent me. If I had
not come and spoken unto them, they shoulde haue
had no sinne: but nowe haue they nothing to cloke
their sinne withall. He that hateth me, hateth my fa-
ther also. If I had not done among them the works
which none other man did, they shoulde haue had no
sinne: but nowe haue they both seene and hated, not
only me, but also my father. But this happeneth,
that the saying might be fulfilled that is written in
their lawe, They hated me without a cause. But
when the comforter is come, whom I will send unto
you from the father, even the spirit of trueth (which
proceedeth of the father) he shall testifie of me. And ye
shall beare witnesse also, because ye haue bene with
me from the beginning.

O. ii.  The
All Saintes.

The Collect.

Almightie God, which hast knit together thy elect in one Communion and fellowship, in the mysticall body of thy Sonne Christ our Lord: graunte vs grace so to followe thy holy Saintes in all vertuous and godly living, that we may come to those inspeakable ioyes, which thou hast prepared for them that unsaiedly love thee, through Jesus Christ our Lord, Amen.

The Epistle.

Cholde, I John saw another angel ascend fro the rising of the sunne, which had the seale of the living God, and he cryed with a loude voyce to the foure angels (to whome power was giuen to hurt the earth, the sea) laying, Hurt not the earth, neither the sea, neither the trees, till we have sealed the servants of our God in their foreheads. And I heard the number of them which were sealed, there were sealed an hundred and fourtie and foure thousand of all the tribes of the children of Israel.

Of the tribe of Juda, were sealed xii. M.
Of the tribe of Ruben, were sealed xii. M.
Of the tribe of Gad, were sealed xii. M.
Of the tribe of Ader, were sealed xii. M.
Of the tribe of Nepthahlim, were sealed xii. M.
Of the tribe of Manasses, were sealed xii. M.
Of the tribe of Simeon, were sealed xii. M.
Of the tribe of Leuit, were sealed xii. M.
Of the tribe of Issachar, were sealed xii. M.
Of the tribe of Zabulon, were sealed xii. M.
Of the tribe of Joseph, were sealed xii. M.
Of the tribe of Beniamin, were sealed xii. M.

After this I behelde, and loe, a great multitude (which
(which no man can number) of all nations, and people, and tongues, stood before the seat, and before the Lambe, clothed with long white garments, and Palmes in their hands, and cried with a loud voyce, saying, Salvation be ascribed to him that sitteth upon the seat of our God, and unto the Lambe. And all the Angels stood in the compasse of the seat, and of the Elders, and the foure beastes, and fell before the seat on their faces, and worshipped God, saying, Amen: Blessing, and glory, and wisdom, and thankes, and honor, and power, and might, be unto our God, for evermore. Amen.

The Gospel.

Jesus seeing the people, went up into a mountaine, and when he was set, his disciples came to him. And after that hee had opened his mouth, hee taught them, saying, Blessed are the poore in spirit, for theirs is the kingdom of heaven. Blessed are they that mourne, for they shall receive comfort. Blessed are the meek, for they shall receive the inheritance of the earth. Blessed are they which hunger and thirst after righteousness, for they shall be satisfied. Blessed are the mercifull, for they shall obtaine mercie. Blessed are the pure in heart, for they shall see God. Blessed are the peacemakers, for they shall be called the children of God. Blessed are they which suffer persecution for righteousness sake, for theirs is the kingdom of heaven. Blessed are ye when men revile you, and persecute you, and shall falsely say all manner of evil sayings against you for my sake, rejoyce and be glad, for great is your rewarde in heaven. For so persecuted they the Prophets which were before you.
The order for the administration of the Lordes Supper, or holy Communion.

O many as intende to be partakers of the holy Communion, shall signifie their names to the Curate ouer night, or els in the morning afore the beginning of Morning prayer, or immediatly after.

And if any of those be an open and notorious euill liuer, so that the Congregation by him is offended, or haue done any wrong to his neighbours, by worde or deede: the Curate hauing knowledge thereof, shall call him, and aduertere him in any wise not to presume to the Lordes table, vntill hee haue openly declared him selfe to haue truely repented & amended his former naughtie life, that the congregation may thereby be satisfied, which afore were offended, and that he haue recompened the parties whome hee hath done wrong vnto, or at the least declare him selfe to be in full purpose so to doe, as soone as he conveniently may.

The same order shall the Curate bee with those betwixt whome he perceiueneth malice and hatred to reigne, not suffering them to be partakers of the Lordes Table, vntill he knowe them to be reconciled. And if one of the parties so at variance, be content to forgiue from the bottome of his heart, all that the other hath trespassed against him, and to make amends for that he himself hath offended, and the other partie will not be perswaded to a godly vnite, but remaine stille in his forwardnesse...
wardnesse and malice: the Minister in that case ought to admit the penitent person to the holy Communion, and not him, that is obstinate.

The Table having at the Communion time a faire white linen cloth upon it, shall stand in the body of the Church, or in the Chauncel, where Morning prayer and Evening prayer be appointed to be sayd. And the Priest standing at the North side of the table, shall say the Lords prayer with this Collect following.

The Communion.

Almighty God, unto whome all hearts be open, all desires known, and from whome no secretes are hidde: cleanse the thoughts of our heartes by the inspiration of thy holy Spirite, that wee may perfectly love thee, and worthy magnifie thy holy Name, through Christ our Lord, Amen.

Then shall the Priest rehearse distinctly all the tenne Commandements: and the people kneeling, shall after every Commandement, aske Gods mercy for their transgression of the same, after this sort.

The Minister.

God spake these words, and said, I am the Lord thy God: Thou shalt have none other gods but mee.

People.

Lord have mercie upon vs, and encline our hearts to
to keepe this lawe.

Minister.
Thou shalt not make to thy selfe any graven image, no; the likenes of any thing that is in heauen aboue, or; in the earth beneath, or; in the water under the earth. Thou shalt not bowe downe to them no; wor-shippe them: For I the Loorde thy God am a ielous God, and visite the sinne of the fathers upon the chil- dren, unto the thirde and fourth generation of them that hate mee: and shewe mercie unto thousands, in them that love mee, and keepe my Command- ments.

People.
Loorde have mercie upon vs, and encline our hearts to keepe this lawe.

Minister.
Thou shalt not take the Name of the Loorde thy God in baine; For the Loorde will not holde him guiltlesse that taketh his Name in baine.

People.
Loorde have mercie upon vs, and encline our hearts to keepe this lawe.

Minister.
Remember that thou keepe holy the Sabboth day. Sire dayes shalt thou labour and doe all that thou hast to do, but the seuenth day is the Sabboth of the Lord thy God. In it thou shalt do no maner of worke, thou and thy sonne, and thy daughter, thy manser- vaut, and thy maydeservant, thy cattell, & the stran- ger that is within thy gates. For in sire dayes the Lord made heauen and earth, the sea and all that in them is, and rested the seuenth day: wheresoere the Lord blessed the seuenth day, and halowed it.

People.
The Communion.

People.
Lorde have mercie vpon vs, and incline our hearts to kepe this lawe.

Minister.
Honour thy father and thy mother, that thy dayes may be long in the land which the Lorde thy God giueth thee.

People.
Lorde have mercie vpon vs, and incline our hearts to kepe this lawe.

Minister.
Thou shalt doe no murther.

People.
Lorde have mercie vpon vs, and incline our hearts to kepe this lawe.

Minister.
Thou shalt not commit adulterie.

People.
Lorde have mercie vpon vs, and incline our hearts to kepe this lawe.

Minister.
Thou shalt not steale.

People.
Lorde have mercie vpon vs, and incline our hearts to kepe this lawe.

Minister.
Thou shalt not beare false wittes against thy neighbour.

People.
Lorde have mercie vpon vs, and incline our hearts to kepe this lawe.

Minister.
Thou shalt not covetthy neighbours house, thou shalt not covet thy neighbours wife, no; his servant,
The Communion.

no? his mapd, no? his ore, no? his all, no? any thing that is his.

People.

Lorde haue mercie vpon vs, and write all these thy lawes in our hearts, we beseech thee.

Then shall followe the Collect of the day, with one of these two Collects following for the Queene, the Priest standing vp, and saying.

Let vs pray.

Almightie God, whose kingdome is euerlasting, and power infinite, haue mercie vpon the whole Congregation, and so rule the heart of thy chosen seruant Elizabeth, our Queene and governour, that thee (knowing whole minister thee is) may abowe all things secke thy honour and glozie, & that we her subiects (duely considering whole authoritie thee hath) may faithfully serve, honour, and humbly obey her, in thee, & for the, according to thy blessed worde and ordinance, through Jesus Christ our Lorde, who with thee and the holy Ghost, liueth & reigneth ever one God, world without ende, Amen.

Almightie and euerlasting God, we be taught by thy holy worde, that the hearts of Kings are in thy rule and governance, and that thou dost dispole and turne them as it seemeth best to thy godly wisedome: we humbly beseeche thee, so to dispose and governe the heart of Elizabeth thy seruant, our Queene and governour, that in all her thoughtes, wordes, and workes, shee may euer secke thy honour and glozie, and studie to preserue thy people committed to her charge, in wealth, peace, and godlinesse: Graunt this, O mercifull father, for thy deare soules take Jesus Christ our Lord, Amen.

Immediatly
The Communion.

Immediately after the Collectes, the Priest shall read the Epistle, beginning thus.

The Epistle written in the Chapter of.
And the Epistle ended, he shall say the Gospel, beginning thus.

The Gospel written in the Chapter of.
And the Epistle and Gospel being ended, shall be said the Creede.

I believe in one God the Father almighty, maker of heaven and earth, and of all things visible and invisible; and in one Lord Jesus Christ, the only begotten Son of God, begotten of his Father before all worlds, God of God, light of light, very God of very God, begotten, not made, being of one substance with the Father, by whom all things were made: who for us men and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man, and was crucified also for us under Pontius Pilate. He suffered, and was buried, and the third day he rose again according to the Scriptures, and ascended into heaven, and sitteth at the right hand of the Father. And he shall come again with glory to judge both the quick and the dead; whose kingdom shall have no end. And I believe in the Holy Ghost, the Lord and giver of life, who proceedeth from the Father and the Son, who with the Father and the Son together is worshipped and glorified, who spake by the Prophets. And I believe in one Catholic and Apostolical Church. I acknowledge one Baptism for the remission of sins. And I look for the resurrection of
The Communion.

the dead, and the life of the world to come. Amen.

After the Creede, if there be no sermon, shall follow one of the Homilies already set forth, or hereafter to be set forth by common authority.

After such Sermon, Homilie, exhortation, the Curate shall declare unto the people, whether there be any holy dayes, or Fasting dayes the weeke following, and earnestly exhort them to remember the poore, laying one or more of these sentences following, as he thinketh most conveniently by his discretion.

Let your light so shine before men, that they may see your good works, and glorifie your Father which is in heaven.

Lay not by for your selues treasure upon the earth, where the rust and moth doeth corrup, and where thieues brake through and steale: but lay by for your selues treasures in heauen, where neither rust nor moth doeth corrup, and where thieues doe not brake through and steale.

Whatsoever ye woulde that men should doe unto you, even so doe unto them, for this is the lawe and the Prophets.

Not every one that layeth unto me, Lozde, Lozde, shall enter into the kingdom of heauen: but hee that doeth the will of my Father which is in heauen.

Zache floode looth, and said unto the Lozde, Be hold Lord, the halfe of my goods I giue to the poore, and if I haue done any wrong to any man, I restaue soure solde.

Who goeth a warfare at any time of his owne cost: Who planteth a vineyarde, and eateth not of the fruit thereof? Or, who seedeth a duche, and eateth not
not of the milke of the flocke?

If we have sownen unto you spirituall things, is it a great matter if wee shall reape your worldly things?

Doe yee not knowe, that they which minister about holy things, liue of the sacrifice? and they which wayte of the altar, are partakers with the altar? Even so hath the Lord also ordyned, that they which preach the Gospel, shoulde liue of the Gospel.

Hee which soweth little, shall reape little: and hee that soweth plenteously, shall reape plenteously. Let every man doe according as hee is disposed in his heart, not grudging, or of necessitie, for God loueth a chearefull giever.

Let him that is taught in the worde, minister unto him that teacheth in all good things. Be not deceived, God is not mocked: for whatsoever a man soweth, that shall he reape.

While we have time, let vs doe good unto all men, and specially unto them which are of the householde of faith.

Godlinessse is great riches, if a man bee content with that he hath: so, wee brought nothing into the world, neither may we carry any thing out.

Charge them which are riche in this worlde, that they be readie to give, and glad to distribute, laying up in store for themselves a good foundation against the time to come, that they may attayne eternall life.

God is not unrighteous, that he will forget your workes and labour that proceedeth of love, which loue ye have shewed to his name sake, which have ministred unto the saints, and yet doe minister.
To doe good, and to distribute forget not, for with such sacrifices God is pleased.

Who so hath this world's good, and seeth his brother have neede, & shutteth by his compassion from him, how dwelleth the love of God in him?

Give almes of thy goods, and turne never thy face from any poore man, and then the face of the Lord shall not be turned away from thee.

Be mercifull after thy power. If thou hast much, give plentifully. If thou hast little, doe thy diligence gladly to give of that little: so to gatherest thou thy selue a good reward in the day of necessitie.

He that hath pitie upon the poore, lendeth unto the Lord: and looke what he layeth out, it shall be payde him againe.

Blessed be the man that provideth for the sicke and needie: the Lord shall deliver him in the time of trouble.

Then shall the Churchwardens, or some other by them appointed, gather the devotion of the people, and put the same into the poore mens boxe, and vpon the offering dayes appointed, every man and woman shall pay to the Curate the due and accustomed offerings. After which done, the Priest shall say.

Let vs pray for the whole state of Christes Church militant here in earth.

A Knightie and everliving God, which by thy holy Apostle hast taught vs to make prayers and supplications, and to give thankes for all men: wee humbly beseeche thee, most mercifully (to accept our almes and) to receive these our prayers, which wee offer unto thy divine Maiestie, beseeching thee
The Communion.

Thee to inspire continually the universal Church with the spirit of truth, unity, and concord: and grant that all they that doe confess thy holy name, may agree in the truth of thy holy word, and live in unity and godly love. We beseech thee also to save and defend all Christian kings, princes and governors, and especially thy servant Elizabeth our Queene, that under her we may be godly and quietly governed: and grant unto her whole counsaile, and to all that be put in authority under her, that they may truly and indifferently minister justice, to the punishment of wickedness and vice, and to the maintenance of God's true religion and vertue. Give grace (O heavenely father) to all Bishops, Pa- tours and Curates, that they may both by their life and doctrine set forth thy true and lively word, and rightly and dueely administer thy holy Sacraments: and to all thy people give thy heavenely grace, and specially to this congregation here present, that with meek heart and due reverence, they may heare and receive thy holy word, truely serving thee in holi- nesse and righteousnesse all the dayes of their life. And we most humbly beseech thee of thy goodness, O Lord, to comfort and succour all them which in this transitorye life be in trouble, sorrow, neede, sicke- nesse, or any other adversitie: Grant this, O father, for Jesus Christes sake our only mediator and ad- vocate. Amen.

Then shall followe this exhortation at certaine times, when the Curate shall see the people negligent to come to the holy Communion.
The Communion.

We be come together at this time (dearely beloved brethren) to feede at the Lordes Supper, unto the which in Gods behalfe I bid you al that be here present, and beleeche you for the Lordes Jesus Christes sake, that ye will not refuse to come thereto, being so louingly called and hidden of God himselfe. Ye knowe howe grievous and unkinde a thing it is, when a man hath prepared a rich feast, decked his table with all kinde of provision, so that there lacketh nothing but the ghestes to sitte downe, and yet they which be called (without any cause) most unthankfully refuse to come. Which of you in such a case woulde not be moved? Who woulde not thinke a great inuirtie and wrong done unto him? Wherefore most dearely beloved in Christ, take ye good heede, lest ye, withdrawing your selues from this holy supper, provoke Gods indignation against you. It is an easie matter for a man to say, I will not communicate, because I am otherwise letted with worldly businesse: But such excuses be not so easly accepted and allowed before God. If any man say, I am a grievous sinner, and therefore am afraide to come: wherefore then doe you not repent and amend? When God calleth you, be you not ashamed to say you will not come? When you should returne to God, wil you excuse your selue, and say that you be not ready? Consider earnestly with your selues, howe little such fained excuses shall availe before God. They that refused the feast in the Gospel, because they had bought a farme, or woulde tye their pokes of orein, or because they were married, were not so excused, but counted unworthy of the heauely feast. I for my part am here present, and according to mine office I bid you in the name of God,
The Communion.

God, I call you in Christes behalfe, I exhort you, as you love your owne salvation, that ye will be partakers of this holy Communion. And as the soune of GOD did vouchsafe to yeele by his soule by death upon the Cross for your health: Even so it is your duetie to receive the Communion together in the remembrance of his death, as hee him selfe commaunded. Howe, if you will in no wise thus doe, consider with your selues, howe great iniurie you doe unto GOD, and howe soe punishment hangeth ouer our heads for the same. And whereas you offende GOD to soe in refusing this holy banquet, I admonish, I exhort, and beleeche you, that unto this unkindenesse ye will not adde any more: Which thing ye shall doe, if yee stande by as gazers and lookers on them that doe communicate, and be not partakers of the same your selues. For what thing can this be accompted els, then a further contempt and unkindenesse unto God? Truely, it is a great unthankfulnessse to say nay, when yee be called: but the faulte is much greater, when men stande by, and yet will neither eate no drinke this holy Communion with other. I pray you what can this be els, but euen to haue the mysteries of Christ in derision? It is sayde unto all, Take ye, and eate, Take and drinke ye all of this, Doe this in remembrance of me. With what face then, or with what countenance shall ye heare these wordes? What wil this be els, but a neglecting, a despising, a mocking of the testament of Christ? Wherefore rather then yee should so do, depart you hence, and give place to them that be godly disposed. But when you depart, I beleeche you ponder with your selues, from whom ye depart. Ye depart from the Lorde's table, yee depart
from your brethren, and from the banquet of most heavenly food. These things if ye earnestly consider, ye shall by God's grace returne to a better minde, for the obtaining whereof, we shall make our humble petitions, while we shall receive the holy Communion.

And sometime shall be sayde this also, at the discretion of the Curate.

Carely beloved, sozasmuch as our duetie is to render to Almighty God our heavenly father most hearty thankes, for that he hath gien his Sonne our Saviour Jesus Christ, not onely to die for vs, but also to be our spiritual doode and sustenance, as it is declared unto vs, as well by Gods worde, as by the holy Sacraments of his blessed body and blood, the which being so comfortabe a thing to them which receive it worthily, and so dangerous to them that will presume to receive it unworthily: my duetie is to exhort you to consider the dignitie of the holy mysterie, and the great peril of the unworthie receiving thereof, and so to search and examine your owne consciences, as you should come holy and cleane to a most godly and heavenly feast, so that in no wise ye come but in the marriage garment required of God in holy Scripture, and so come and bee received, as worthie partakers of such a heavenly table. The way and means thereof, is: first to examine your liues and conversation by the rule of Gods commandements, and where-in so ever ye shall perceiue your selues to have offended, either by will, word, or deed, there bewraye your owne sinfull liues, and confess your selues to Almighty God, with full purpose of amendment of
of life. And if you shall perceive your offences to be such, as be not onely against God, but also against your neighbours: then ye shall reconcile your selves unto them, ready to make restitution & satisfaction, according to the uttermost of your powers, for all injuries and wrongs done by you to any other, and likewise being ready to forgive other that have offended you, as you would have forgivenes's of your offences at Gods hande: For otherwise the receiuing of the holy Communion doeth nothing els but increase your damnation. And because it is requisite that no man shoulde come to the holy Communion, but with a full trust in Gods mercie, and with a quiet conscience: therefore if there be any of you, which by the meanes aforesaid can not quiet his owne conscience, but requireth further comfort or counsel, then let him come to mee, or some other discreet and learned Minister of Gods word, and open his griefe, that hee may receive such ghostly countsaile, advice, and comfort, as his conscience may be reliued, and that by the ministerie of Gods worde he may receive comfort, and the benefit of absolution, to the quieting of his conscience, and auoyding of all scruple and doubtfulnesse.

Then shall the Priest say this exhortation.

Dearely beloved in the Lorde, yee that minde to come to the holy Communion of the body and blood of our Sauior Christ, must consider what Saint Paul writeth to the Corinthians, how he exhorteth all persons diligently to trie & examine themselves, before they presume to eate of that bread, and drinke of that cup. For as the benefit is great, if with a true
The Communion.

A true and penitent heart and lively faith we receive that holy Sacrament (for then we spiritually eat the flesh of Christ, and drink his blood, then we dwell in Christ, and Christ in us, we be one with Christ, and Christ with us: ) So is the danger great, if we receive the same unworthily. For then we be guilty of the body and blood of Christ our Saviour: we eate and drinke our owne damnation, not considering the Lordes body: we kindle Gods wrath against vs: we provoke him to plague vs with divers diseases, and sundry kindes of death. Therefore if any of you be a blasphemer of God, an hinderer or slaunderer of his worde, an adulterer, or be in malice or envy, or in any other grievous crime, beware your lustes, and come not to this holy table, lest after the taking of this holy Sacrament, the devill enter into you, as he entred into Judas, and fill you full of all iniquities, and bring you to destruction both of body and soule. Judge therefore your selues (brethren) that ye be not judged of the Lord. Repent you truly for your lustes past: have a lively and steadfast faith in Christ our Saviour. Amende your lines, and be in perfect charitie with all men, so shall ye be meete partakers of those holy mysteries. And above all things, yee must give most humble and heartie thankes to God the Father, the Sonne, and the holy Ghost, for the redemption of the worlde, by the death and passion of our Saviour Chri$t, both God and man, who did humble himselfe even to the death upon the crose, for vs miserable sinners, which lay in darkenesse and shadowe of death, that hee might make vs the children of GOD, and exalt vs to everlasting life. And to the ende that wee shoule alway
The Communion.

Alway remember the exceeding great love of our master and onely saviour Jesus Christ, thus dying for vs, and the innumerable benefits (which by his precious bloodshedding he hath obtained to vs: he hath instituted and ordaine holy mysteries, as pledges of his love, and continual remembrance of his death, to our great and endless comfort. To him therefore, with the Father, and the holy Ghost, let vs give (as we are most bounden) continual thanks, submitting our selves wholly to his holy will and pleasure, and studying to serve him in true holiness and righ-
teounsnesse all the dayes of our life, Amen.

Then shal the Priest say to them that come to receive the holy Communion.

Ou that doe truely and earnestly repent you of your sinnes, and be in love and charitie with your neighbours, intend to leade a new life, following the commandements of God, and walking from henceforth in his holy wayes: Draw neere, and take this holy Sacrament to your comfort, make your humble confession to almighty God, before this congregation here gathered together in his holy name, weekly kneeling uppon your knees.

Then shall this generall confession be made, in the name of all those that are minded to receive the holy Communion, either by one of them, or els by one of the ministers, or by the Priest himselfe, all kneeling humbly upon their knees.

Almightie God, Father of our Lorde Jesus Christ, maker of all things, Judge of all men, wee knowledge and bewaile our manifolde sinnes and wickednesse, which wee from tyne to tyne
time most grievously have committed, by thought, word, and deed, against thy divine Majesty, provoking most justly thy wrath and indignation against us. We do earnestly repent, and be heartily sorry for these our misdoings, the remembrance of them is grievous unto us, the burthe of them is intolerable: Have mercy upon us, have mercy upon us, most merciful Father, for thy sorne our Lord Jesus Christ's sake, forgive us all that is past, and graunt that we may ever hereafter serve and please thee, in newness of life, to the honour and glory of thy name, through Jesus Christ our Lord. Amen.

Then shall the Priest or the Bishop (being present) stand vp, and turning himselfe to the people, say thus.

Almightie God our heavenly Father, who of his great mercie hath promised forgiveness of sines to all them that with heartie repentance and true faith turne unto him: Have mercy upon you, pardon and deliver you from all your sines, confirm and strengthe you in all goodnes, and bring you to everlasting life, through Jesus Christ our Lord. Amen.

Then shall the Priest also say.

Theare what comfortable words our Saviour Christ faith to all that truely turne to him. Come un to mee all that trauaile and be heaute laden, and I will refresh you. So God loved the worlde, that hee gave his onely begotten Sonne, to the ende that all that beleue in him, should not perish, but have life everlasting.

Theare also what S. Paul sayth.

This is a true sayling, and worthy of all men to be received,
The Communion.

received, that Jesus Christ came into the world, to save sinners.

Chere also what S. John saith.

If any man sinne, we have an advocate with the father, Jesus Christ the righteous, and he is the propitiation for our sinnes.

After which the priest shall proceed, saying.

List by your heartes.

Answer.

We lift them up into the Lord.

Priest.

Let us give thanks unto our Lord God.

Answer.

It is meete and right so to doe.

Priest.

It is very meete, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord holy Father, almighty everlasting God.

Here shall follow the proper preface, according to the time, if there be any specially appointed: or else immediately shall followe, Therefore with angels, and archangels, &c.

Proper Prefaces.

Upon Christmas day, and feuen daies after.

Because thou diddest give Jesus Christ thine one

ly sonne to be borne as this day for vs, who by

the operation of the holy Ghost, was made verie

man, of the substance of the virgin Marie his mo-
ter, & that without spot of sinne, to make vs cleane

from all sinne: Therefore with angels and archan-
gels, &c.

P. iii. Vpon
Proper prefaces.

Upon Easter day, and seuen dayes after.

But chiefly are wee bounde to prays thee for the glorious resurrection of thy Sonne Jesus Christ our Lord: for he is the very Paschal Lambe which was offered for vs, and hath taken away the sinne of the world, who by his death hath destroyed death, and by his rising to life againe, hath restored vs to everlastinge life. Therefore with Angels, &c.

Vpon the Ascension day, and seuen dayes after.

Through thy most dearely beloved Sonne Jesus Christ our Lord, who after his most glorious resurrection manifestly appeared to all his Apostles, and in their sight ascended up into heauen, to prepare a place for vs, that where he is, thither might we also ascend, and reigne with him in glorie. Therefore with Angels, &c.

Vpon Whitunday, and sixe dayes after.

Through Jesus Christ our Lord, according to whose most true promise the holy Ghost came downe this day from heauen, with a sudden great sounde, as it had bene a mightie winde, in the likenesse of seuerie tongues, lighting upon the Apostles, to teach them, and to leade them to al trueth, giving them both the gift of divers languages, & also holde-nesse with seruent zeale, constantly to preach the Gospel unto all nations, whereby we are brought out of darkenesse and errour, into the cleare light and true knowledge of thee, and of thy Sonne Jesus Christ. Therefore with Angels, &c.
The Communion.

Upon the feast of Trinitie onely.

It is very meete, right, and our bounden duetie, that we should at all times and in all places, give thankes to thee, O Lord, Almighty & everlasting God, which art one God, one Lord, not one onely person, but three persons in one substance. For that which we beleue of the glory of the father, the same we beleue of the sonne, and of the holy Ghost, without any difference, or inequalitie. Therefore, &c.

After which Prefaces, shall followe immediatly.

Therefore with Angels and Archangels, & with all the company of heaven, we laud and magnifie thy glorious name, evermore prating thee and saying, Holy, holy, holy, Lord God of hostes. Heaven and earth are full of thy glory. Glory be to thee, O Lord, most high.

Then shall the Priest kneeling downe at Gods board, say in the name of all them that shall receiue the Communion, this prayer following.

We do not presume to come to this thy Table (O mercifull Lord) trusting in our owne righteousness, but in thy manisfode and great mercies. We be not worthie so much as to gather up the crummes under thy Table. But thou art the same Lord, whose propertie is alwayes to have mercie: graunt vs therefore grations Lord, so to eat the flesh of thy deare Sonne Jesus Christ, and to drinke his blood, that our sinfull bodyes may be made cleane by his body, and our soules washed through his most precious blood, and that we may evermore dwell in him, and he in vs. Amen.

Then the Priest standing vp, shall say as followeth.

Almightye
Almighty God our heavenly Father, which of thy tender mercie diddest giue thine onely sonne Jesus Christ to suffer death upon the crosse for our redemption, who made there (by his one oblation of himselfe once offered) a full, perfect, and sufficient Sacrifice, oblation, and satisfaction for the sines of the whole worlde, and did institute, and in his holy Gospel commande vs to continue a perpetual memorie of that his precious death, until his comming againe: Heare vs, O merci.xill Father, we beseeche thee, and graunt that we, receiving these thy creatures of bread and wine, according to the sonne our Saviour Jesus Christes holy institution, in remembrance of his death and passion, may be partakers of his most blessed body and blood: who in the same night that he was betrayed, tooke bread, and when he had given thankes, he brake it, and gaued it to his discipyles, saying, Take, eate, this is my body which is gien for you, doe this in remembrance of mee. Likewise after Supper he tooke the cup, and when hee had given thankes, hee gaued it to them, saying, Drinke ye all of this, for this is my blood of the newe Testament, which is shed for you and for many for remission of sines: doe this as oft as ye shall drinke it in remembrance of me.

Then shall the Minister first receive the Communion in both kindes him selfe, and next deliuer it to other Ministers (if any be there present) that they may helpe the chiefe Minister, and after, to the people in their handes, kneeling. And when he deliuereth the bread, he shall say.

The bodie of our Lorde Jesus Christ, which was giuen for thee, preserve thy bodie and soule into everlasting life: and take and eate this, in remembrance
The Communion.

while that Christ dyed for thee, and seade on him in thine heart by faith with thanksgiving.

And the Minister that deliuereth the cup, shal say.

The blood of our Loorde Jesus Christ which was shed for thee, preserve thy body and soule into everla
ing life: drinke this in remembrance that Christes blood was shed for thee, and be thankesfull.

Then shall the Priest say the Lordes prayer, the people repeating after him euery petition. After shalbe sayd as followoweth.

O Lord, and heauenly father, wee thy humble ser-

vantes entirely desire thy fatherly goodnesse, mercifully to accept this our sacrificse of prayse and thanksgivings, most humblly beseeching thee to graunt, that by the merites and death of thy sonne Jesus Christ, and through faith in his blood, we and all thy whole Church may obteine remission of our sineses, and al other benefites of his passion. And here we offer and present onto thee, O Lord, our selves, our soules and bodies, to be a reasonable, sloy and liuely sacrificse unto thee; humblly beseeching thee, that all wee which bee partakers of this holy Communion, may be fulsilled with thy grace and heavenly benediction. And although wee bee unworthe, through our manisfolde sineses, to offer unto thee any sacrificse: yet we beseech thee to accept this our boun-
den dutie and service, not weighing our merits, but pardoning our offences, through Jesus Christ our Loorde, by whome, and with whome, in the unitie of the holy Ghost, all honour and glory be unto thee, O father almighty, world without ende, Amen.

and
The Communion.

Or this.

Almightie and everliving God, wee most heartily thanke thee, for that thou doest boushalse to feede vs which haue duely receiued these holy mysteries, with the spiritual fooe of the most precious body and blood of thy Sonne our Sainctor Jesus Christ, and doest assure vs thereby of thy favoure and goodnesse toward vs, and that we be very members incorporated in thy mysticall body, which is the blessed company of all faithfull people, and bee also yeares through hope, of thy everlasting kingdome, by the merites of the most precious death and passion of thy deare Sonne: we now most humbly beseech thee, O heavenly Father, so to assist vs with thy grace, that we may continue in that holy fellowship, and doe all such good workes as thou hast prepared for vs to walke in, through Jesus Christ our Lord, to whom with thee and the holy Ghost, be all honour and glory, world without ende. Amen.

Then shalbe sayd or sung.

Glorie bee to God on hygh, and in earth peace, good will towardes men. Wee praye thee, we blesse thee, we worshippe thee, we glorifie thee, we guie thankes to thee for thy great glorie, O Lord God, heauenly King, God the Father almighty, O Lord, the onely begotten Sonne Jefu Christ, O Lord God Lambe of God, Sonne of the father, that takest away the sinnes of the worlde, have mercie vpon vs, Thou that takest away the sinnes of the worlde, have mercie vpon vs. Thou that takest away the sinnes of the worlde, receive our prayer. Thou that sittest at the right hand of God the father, have mercie vpon vs. For thou onely art holy, thou onely art
The Communion.

the Lord, thou only, O Christ, with the holy Ghost, art most high in the glory of God the father, Amen.

Then the Priest, or the Bishop, if he be present, shall let them depart with this blessing.

The peace of God which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of his sonne Jesus Christ our Lord: and the blessing of God Almighty, the father, the sonne, and the holy Ghost, be amongst you, and remaine with you alwayes, Amen.

Collectes to be sayde after the offertorie, when there is no Communion, every such day one. And the same may be sayde also as often as occasion shall serve, after the Collects either of Morning and Evening prayer, Communion, or Letanie, by the discretion of the Minister.

A Slight us mercifully, O Lord, in these our supplications and prayers, and dispose the way of thy servants toward the attainment of everlasting salvation, that among all the changes and chances of this mortall life, they may ever be defended by thy most gracious and readie helpe, through Christ our Lord, Amen.

O Almighty Lord and everliving God, bouche-safe, we beseeche thee, to direct, sanctifie, and goure, both our heartes and bodies in the wayes of thy lawes, and in the workes of thy commandements, that through thy most mightie protection, both here and euer, we may be preserved in body and soule, through our Lord and Saviour Jesus Christ, Amen.

Grant we beseeche thee, Almighty God, that the wordes which we haue heard this day with our outwarde eares, may through thy grace be
The Communion.

be so graffed inwardly in our hearts, that they may bring foorth in vs the fruit of good living, to the honour and prays of thy name, through Jesus Christ our Lord, Amen.

Prayent vs, O Loorde, in all our doings, with thy most gracious savour, and further vs with thy continuall helpe, that in all our woorkes begunne, continued and ended in thee, we may glorifie thy holy name, & finally by thy mercie obtaine everlasting life, through Jesus Christ our Lord, Amen.

Almightie God, the fountain of all wisdome, which knowest our necessities before wee ask, and our ignorance in asking: we beseech thee to have compassion upon our infirmities, and those things which for our unworthines we dare not, and for our blindness we can not ask, vouchsafe to gire vs, for the worthinesse of thy sonne Jesus Christ our Lord, Amen.

Almightie God, which hast promised to heare the petitions of them that aske in thy Sonnes Name, we beseeche thee mercifully to encline thine eares to vs that have made nowe our prayers and supplications into thee, and grant that those things which we have faithfully asked according to thy wil, may effectually be obtained, to the reliefe of our necessitie, and to the setting forth of thy glory, through Jesus Christ our Lord, Amen.

Upon the holy dayes (if there be no Communion) shal be saide all that is appoynted at the Communion, vntill the ende of the Homilie, concluding with the generall prayer (for the whole state of Christes Church mili-
tant here in earth) and one or moe of these Collects be-
fore rehearsed, as occasion shall serue.

And there shalbe no celebration of the Lords Supper, except
except there be a good number to communicate with the Priest, according to his discretion.

And if there be not above twenty persons in the parish of discretion to receive the Communion, yet there shall be no Communion, except four or three at the least communicate with the Priest.

And in Cathedrall and Collegiat Churches, where be many Priests and Deacons, they shall all receive the Communion with the minister every Sunday at the least, except they have a reasonable cause to the contrary.

And to take away the superstition, which any person hath or might haue in the bread and wine, it shall suffice that the bread be such as is usual to be eaten at the table with other meates, but the best and purest wheat bread that conveniently may be gotten. And if any of the bread and wine remaine, the Curate shall haue it to his own use.

The bread and wine for the Communion shall be provided by the Curate and the churchwardens, at the charges of the parish, and the parish shall be discharged of such summes of money or other dueties, which hitherto they haue payde for the same by order of their houses every Sunday.

And note, that every parishioner shall communicate at the least three times in the yeere, of which Easter to be one, and shall also receive the Sacraments and other rites, according to the order in this booke appointed. And yeerely at Easter, every Parishioner shall reckon with his Parson, Vicar, or Curate, or his or their deputies, and pay to them or him all Ecclesiastical duties, accustomedly due, then and at that time to be paid.
The ministration of Baptisme to be used in the Church.

It appeareth by ancient writers, that the Sacrament of Baptisme in the old time was not commonly ministred but at two times in the yeare: at Easter, and Whitsuntide, at which times it was openly ministred in the presence of all the congregation. Which custome now being grown out of use (although it cannot for many considerations be well restored againe) yet it is thought good to follow the same, as neere as conveniently may be. Wherefore the people are to be admonished, that it is most convenient that Baptisme shoulde not be ministred but vpon Sundayes, and other holy dayes, when the most number of people may come together, as well for that the congregation there present may teftifie the receiving of them that be newly baptized into the number of Christ's Church, as also because in the Baptisme of infants, every man present may be put in remembrance of his owne profession made to God in his Baptisme. For which cause also, it is expedient that Baptisme be ministred in the English tongue. Neuerthelesse (if necessity so require) children may at all times be baptized at home.

Publique Baptisme.

When there are children to be baptized vpon the Sunday or holy day, the parents shall give knowledge over night, or in the morning afore the beginning of morning prayer, to the Curate. And then the Godfathers, godmo-
godmothers, &c. people, with the children, must be ready at the font, either immediately after the last lesson at Morning prayer, or else immediately after the last lesson at Evening prayer, as the Curate by his discretion shall appoint. And then standing there, the Priest shall ask whether the children be baptized, or no. If they answer, No: then shall the Priest say thus.

Earely beloved, so as much as all men bee conceived and borne in sinne, and that our Saviour Christ sayeth, None can enter into the kingdom of God, except he be regenerate and borne anewe of water and of the holy Ghost: I beseech you to call upon God the father through our Lord Jesus Christ, that of his bounteous mercie he will graunt to these children that thing, which by nature they can not have, that they may be baptized with water and the holy Ghost, and received into Christes holy Church, and be made likely members of the same.

Then the Priest shall say.

Let us pray.

Almighty and everlasting God, which of thy great mercy diddest save Noe & his familie in the Arke from perishing by water, also diddest safely leade the children of Israel thy people through the red sea, figuring thereby thy holy baptism, by the baptism of thy well beloved sonne Jesus Christ, diddest sanctifie the flood Iordan and all other waters to the mystical washing away of sinne: We beseeche thee for thine infinite mercies, that thou wilt mercifully looke upon these children, sanctifie them, and

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wash them with the holy Ghost, that they being delivered from thy wrath, may be received into the Arke of Christ’s Church, and being stedfast in faith, joyfull through hope, and rooted in charitie, may so passe the waues of this troublesome world, that finally they may come to the lande of everlasting life, there to reigne with thee world without ende, through Jesus Christ our Lord, Amen.

Almightie and immortal God, the ayde of all that neede, the helper of all that flee to thee for succour, the life of them that beleue, and the resurrection of the dead: We call upon thee for these infants, that they comming to thy holy baptism, may receive remission of their sines by spiritual regeneration. Receive them (O Lord) as thou hast promised by thy welbeloved sonne, saying, Ask, and you shall haue, seeke, and you shall finde, knocke, and it shall be opened unto you. So give nowe unto vs that ask, let vs that seeke, finde, open the gate unto vs that knocke, that these infants may enjoy the everlasting benediction of thy heauenly waisting, and may come to the eternall kingdome which thou hast promised by Christ our LoRD, Amen.

Then shall the Priest say.

Heare the wordes of the Gospel written by S.Marke, in the tenth Chapter.

A certaine time they brought children to Christ that he shoule touche them: and his disciples rebuked those that brought them. But when Jesus sawe it, he was displeased, and said unto them, Suffer little children to come unto me, and forbid them not, for to such belongeth the kingdome of God. Verily I say unto you, whosoever doeth not receive
receive the kingdom of God as a little child, he shall not enter therein. And when he had taken them up in his arms, he put his handes upon them, and blessed them.

After the Gospell is read, the Minister shall make this briefe exhortation vpon the wordes of the Gospel.

Friends, you heare in this Gospell the words of our Saviour Christ, that he commanded the children to be brought unto him: how hee blamed those that would haue kept them from him: how he exhorteth all men to follow their innocencie. You perceiue how by his outward gesture and deede he declared his good will towarde them: For he embraced them in his armes, he laid his hands upon them, and blessed them. Doubt not yee therefore, but earnestly beleue, that he will likewise favourably receive these present infants, that he will embrace them with the armes of his mercie, that he will giue unto them the blessing of eternall life, and make them partakers of his everlastinge kingdom. Wherefore, wee being thus persuaded of the good wil of our heauenly father toward these infants, declared by his sonne Jesus Christ, and nothing doubting but that hee favourably alloweth this charitable worke of ours, in bringing these children to his holy Baptisme: let vs faithfully & devoutly giue thanks unto him, and say:

Almightie and everlastinge God, heauenly Father, wee giue thee humble thanks, that thou hast bouchslased to call vs to the knowledge of thy grace and faith in thee: Encrease this knowledge, and confirm this faith in vs evermore: giue thy holy
Publique Baptisme.

holy spirite to these infants, that they may be borne againe, and be made heires of everlasting salvation, through our Lozde Jesus Christ, who liuereth and reigneth with thee and the holy spirite, now and for ever, Amen.

Then the Priest shall speake vnto the Godfathers & Godmothers on this wise.

Welbeloved friendes, yee haue brought these children here to be baptized, yee haue prayed that our Lozde Jesus Christ woulde vouchsafe to receive them, to lay his handes upon them, to blesse them, to releasse them of their sines, to grace them the kingdome of heauen, and everlasting life. Yee haue heard also that our Lozde Jesus Christ hath promised in his Gospell, to graunte all these things that yee haue prayed for: which promise yee for his part will most surelie keepe and persourme. Wherefore after this promise made by Christ, these infants must also faithfully for their part, promise by you that be their sureties, that they will forsake the devil and all his workes, and constantly beleue Gods holy worde, and obediently keepe his commande-
ments.

Then shall the Priest demande of the Godfathers and Godmothers these questions following.

Dost thou forsake the devill and all his workes, the baine pompe and glorie of the worlde, with all courteous desires of the same, the carnall desires of the flesh, so that thou wil not folowe no? be ledde by them?

Answerere.

I forsake them all.

Minister.
Publique Baptisme.

Minister.

Doest thou beleue in God the Father almightie, maker of heauen and earth? And in Jesus Christ his only begotten Sonne our Lord? And that hee was conceyved by the holy Ghost, bozne of the virgin Ma-rie, that he suffered under Pontius Pilate, was cruci-fied, dead and buried, that he went downe into hell, and also did rise againe the thirde day, that he ascen-ded into heauen, and sitteth at the right hand of God the father almightie, and from thence shall come a-gaine at the end of the world, to jugde the quicke and the dead? And doest thou beleue in the holy Ghost, the holy Catholique Church, the Communion of Saintes, the remission of sinnes, the resurrection of the fleshe, and euerlaeting life after death?

Answere.

All this I stedfastly beleue.

Minister.

Wilt thou be baptized in this faith?

Answere.

That is my desire.

Then shal the Priest say.

Mercifull God, graunt that the olde A- dam in these children may be soburped, that the newe man may be rapsed by in them. Amen.

Graunt that all carnall affections may die in them, and that all things belonging to the spirite, may live and grow in them. Amen.

Graunt that they may haue power and strenght to haue victorie, and to triumph against the devil, the world, and the fleshe. Amen.

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Publique Baptisme.

Grant that whosoever is here dedicated to thee by our office and ministerie, may also be induced with heavenly vertues, and everlastingly rewarded, through thy mercy. O blessed Lorde God, who dost line and gouerne all things, worlde without ende, Amen.

A

Almighty everliving God, whose most dearely beloved sonne Jesus Christ, for the forgivenessse of our sinnes, did shed out of his most precious side both water & blood, and gave commandement to his discipes, that they should goe teache all nations,  

baptize them in the name of the father, the sonne, and of the holy Ghost: Regarde, we beseech thee, the supplications of thy congregation, and graunt that all thy servaunts which shalbe baptized in this water, may receive the fulnes of thy grace, euer remayne in the number of thy faithfull and elect children, through Jesus Christ our Lord, Amen.

Then the Priest shal take the childe in his hands, and aske the name. And naming the childe, shal dippe it in the water, so it be discreetely and warily done, saying.

N. I baptize thee in the name of the Father, and of the Sonne, and of the holy Ghost. Amen.

And if the childe be weake, it shal suffice to power ywater vpon it, saying the foresayd vwordes.

N. I baptize thee in the name of the Father, and of the Sonne, and of the holy Ghost. Amen.

Then the Priest shal make a crosse vpon the childes forehead, saying,
We receive this child into the congregation of Christ's flocke, and doe signe him with the signe of the crosse, in token that hereafter he shall not be ashamed to confesse the faith of Christ crucified, and manfully to fight under his banner, against sinne, the worlde, and the devil, to continue Christes faithful souldier and servant unto his liues end, Amen.

Then shall the Priest say.

Seeing nowe dearely beloved brethren, that these children be regenerate and grafted into the bodie of Christes congregation, let vs give thankes unto God for these benefites, and with one accord make our prayers unto Almightye GOD, that they may leade the rest of their life according to this beginning.

Then shall be saide,

Our father which art in heauen, &c.

Then shall the Priest say.

We peeld thee heartie thanks, most mercifull father, that it hath pleased thee to regenerate this infant with thy holy spirit, to receive him for thine owne childe by adoption, and to incorporate him into thy holy congregation. And humblie we beseech thee to graunt, that he being dead unto sinne, and living unto righteousnesse, and being buried with Christ in his death, may crucifie the olde man, and utterly abolish the whole bodie of sinne, that as he is made partaker of the death of thy Sonne, so he may be partaker of his resurrection, so that finally, with the residue of thy holy congregation, he may be inheritour of thine everlaasting kingdome, through Christ our Lord, Amen.
At the last ende, the Priest calling the Godfathers and Godmothers together, shall say this exhortation following.

Thus much as these children have promised by you, to forsake the devil and all his works, to believe in God, and to serve him: you must remember that it is your parts and duties to see that these infants be taught, so soon as they shall be able to learn, what a solemn bowe, promise and profession they haue made by you. And that they may knowe these things the better, ye shall call upon them to heare sermons, and chiefly you shall provide that they may learne the Creede, the Lordes prayer, and the ten commandements in the English tongue, and all other things which a Christian man ought to knowe and beleue to his soules health, and that these children may be vertuously brought up to leade a godly and a Christian life, remembering always that baptism doth represent unto vs our profession, which is, to follow the example of our sauiour Christ, and to be made like unto him, that as he dyed, and rose againe for vs, so should we which are baptized, dye from sinne, and rise againe unto righteousnesse, continually mortifying all our euill and corrupt affections, and daily proceeding in all vertue and godlinesse of living.

The Minister shall commaunde that the children be brought to the Bishop, to be confirmed of him, so soon as they can say in their vulgar tongue, the articles of the faith, the Lordes prayer, and the ten Commandements, and be further instructed in the Catechisme set forth for that purpose, accordingly as it is there expressed.
Of them that are baptized in private houses in time of necessitie.

He Pastours and Curates shall often admonish the people, that they deferre not the Baptisme of infants any longer, then the Sunday or other holy day next after the child be borne, unlesse vpon a great and reasonable cause declared to the Curate, and by him approoued.

And also they shall warne them, that without great cause and necessitie, they baptize not children at home in their houses. And when great need shall compel them so to doe, that then they minister it on this fashion.

First, let them that be present, call vpon God for his grace, and say the Lordes prayer, if the time will suffer. And then one of them shall name the childe, and dippe him in the water, or powre water vpon him, saying these wordes.

And let them not doubt, but that the childe so baptized, is lawfully and sufficiently baptized, and ought not to be baptized againe in the Church. But yet noptwithstanding, if the child which is after this fortune baptized, do afterward live, it is expedient that he be brought into the Church, to the intent the Priest may examine and trie whether the childe be lawfullie baptized or no. And if those that bring any child to the Church, doe answer that he is alreadie baptized, then shall the Priest examine them further.
Private Baptisme.

By whom the childe was baptized?
Who was present when the childe was baptized?
Whether they called upon God for grace and succour in that necessitie?
With what thing or what matter they did baptize the childe?
With what words the childe was baptized?
Whether they thinke the childe to be lawfully & perfectly baptized?

And if the Minister shall prooue by the answeres of such as brought the childe, that all thinges were done as they ought to be: then shall not he christen the childe againe, but shall receive him as one of the flocke of the true Christian people, saying thus.

I certifie you, that in this case ye have done well, and according unto due order, concerning the baptizing of this childe, which being borne in originall sinne, and in the wrath of God, is nowe by the laver of regeneration in baptism, received into the number of the children of God, and heires of everlaeting life. For our Lord Jesus Christ doeth not deny his grace & mercie unto such infants, but most lovingly doeth call them unto him, as the holy Gospel doeth witnessse to our comfort, on this wise.

At a certaine time they brought children unto Christ that he shoude touch them, and his Disciples rebuked those that brought them. But when Jesus sawe it, he was displeased, and sayde unto them, Suffer little children to come unto me, and forbid them not, for to such belongeth the kingdom of God. Verily I saye unto you, whosoever doeth not receive the kingdom of God as a little childe, he shall not enter therein. And when hee had taken them vp in his armes, he put his handes upon them,
After the Gospel is read, the Minister shall make this exhortation upon the wordes of the Gospel.

Friendes, you heare in this Gospell the wordes of our Saviour Christ, that hee commanded the children to bee brought unto him, howe hee blamed those that woulde have kept them from him, howe he exhorted all men to follow their innocencie. Ye perceiue howe by his outward gesture and deede, he declared his good will towardes them. For hee embraced them in his armes, he layde his handes upon them, and blessed them. Dout yee not therefore, but earnestly beleue, that he hath likewise favourably received this present infant, that he hath embraced him with the armes of his mercie, that he hath given unto him the blessing of eternall life, and made him partaker of his euerlastinge kingdome. Wherefore wee being thus persuaded of the good will of our heauenly Father, declared by his Sonne Jesus Christ towards this infant, let vs faithfully and devoutely giue thanks unto him, and say the prayer which the Loorde himselfe taught, and in declaration of our faith, let vs recite the articles conteined in our Creede.

Here the Minister, with the Godfathers & Godmothers shall say.

Our father which art in heauen, &c. Then shall the Priest demaunde the name of the childe, which being by the Godfathers and Godmothers pronounced, the Minister shall say.

Doe st thou in the name of this childe forsake the devill and all his workes, the bayne pompe and glory
Private Baptisme.

glory of the world, with all the covetous desires of the same, the carnall desires of the flesh, and not to folowe and be led by them?

Answere.

I forlade them all.

Minister.

Doest thou in the name of this childe profess this faith, to beleue in God the Father almightie, maker of heaven and earth? And in Jesus Christ his onely begotten sonne our Lord? And that he was conceyued by the holy ghost, borne of the virgin Marie, that hee suffered under Pontius Pilate, was crucified, dead, and buried, that he went downe into hell, and also did rise againe the thirde day, that hee ascended into heaven, and sitteth at the right hand of God the Father almightie, and from thence he shall com againe at the ende of the world to judge the quicke and the dead? And do you in his name beleue in the holy ghost, the holy Catholique Church, the Communion of Saints, the remission of sinnes, resurrection, and everlasting life after death?

Answere.

All this I stedfastly beleue.

Let us pray.

Almightie and everlasting God, heavenly Father, wee gire thee humble thankes, for that thou hast bouchased to call vs to the knowledge of thy grace and faith in thee: Encrease this knowledge, and confirme this faith in vs euermore, give thy holy Spirite to this infant, that hee being borne agayne, and being made heire of everla
ing salvation through our Lorde Jesus Christ, may continue thy servaunt, and attaine thy promise, through the same our Lorde Jesus Christ thy sonne, who
who liueth and reigneth with thee in the bunitie of the same holy spirit everlastingly. Amen.

Then shall the Minister make this exhortation to the Godfathers and Godmothers.

Drasmuch as this childe hath promised by you, to foalte the devill and all his workes, to beleue in God, and to serve him: you must remember that it is your part and dutie to see that this infant bee taught, so soone as he shall be able to learne, what a solemnne bowe, promise, and profession he hath made by you. And that he may knowe these things the better, ye shall call upon him to heare sermons, & chiefly yee shall prouide that hee may learne the Creede, the Lordes prayer, and the ten Commandements in the English tongue, and all other things which a Christian man ought to knowe and beleue to his soules health, that this childe may be vertuously brought by to leade a godly and a Christian life, rememberinge alway that baptism doth represent unto vs our profession, which is, to followe the example of our Saviour Christ, and be made like unto him, that as hee dyed and rose againe for vs, so shoulde wee which are baptized, die from sinne, and rise againe unto righte- ounesse, continually mortifying all our evill & cor- rupt affections, and daily proceeding in all vertue and godlinesse of living.

And so forth, as in publique Baptisme.

But if they which bring the infantes to the Church, doe make an uncertaine answere to the Priestes questions, and say that they can not tell what they thought, did, or said in that great seare & trouble of minde (as ofte- times it chaunceth) then let the Priest baptize him in forme aboue written concerning publique baptisme, sauing that at the dipping of the childe in the Font, he shall
Confirmation.

shall use this forme of wordes.
If thou be not baptized alreadie, I baptize thee in the Name of the Father, and of the Sonne, and of the Holy Ghost, Amen.

Confirmation; wherein is contained a Catechisme for children.

O the ende that confirmation may bee ministred to the more edifying of such as shall receive it (according to S. Pauls doctrine, who teacheth that all things shoulde bee done in the Church to the edification of the same) it is thought good, that none hereafter shall bee confirmed, but such as can say in their mother tongue the Articles of the faith, the Lords prayer, and the ten Commandements, and can also answere to such questions of this short Catechisme, as the Bishop (or such as hee shall appoint) shall by his discretion appose them in. And this order is most convenient to bee observed, for divers considerations.

First, because that when children come to the yeeres of discretion, & have learned what their Godfathers and Godmothers promised for them in Baptisme, they may then themselves with their owne mouth, and with their owne consent, openly before the Church, ratifie & confirme the same: and also promise that by the grace of God they wil euermore endeuour themselves faithfully to obserue and keepe such things as they by their owne mouth and confession haue assented vnto.

Secondly, forasmuch as confirmation is ministred to them that bee baptized, that by imposition of handes and prayer, they may receive strength and defence against
The Catechisme.

against all temptations to sinne, and the assaults of the world and the deuill, it is most meete to be ministered when children come to that age, that partly by the frailty of their owne flesh, partly by the assaults of the world and the deuill, they begin to be in danger to fall into sundry kindes of sinne.

Thirdly, for that it is agreeable with the vglage of the Church in times past, whereby it was ordained that Confirmation shoulde be ministered to them that were of perfect age, that they being instructed in Christes religion, should openly profess their owne faith, and promise to be obedient vnto the will of God.

And that no man shall thinke that any detriment shall come to children by deferring of their Confirmation, he shall knowe for trueth, that it is certaine by Gods word, that children being baptized, haue all things necessarie for their salvation, and be undoubtedly saved.

A Catechisme, that is to say, An instruction to be learned of every childde, before he be brought to be confirmed of the Bishop.

Question.

What is your name?

Answer.

D. or M.

Question.

Who gaine you this name?

Answer.

My Godfathers and Godmothers in my baptisme, wherein I was made a member of Christ, the child of God, an inheritor of the kingdom of heaven.
**The Catechism.**

**Question.**

What did your Godfathers and Godmothers then for you?

**Answer.**

They did promise and vow three things in my name. First, that I should forsake the devil and all his works, and pomps, the vanities of the wicked world, and all the sinful lusts of the flesh. Secondly, that I should beleue all the articles of the Christian faith. And thirdly, that I should keepe God's holy will and commandements, and walke in the same all the dayes of my life.

**Question.**

Doeest thou not thinke that thou art bounde to beleue, and to doe as they have promised for thee?

**Answer.**

Yes verily: and by God's helpe so I will. And I heartily thanke our heauenly Father, that he hath called me to this state of salvation, through Jesus Christ our Saviour. And I pray God to giue mee his grace, that I may continue in the same unto my lures ende.

**Question.**

Rehearse the articles of thy beleefe.

**Answer.**

I beleue in God the Father almightie, maker of heaven and earth. And in Jesus Christ his onely sonne our Loyde, which was conceived by the holy Ghost, borne of the virgin Marie, suffered under Pontius Pilate, was crucified, dead, and buried, he descended into hell, the thirde day he rose againe from the dead, he ascended into heauen, and sittheth at the right hand of God the father almightie: from thence he shall come to judge the quicke and the dead.
The Catechisme.

dead. I beleue in the holy Ghost, the holy Catholike Church, the Communion of saints, the forgiuenesse of sinnes, the resurrection of the body, and the life euerlasting. Amen.

Question.

What doest thou chiefly learne in these articles of thy beleefe?

Answere.

First, I learne to beleue in God the father, who hath made me and all the world.
Secondly, in God the sonne, who hath redeemed me and all mankinde.
Thirdly, in God the holy Ghost, who sanctifieth me, and all the elect people of God.

Question.

You sayde that your godsfathers and godmothers did promise for you, that you should keepe Gods commandements.

Tell me howe many there be.

Answere.

Tenne.

Which be they?

Answere.

The same which God spake in the twentie chapter of Exodus, saying, I am the Lorde thy God, which have brought thee out of the lande of Egypt, out of the house of bondage.

i. Thou shalt have none other Gods but me.

ii. Thou shalt not make to thy selfe any grauens Image, noz the likenesse of any thing that is, in heauen aboue, or in the earth beneathe, noz in the water under the earth: thou shalt not bowe downe to them, noz worchippe them. For I the Lorde thy God am.
am a jealous God, and visit the sinses of the fathers upon the children, unto the third and fourth generation of them that hate me, and shewe mercy unto thousands in them that love me, and keepe my commandements.

iii. Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltlesse that taketh his name in vaine.

iv. Remember that thou keepe holy the Sabboth day, Sixe daies shalt thou labour and do at that thou halt to doe: but the seuenth day is the Sabboth of the Lord thy God: In it thou shalt do no maner of worke, thou, and thy sonne, and thy daughter, thy man seruant, and thy maybe seruant, thy cattell, & the stranger that is within thy gates: For in sixe daies the Lord made heaven and earth, the sea, and all that in them is, and rested the seuenth day: wherefore the Lord blessed the seuenth day, and halowed it.

v. Honour thy father & thy mother, that thy daies may be long in the land which the Lord thy God giue thee.

vi. Thou shalt do no mutther.

vii. Thou shalt not commit adulterie.

viii. Thou shalt not steale.

ix. Thou shalt not beare false witness against thy neighbour.

x. Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his servant, nor his maide, nor his ore, nor his asse, nor any thing that is his.

Question.

What doest thou chiefly learne by these commandements?

Answer.
The Catechisme.

Question.
What is thy duetie towards God?

Answer.
My duetie towards God is, to beleue in him, to feare him, and to love him with all my heart, with all my minde, with all my soule, with all my strengte. To worship him, to give him thankes, to put my whole trust in him, to call upon him, to honour his holy Name and his word, and to serve him truely all the dayes of my life.

Question.
What is thy duetie towards thy neighbour?

Answer.
My duetie towards my neighbour is, to love him as my selfe, and to doe to all men, as I woulde they should doe unto mee. To love, honour, and succour my father and mother. To honour and obey the Queene and her ministers. To submit my selfe to all my gouernours, teachers, spirituall Passours and Masters. To order my selfe lowly and reverently to all my betters. To hurt no body by word nor deed. To bee true and iust in all my dealing. To beare no malice nor hatred in my heart. To keepe my handes from picking and stealing, and my tongue from euill speaking, lying, and flamlndering. To keepe my body in temperance, soverelle, and chastitie. Not to court nor desiere other mens goods, but to learne and labour truely to get mine owne living, and to doe my duetie in that state of life, unto the which it shall please God to call me.
The Catechisme.

Question. My good childe knowe this, that thou art not able to do these things of thy selfe, no; to walke in the commandements of God, and to serve him, without his speciall grace, which thou must learne at all times to call for by diligent prayer. Let mee heare therefore if thou canst say the Lordes prayer.

Answer.

Our Father which art in heauen, halowed be thy Name. Thy kingdome come. Thy wil be done in earth as it is in heauen. Giue vs this day our dayly bread. And forgiue vs our trespasses, as we forgiue them that trespaše against vs. And leade vs not into temptation: but deliuer vs from euill. Amen.

Question. What desирěst thou of God in this prayer?

Answer.

I desire my Lordes God our heauenly Father, who is the giuer of all goodnes, to send his grace vnto me, and to all people, that wee may worship him, serve him, and obey him as we ought to do. And I pray vnto God, that he will send vs all things that he neede full both for our soules  

bodies, and that he will be mercifull vnto vs, and forgiue vs our sines, and that it will please him to saue & defende vs in all dangers ghostly and bodily, and that he wil keepe vs from all sime and wickednes, and from our ghostly enemie, and from euerlasting death. And this I trust he will doe of his mercie and goodnes, through our Lord Jesus Christ. And therefore I say, Amen. So be it.

So soone as the childre can say in their mother tongu the Articles of the faith, the Lordes prayer, the ten Com

mandements, and also can answere to such questions
of this short Catechisme, as the Bishop (or such as he shal appoynt) shall by his discretion appose them in: then shal they be brought to the Bishoppe by one that shall be his Godfather, or Godmother, that euy childe may haue a witnesse of his Confirmation. And the Bishop shall confirme them on this wise.

Confirmation.

Our helpe is in the name of the Lord.
Answer.
Which hath made heaven and earth.
Minister.
Blessed be the name of the Lord.
Answer.
Henceforth world without ende.
Minister.
Lord heare our prayer.
Answer.
And let our cry come into thee.
Let vs pray.

Almightie and everliuing God, who hast bouchfased to regenerate these thy servantes by water and the holy Ghost, hast given unto them forgiveness of all their sinnes: strengthen them, we beleech thee, O Lord, with the holy Ghost the comforter, and dayly increase in them thy manifolde giftes of grace, the spirit of wisedome and understanding, the spirit of counseile and ghostly strength, the spirit of knowledge and true godlinesse, and fullfyll them (O Lord) with the spirit of thy holy feare, Amen.

Then the Bishop shall lay his hande upon every childe severally, saying,

B.iii. Defendi,
Confirmation.

Defend, O Lord, this child with thy heavenly grace, that he may continue thine for ever, and day by day increase in the holy spirit more and more, until he come unto thy everlasting kingdom. Amen.

Then shall the Bishop say,

Let us pray.

Almighty everliving God, which maketh us both to will, and to do those things that be good and acceptable unto thy majesty, we make our humble supplications unto thee for these children, upon whom (after the example of the holy Apostles) we have laid our hands, to certify them (by this sign) of thy favour and gracious goodness toward them: let thy fatherly hand, we beseech thee, ever be over them, let thy holy spirit ever be with them, and so leave them in the knowledge and obedience of thy word, that in the end they may obtayne the everlasting life, through our Lord Jesus Christ, who with thee and the holy Ghost, liveth and reigneth one God, world without end. Amen.

Then the Bishop shall bless the children, saying thus.

The blessing of God almighty, the Father, the Sonne, and the holy Ghost, be upon you, and remaine with you for ever.

The Curate of every Parish, or some other at his appointment, shall diligently upon Sundayes and Holy dayes, halfe an hour before Euen-song, openly in the Church, instruct & examine so many children of his Parish sent vnto him, as the time will serve, and as hee shall thinke convenient, in some part of this Catechisme.

And all Fathers, Mothers, Masters, and Dames, shall cause their children, seruantes, and prentises, (which have
Confirmation.

haue not learned their Catechisme) to come to the Church at the time appointed, & obediently to heare, and be ordered by the Curate, vntill such time as they haue learned all that is here appointed for them to learne. And whencesoever the Bishop shal lgive knowledge for children to be brought afore him to any convenient place for their confirmation, then shall the Curate of every parish, either bring or sende in writing the names of all those children of his parish which can say the articles of their faith, the Lordes prayer, and the ten Commandements, & also how many of them can answer to the other questions conteined in this Catechisme.

And there shall none be admitted to the holy Communion, vntill such time as he can say the Catechisme, and be confirmed.

The fourme of solemnization

of Matrimony.

First the banes must be asked three severall Sundayes or holy dayes in the time of Service, the people being present, after the accustomed manner.

And if the persons that would be married, dwell in divers parishes, the banes must bee asked in both parishes: and the Curate of the one parish shall not solemnize Matrimony betwixt them, without a certificate of the banes being thrice asked, from the Curate of the other parish.

At the day appointed for solemnization of matrimonie, the persons to be married, shall come into the body of the Church, with their friends and neighbours, and there the Priest shal lthus say.

B. iiiii. Dearly
Of Matrimonie.

Carefully beloved friends, we are gathered together here in the sight of God, and in the face of his congregation, to joyne together this man and this woman in holy Matrimonie, which is an honourable estate, instituted of God in Paradise, in the time of mans innocencie, signifying unto vs the mystical union that is betwixt Christ and his Church: which holy estate Christ adonned with his presence, first myzacle that he wroght in Cana of Galilee, and is commended of S. Paul to be honourable among all men, therefore is not to be enterprised nor taken in hand unadvisedly, lightely, or wantonly, to satisfy mens carnall lustes and appetites, like brute beasts that have no understanding, but reverently, discreetely, advisedly, soberly, and in the feare of God, duely considering the causes for which Matrimonie was ordained. One was, the procreation of children, to be brought up in the feare and nurture of the Lord, praise of God. Secondly, it was ordained for a remedie against sinne, and to avoyde fornication, that such persons as have not the gift of continencie, might marry, and keepe themselves undesiled members of Christes body. Thirdly, for the mutuall societie, helpe, comfort, that the one ought to haue of the other, both in prosperitie and aduersitie, into the which holy estate these two persons present come now to be ioyned. Therefore if any man can shew any just cause, why they may not lawfullie be ioyned together, let him now speake, or els hereafter for ever holde his peace.

And also speaking to the persons that shall be married, he shall say.

Require
Of Matrimonie.

I require and charge you, (as you will answer at the dreadful day of judgement, when the secrets of all hearts shall be disclosed) that if either of you do know any impediment, why ye may not be lawfully joined together in Matrimonie, that ye confess it. For if ye well assured, that so many as be coupled together otherwise than God's word doth allow, are not joined together by God, neither is their Matrimonie lawfull.

At which day of marriage, if any man do alledge and declare any impediment, why they may not be coupled together in Matrimonie, by God's lawe or the lawes of this Realme, and will be bounde, and sufficient suerties with him to the parties, or els put in a caution to the full value of such charges as the persons to be married do sustaine, to proue his allegation: then the solemnization must be deferred, vnto such time as the truth be tried. If no impediment be alledged, then shall the Curate say vnto the man.

Wilt thou have this woman to thy wedded wise, to live together after God's ordinance, in the holy estate of Matrimonie? Wilt thou love her, comfort her, honour and keepe her in sickness and in health? And forsaking all other, keepe thee onely vnto her, so long as you both shall live?

The man shall answer,

I will.

Then shall the Priest say vnto the woman,

Wilt thou have this man to thy wedded husbande, to live together after God's ordinance, in the holy estate of Matrimonie? Wilt thou obey him, and serve him, love, honour, and keepe him in sickness and in health, and forsaking all other, keepe thee
Of Matrimonie.

Thee onely unto him, so long as you both shall live?

The woman shall answer.

I will.

Then shall the Minister say.

Who giueth this woman to be married unto this man?

And the Minister receiving the woman at her fathers or friends handes, shall cause the man to take the woman by the right hand, and so either to giue their troth to other, the man first saying.

I will take thee as my wedded wife, to haue and to holde from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, to love, and to cherish, till death do depart, according to God's holy ordinance: and thereto I plight thee my troth.

Then shall they loose their hands, and the woman taking againe the man by the right hand, shall say.

I will take thee as my wedded husband, to haue and to holde from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, to love, cherish, and to obey, till death do depart, according to God's holy ordinance: and thereto I giue thee my troth.

Then shall they againe loose their handes, and the man shall giue vnto the woman a Ring, laying the same vpon the booke, with the accustomed dutie to the Priest and Clarke. And the Priest taking the Ring, shall deliver it vnto the man, to put it vpon the fourth finger of the womans left hande. And the man taught by the Priest, shall say.

With this ring I thee wedde, with my bodie I thee worship, and with all my worldly goods I thee endowe. In the name of the Father, and of the Sonne, and
Of Matrimonie.

and of the holy Ghost. Amen.

Then the man leaung the ring vpon the fourth finger of the womans left hand, the Minister shal say.

Let vs pray.

O Eternall God, creator and preserver of all mankinde, giver of all spirituall grace, the author of euerlasting life, tende thy blessing vpon these thy servants, this man and this woman, whom we blesse in thy name, that as Isahac and Rebecca lived faithfully together, so these persons may surely performe and keepe the bowe and covenant betwixt them made (whereof this ring giuen and receyued is a token and pledge) and may euer remayne in perfect loue and peace together, and live according to thy lawes, through Jesus Christ our Lord. Amen.

Then shall the Priest joyne their right handes together, and say.

Those whom God hath joyned together, let no man put asunder.

Then shall the Minister speake vnto the people.

Thus much as P. and P. have consented together in holy wedlocke, and have witnessed the same before God and this company, and thereto have giuen and pledged their troth either to other, and have declared the same by giuing and receyuing of a ring, and by joyning of hands, I pronounce that they be man and wife together. In the name of the father, of the sonne, and of the holy Ghost. Amen.

And the Minister shall adde this blessing.

God the Father, God the Sonne, God the holy Ghost, blesse, preserue, and keepe you, the Lorde mercifully with his favour looke vpon you, and so
Of Matrimonie.

So fill you with all spirituall benediction and grace, that you may so liue together in this life, that in the world to come you may haue life euerlastinge. Amen.

Then the Minister or Clarke going to the Lordes Table, shall say or sing this Psalme following.

Beati omnes. Psalm.cxxviii.

Blessed are all they that seare the Lozde: and walke in his wayes.

For thou shalt eate the labour of thy handes: O well is thee, and happy shalt thou be.

Thy wisee shall be as the fruites full vine: upon the walles of thy house.

Thy childeuen like the Oliue branches: rounde about thy table.

Loe, thus shall the man be blessed: that seareth the Lord.

The Lozde from out of Sion shall blesse thee: that thou shalt see Jerusalem in prosperitie all thy life long.

Yea, that thou shalt see thy childeuen children: and peace upon Israel.

Gloze be to the father, and to the sonne: and to the holy Ghost.

As it was in the beginning, is now, and euery shall be: world without end. Amen.

Or this Psalme.

Od be mercifull unto vs, and blesse vs: and shewe vs the light of his countenance, and be mercifull unto vs.

That thy way may be knowne upon the earth: thy sauuing health among all nations.

Let
Of Matrimonie.

Let the people praise thee, O God: yea let all the people praise thee.

O let the nations rejoice and be glad: for thou shalt judge the folke righteously, and gouerne the nations upon the earth.

Let the people praise thee, O God: let all the people praise thee.

Then shall the earth bring forth her increase: and God, euen our God shall giue vs his blessing.

God shall bleste vs: and all the endes of the world shall feare him.

Glorie be to the Father, &c.

As it was in the beginning, &c.

The Psalme ended, and the man and the woman kneeling afore the Lordes Table, the Priest standing at the Table, and turning his face toward them, shall say.

Lord haue mercie upon vs.

Answered.

Christ haue mercie upon vs.

Minister.

Lord haue mercie upon vs.

Our Father which art in heauen, halowed bee thy Name, &c.

And leade vs not into temptation.

Answered.

But deliuer vs from euerill. Amen.

Minister.

O Lord saue thy servant, and thy handmayde.

Answered.

Which putt their trust in thee.

Minister.

O Lord send them helpe from thy holy place.

Answered.

And euermore defend them.

Minister.
Of Matrimonie.

Minister.
Be thou unto them a towre of strength.
Answere.
From the face of their enemie.
Minister.
O Lord heare our prayer.
Answere.
And let our crie come unto thee.

Minister.
O God of Abraham, God of Isayac, God of Jacob, bless these thy servants, and lowe the seede of eternall life in their mindes, that whatsoever in thy holy word they shall profitably learne, they may in deed fulfill the same. Looke, O Lord, mercifully upon them from heauen, and blesse them. And as thou diddest send thy blessing upon Abraham and Sara, to their great comfort: so vouchsafe to sende thy blessing upon these thy servants, that they obeying thy will, and alway being in safety under thy protection, may abide in thy love unto their lives ende, through Jesus Christ our Lord. Amen.

This prayer next following, shalbe omitted, where the woman is past childbirth.

O Mercifull Lord and heavenly Father, by whose gracious gift mankinde is encreased: wee beseech thee assist with thy blessing these two persons, that they may both bee fruitfulfull in procreation of children, and also live together so long in godly love and honestie, that they may see their childrens children, unto the thirde and fourth generation, unto thy praise and honour, through Jesus Christ our Lord, Amen.
Of Matrimonie.

O God, which by thy mightie power hast made all things of nought, which also (after other things let in order) diddest appoynt that out of man (created after thine owne image and similitude) woman shoulde take her beginning, and knitting them togeth er diddest teache that it shoulde never be lawfull to put a sunder those, whom thou by Matrimonie haddest made one: O God, which hast consecrated the state of Matrimo nie to such an excellent mysterie, that in it is signifed and represented the spiritual marriage and unitie betwixt Christ and his Church: Looke mercifully upon these thy servants, that both this man may love his wife, according to thy word, (as Christ did love his spouse the Church, who gave himselfe for it, loving and cherishing it even as his owne flesh) and also that this woman may be loving and amiable to her husbande as Rachel, wise as Reb becca, faithfull and obedient as Sara, and in all qui etness, sobrietie, and peace, be a soollower of holy and godly matrons. O Lord, blesse them both, and grant them to inherite thy everlasting kingdome, through Jesus Christ our Lord, Amen.

Then shal the Priest say.

Almightie God, which at the beginning did create our first parentes Adam & Eve, and did sanctifie and joyned them together in marriage; powze upon you the riches of his grace, sanctifie and blesse you, that ye may please him both in body and soule, & live together in holy loue unto your liues ende. Amen.

Then shall beginne the Communion. And after the Gospel, shall be saide a Sermon, wherein ordinarily (so oft as there is any marriage,) the office of man and wife shalbe declared,
Of Matrimonie.

declared, according to holy Scripture. Or if there be no sermon, the minister shall read this that followeth.

All ye which be married, or which intend to take the holy estate of Matrimonie upon you, heare what holy Scripture doth lay as touching the dutie of husbands towards their wives, and wives towards their husbands.

Saint Paul in his Epistle to the Ephesians the fifth Chapter, doeth giue this commandement to all married men, Ye husbands, love your wives, even as Christ loved the Church, and hath giuen himselfe for it, to sanctifie it, purging it in the fountain of water, through the worde, that hee might make it unto himselfe a glorious congregation, not having spot or wrinkle, or any such thing, but that it should be holy and blamelesse. So men are bounde to love their owne wives, as their owne bodies. Hee that loueth his owne wise, loueth himselfe: For never did any man hate his owne flesh, but nouriseth and cherisheth it, even as the Lord doeth the congregation, for we are members of his body, of his flesh, and of his bones. For this cause shall a man leave father and mother, and shall be joined unto his wife, and they two shall be one flesh. This mysterie is great: but I speake of Christ, and of the congregation. Nevertheless, let everyone of you so love his owne wise, even as himselfe.

Likewise the same S. Paul writing to the Colossians, speaketh thus to all men that be married, Ye men love your wives, and be not bitter unto them.

Heare also what S. Peter the Apostle of Christ, which was himselfe a married man, sayeth unto all men
men that are married, ye husbands, dwell with your wives according to knowledge, giving honour unto the wise, as unto the weaker vessel, as heirs together of the grace of life, so that your prayers bee not hindered.

Hitherto ye have heard the duty of the husband towards the wise. Nowe likewise ye wives heare and learne your duties towards your husbandes, euen as it is plainely set soothe in holy Scripture.

S. Paul (in the sozennamed Epistle to the Ephesians) teacheth you thus: Ye women submit your selues unto your owne husbands, as unto the Lord. For the husbande is the wives head, euen as Christ is the head of the Church, and he is also the sauour of the whole body.

Therefore as the Church or Congregation is subject unto Christ: So likewise let the wives also be in subjection unto their own husbands in al things. And againe he saith, Let the wife reuerence her husband. And (in his Epistle to the Colossians) Saint Paul giueth you this short lesson, Ye wives, submit your selues unto your owne husbands, as it is convenient in the Lorde.

S. Peter also doeth instruct you very godly, thus saying, Let wives be subiect to their own husbands, so that if any obey not the word, they may be wonne without the word, by the conversation of the wives, while they beholde your chaste conversation coupled with feare. Whose apparell let it not be outwarde, with brayed heare, and trimming about with golde, either in putting on of gorgeous apparell: but let the hidde man which is in the heart, be without all corruption, so that the spirite be milde and quiet, which is a precious thing in the light of God.
The visitation of the sicke.

God. For after this manner (in the olde time) did the holy women, which trusted in God, apparell themselves, being subject to their owne husbands: as Sara obeyed Abraham, calling him Lord, whose daughters ye are made doing well, and not being dismaide with any feare.

The newe married persons (the same day of their marriage) must receive the holy Communion.

The order for the visitation of the sicke.

The Priest entring into the sicke persons house, shall say.

*Peace be in this house, and to all that dwell in it.*

When he commeth into the sicke mans presence, he shall say, kneeling downe.

Remember not Lord our iniquities, nor the iniquities of our forefathers. Spare vs good Lord, spare thy people whom thou hast redeemed with thy most precious blood, and be not angry with vs for ever.

*Lord have mercie upon vs.*

Christ have mercie upon vs.

*Lord have mercie upon vs.*

*Our father which art in heaven.*

And leade vs not into temptation.

Answere.

*But deliuer vs from euill.* Amen.

Minister.

*O Lord save thy servant.*

Answere.

*Which putteth his trust in thee.*

Minister.
The visitation of the sick.

Minister.
Send him helpe from thy holy place.
Ansvvere.
And evermore mightily defende him.
Minister.
Let the enemie haue none advantage of him.
Ansvvere.
Pro the wicked approche to hurt him.
Minister.
Be unto him, O Lord, a strong towre.
Ansvvere.
From the face of his enemie.
Minister.
Lord heare our prayers.
Ansvvere.
And let our cry come unto thee.
Minister.

O Lord de looke downe from heauen, beholde, vi
sitle and relieue this thy servuant. Looke upon
him with the eyes of thy mercie, giue him comfort
and sure confidence in thee, defend him from the dan
ger of the enemie, and keepe him in perpetuall peace
and safetie, through Jesus Christ our Lord, Amen.

Heare vs Almightye and most mercifull God and
Saviour, extende thy accustomed goodnesse to
this thy servuant, which is grieved with sickenesse:
visite him, O Lord, as thou diddest visite Peter’s
wife’s mother, and the captaines servuant. So visite
and restore to this sick person his former health (if
it be thy will) or els giue him grace so to take thy vi
sitation, that after this painefull life ended, hee may
dwell with thee in life everlasting, Amen.

S,ii.

Then
The visitation of the sick.

Then shall the minister exhort the sick person after this fourme or other like.

Dearely beloved, knowe this, that Almightye God is the Lojde of life and death, and over all thinges to them perteyning, as youth, strength, health, age, weakenes and sickenes. Wherefore, whatsoeuer your sickenes is, know you certainly, that it is Gods visitation. And for what cause soever this sickenes is sent unto you, whether it bee to try your patience for the example of other, and that your faith may be found in the day of the Lojde, laudable, glorious, and honourable, to the increase of glorie and endlesse felicitie, or els it be sent unto you to correct and amend in you whatsoeuer doeth offende the eyes of your heavenly Father: know you certainly, that if you truly repent you of your sinnen, a beare your sickenes patiently, trusting in Gods mercy, for his deare Sonne Jesus Christes sake, and render unto him humble thanks for his fatherly visitation, submitting your selfe wholy to his will, it shall turne to your profite, and helpe you forwarde in the right way that leadeth unto everlastinge life.

If the person visited bee very sick, then the Curate may ende his exhortation in this place.

Take therefore in good worth the chastisement of the Lord. For whom y Lord loueth, he chastiseth: yea, as S. Paul saith, he scourgeth every sorne which he receiueth. If ye endure chastisement, he offreth himselfe unto you, as unto his owne children. What sorne is he that the father chastiseth not? If ye be not under correction (whereof all true children are partakers) then are ye bastards, not children. Therefore seeing that
The visitation of the sick.

that when our carnall fathers doe correct vs, wee reverently obey them: shall we not nowe much rather be obedient to our spirituall father, and so live? And they for a fewe dayes doe chastise vs after their owne pleasure: but he doeth chastise vs for our profit, to the intent he may make vs partakers of his holinesse. These worde (good brother) are Gods worde, and written in holy Scripture for our comfort and instruction, that we should patiently and with thankesgiving, heare our heauenly fathers correction, whensoever by any maner of adversitie it shall please his gratious goodnesse to visit vs. And there shoulde be no greater comfort to Christian persons, then to be made like unto Christ, by sufferinge patiently adversities, troubles, and litchenesses. For he him selues went not by to joy, but first hee suffered paine, he entred not into his glorie, before he was crucified: So truely our way to eternall joy is, to suffer here with Christ, and our doore to enter into eternall life is, gladly to dye with Christ, that we may rise againe from death, and dwell with him in euerlafting life. Nowe therefore, taking your litchenesse, which is thus profitable for you, patiently, I exhorte you in the name of God, to remem-ber the profession which you made unto GOD in your baptism. And so as much as after this life, there is a count to be given unto the righteous Judge, of whom all must be judged without respect of persons: I require you to examine your selfe, and your state, both towarde God and man, so that accusing and condemning your selfe for your owne faultes, you may finde mercie at our heauenly Fathers hand for Christs sake, and not be accused and condemned in that searefull judgement. There-
The visitation of the sicke.

Loze I shall shortly rehearse the articles of our faith, that you may knowe whether you doe beleue as a Christian man should, or no.

Here the Minister shall rehearse the articles of the faith, saying thus.

_Doest thou beleue in God the father Almighty?_  
As it is in baptisme.

Then shall the Minister examine whether he be in charitie with all the worlde, exhorting him to forgiue from the bottome of his heart all persons that have offended him, and if he have offended other, to aske them forgiuennesse: and where he hath done injurie or wrong to any man, that he make amendes to the utmost of his power. And if he have not afore disposed his goodes, let him then make his will, and also declare his debtes, what he oweth, and what is owing unto him, for discharging of his conscience, and quietnesse of his executours. But men must be oft admonished that they set an order for their temporall goods and landes, when they be in health.

These wordes before rehearsed, may be saide before the Minister beginne his prayer, as he shall see cause.

The Minister may not forget, nor omit to moue the sicke person (and that most earnestly) to liberalitie towards the poore.

Here shall the sicke person make a speciall confession, if he feele his conscience troubled with any weightie matter. After which confession, the Priest shall absolve him after this sort.

Our Loze Jesus Christ, who hath left power to his Church to absolve all sinners which truely repent and beleue in him, of his great mercie forgiue thee thine offences, and by his authoritie committed to me, I absolve thee from all thy
The visitation of the sicke.

thy sines, in the Name of the Father, and of the Sonne, and of the holy Ghost. Amen.

And then the Priest shall say the Collect following.

Let us praty.

O Most mercifull God, which according to the multitude of thy mercies, doest so put away the sines of those which truely repent, that thou remembersst them no more, open thine eye of mercie upon this thy servant, who most earnestly desireth pardon and forgiveness. Renue in him (most loving Father) whatsoever hath bene decayed by the fraude and malice of the devill, or by his owne carnall will and frailenes, preserve and continue this sicke member in the unitie of the Church, consider his contrition, accept his teares, asswage his paine, as shall bee seene to thee most expedient for him. And sozasmuch as he putteth his full trust onely in thy mercie, impute not unto him his former sines, but take him unto thy favour, through the merites of thy most dearly beloved Sonne Jesus Christ. Amen.

Then shall the Minster say this Psalme.

In thee, O Lord, have I put my trust, let me never In thee be put to confusion: but ridde me, and deliver me in thy righteousness, encline thine eare unto me, and save me.

Bee thou my strong holde, whereunto I may alway resort: thou hast promised to helpe mee, for thou art my house of defence, and my castell.

Deliver mee, O my God, out of the hand of the bille godly: out of the hand of the unrighteous and cruel man.

S.viii. For
The visitation of the sicke.

For thou, O Lord God, art the thing that I long for: thou art my hope, even from my youth.

Through thee have I been holden by ever since I was born: thou art hee that tooke mee out of my mother's wombe, my prysle shall alway bee of thee.

I am become as it were a monster vnto many: but my sure trust is in thee.

O let my mouth bee filled with thy prysle: that I may sing of thy glory and honour all the day long.

Cast me not away in the time of age: for sake mee not when my strength faileth mee.

For mine enemies speake against mee, and they that laye wayte for my soule, take their counsylpe together, saying: God hath forslaken him, persecute him; and take him, for there is none to deliuier him.

Go not farre from mee, O God: my God, haate theee to helpe mee.

Let them be confounded & perish, that are against my soule: let them be covered with shame and dishonour, that seke to doe mee euill.

As for me, I will patientely abide alway: and will prysle theee more and more.

My mouth shall dayly speake of thy righteousnes and saluation: so I knowe no ende thereof.

I will goe soothe in the strength of the Lord God: and will make mention of thy righteousnesse onely.

Thou (O God) hast taught mee from my youth up untill nowe: thencefore will I tell of thy wonderous workes.

For sake mee not, O God, in mine olde age, when I am gray headed:untill I have shewed thy strengthe unto
The visitation of the sicke.

...unto this generation, and thy power to all them that are yet so to come.

Thy righteousness, O God, is very high, and great things are they that thou hast done: O God, who is like unto thee?

O what great troubles and adversities hast thou shewed mee? and yet diddest thou turne and refresh mee: yea, and broughtest mee from the deepe of the earth againe.

Thou hast brought me to great honoure; and comforted me on every side.

Therefore will I praise thee and thy faithfullnesse, O God, playing upon an instrument of musicke: unto thee will I sing upon the Harpe, O thou holy one of Israel.

My lips will be saire when I sing unto thee, and so will my soule whom thou hast deliuered.

My tongue also shall talke of thy righteousness all the day long: for they are confounded, and brought unto shame that seeke to doe me euill.

Glozie be to the Father, &c.

As it was in the beginning, &c.

Adding this.

O Saviour of the world, saue vs, which by thy cross and precious blood hast redeemed vs, helpe vs we beseeech thee, O God.

Then shall the Minister say.

The Almighty Lord, which is a most strong towre to all them that put their trust in him, to whome all things in heauen, in earth, and under the earth doe bowe and obey, bee now and evermore thy defence, and make thee knowe we seele, that there is none other name under heauen given to man, in whome,
The Communion of the sicke.

Orasmuch as all mortall men be subiect to many sudden perils, diseases and sicknesses, and euer uncerne what time they shall depart out of this life: therefore to the intent they may be alwayes in a readinesse to dye, whencesoeuer it shall please Almightye God to call them, the Curates shall diligently from time to time, but specially in the plague time, exhort their Parishioners, to the oft receiving (in the Church) of the holy Communion of the body and blood of our Saviour Christ: which (if they doe) they shall have no cause in their sudden visitation to be vnquiet for lacke of the same. But if the sicke person be not able to come to the Church, & yet is desirous to receive the Communion in his house, then hee must giue knowledge ouer night, or else early in the morning, to the Curate, signifying also how many be appoynted to communicate with him: And hauing a convenient place in the sicke mans house, where the Curate may reverently minister, and a good number to receive the Communion with the sicke person, with all things necessarie for the same, he shall there minister the holy Communion.

The Collect.

Almightie everlauing God, maker of mankinde, which doest correct those whom thou doest love, and chastisest every one whom thou doest receive: we beseech thee to have mercie upon this thy servant, visited with thine hand, and to graunt that hee may take his sickenesse patiently, and recover his bodily health.
The Communion of the sick.

health (if it be thy grations will) and whensoever his soule shall depart from the body, it may be without spot presented unto thee, through Jesus Christ our Lord, Amen.

The Epistle.

My sonne, despise not the correction of the Lord, Heb. 13:13 neither faint when thou art rebuked of him. For whom the Lord loveth, him he correcteth: Yea, and he scourgeth every sonne whom he receiuet.

The Gospel.

Verily, verily I say unto you, hee that heareth my word, and belieueth on him that sent me, hath everlasting life, and shall not come into damnation, but he passeth from death unto life.

At the time of the distribution of the holy Sacrament, the Priest shall first receive the Communion himselfe, and after minister vnto them that bee appointed to communicate with the sicke.

But if any man, either by reason of extremity of sicknesses, or for want of warning in due time to the Curate, or for lacke of companie to receive with him, or by any other just impediment, doe not receive the Sacrament of Christes body and blood: then the Curate shall instruct him, that if he doe truely repent him of his sinnes, and stedfastly belieueth that Jesus Christ hath suffered death upon the crosse for him, and shed his blood for his redemption, earnestly remembering the benefites hee hath thereby, and giving him heartie thanks therefore, he doeth eate and drinke the body & blood of our Saviour Christ profitably to his soules health, although he doe not receiue the Sacrament with his mouth.

When the sicke person is visited, and receiueth the holy Communion
At the burial of the dead.

Communion all at one time, then the Priest for more expedition, shall cut off the fourme of the visitation, at the Psalm, *In thee O Lord have I put my trust,* and goe straight to the Communion. In the time of plague, sweate, or such other like contagious times of sickenesse, or diseases, when none of the parish or neighbours can be gotten to communicate with the sicke in their houses, for seare of the infection, upon speciall request of the diseased, the Minister may alone communicate with him.

The order for the burial of the dead.

The Priest meeting the corps at the Church stile, shall say, or els the Priest and Clarkes shall sing, and so goe either vnto the Church, or towards the graue.

I am the resurrection and the life, (saith the Lord.) He that beleeueth in me, yea though he were dead, yet shal he live. And whosoever liueth, and beleeueth in me, shall not die for euer.

I knowe that my redeemer liueth, and that I shall rise out of the earth in the last day, and shall be covered againe with my skinne, and shall see God in my flesh: yea, and I my selfe shall behold him, not with other, but with these same eyes.

We brought nothing into the world, neither may we carry any thing out of this world. The Lord giueth, and the Lord taketh away. Even as it pleaseth the Lord, so commeth things to passe: Blessed be the name of the Lord.

When they come to the graue, while the corps is made readie to be laide into the earth, the Priest shall say,
At the burial of the dead.

or the Priest and Clarkes shall sing.

Man that is borne of a woman hath but a short time to live, and is full of misery. He cometh by, and is cut downe like a flower, he fleeth as it were a shadowe, and never continueth in one stay. In the midst of life we see in death: of whom may wee secke for succour but of thee, O Loorde, which for our sinnes justly art displeased? yet, O Loorde God most holy, O Loorde most mightie, O holy and most mercifull Saviour, deliver vs not into the bitter paines of eternall death. Thou knowest Loorde the secrets of our hearts, shutte not by thy mercifull eyes to our prayers: but spare vs Loorde most holy, O God most mightie, O holy and mercifull Saviour, thou most worthy judge eternall, suffer vs not at our last houre for any paynes of death to fall from thee.

Then while the earth shalbe cast uppon the body by some standing by, the Priest shall say.

For as much as it hath pleased Almighty God of his great mercie, to take unto himselfe the soule of our deare brother here departed, wee therefore committ his body to the grounde, earth to earth, ashes to ashes, dust to dust, in sure and certaine hope of resurrection to eternall life, through our Loorde Jesus Christ, who shall change our vile body, that it may be like to his glorious body, according to the mightie working, whereby he is able to subdue all things to himselfe.

Then shalbe said or sung.

I heard a boype from heauen, saying unto me, Write, Reuel, 13. from henceforth blessed are the dead which die in the Loorde. Even so saith the Spirite, that they rest from their labours.

Then
At the burial of the dead.

Then shall follow this Lesson, taken out of the xv. Chapter to the Corinthians, the first Epistle.

Christ is risen from the dead, and become the first fruits of them that slept. For by a man came death, and by a man came the resurrection of the dead. For as by Adam all die, even so by Christ shall all be made alive, but every man in his own order. The first is Christ, then they that are Christ's at his coming. Then commeth the end, when he hath delivered by the kingdom to God the Father, when he hath put downe all rule, and all authoritie and power. For he must reign till he haue put all his enemies under his seete. The last enemie that shall be destroyed, is death. For he hath put all things under his seete. But when he saitheth,* All things are put under him: it is manifest that he is excepted which did put all things under him. When all things are subdued unto him, then shall the Sonne himselfe be subject unto him that put all things under him, that God may be all in all. Else what doe they which are baptized ouer the dead, if the dead rise not at all? Why are they then baptized ouer them? yea, and why stande we alway then in jeopardy? By our rejoicing which I haue in Christ Jesus our Lord, I die daily. That I haue fought with beasts at Ephesus after the maner of men, what advantageth it me, if the dead rise not againe? Let us eate and drinke, for to morowe wee shall die. Be not yee deceived, exstill words corrupt good maners. Awake truely out of sleepe, and time not. For some haue not the knowledge of God, I speake this to your shame. But some man will say, Howe arise the dead? with what body shall they come? Thou foole, that
At the burial of the dead.

that which thou sowest, is not quickened except it die. And what sowest thou? Thou sowest not the body that shall be, but bare corn, as of wheate or some other: but God giveth it a body at his pleasure, to every seed his owne body. All flesh is not one maner of flesh: but there is one maner of flesh of men, another maner of flesh of beasts, another of fishes, another of birds. There are also celestiall bodies, and there are bodies terrestriall. But the glorie of the celestial is one, and the glorie of the terrestriall is another. There is one maner glorie of the Sunne, and another glorie of the Moone, and another glorie of the Starres. For one Starre differeth from another in glorie. So is the resurrection of the dead. It is lowen in corruption, it riseth againe in incorruption. It is lowen in disho-nour, it riseth againe in honour. It is lowen in weakenesse, it riseth againe in power. It is lowen a naturall bodie, it riseth againe a spirituall bodie. There is a naturall bodie, and there is a spirituall bodie: as it is also written, The first man Adam was made a living soule, and the last Adam was made a quickening spirite. Nowbeit, that is not first which is spirituall, but that which is naturall, and then that which is spirituall. The first man is of the earth, earthie. The seconde man is the Loysde from heavuen, heavenly. As is the earthie, such are they that be earthy. And as is the heavenly, such are they that are heavenly. And as we have borne the image of the earthie, so shall we beare the image of the heavenly. This say I brethren, that flesh and blood can not inherite the kingdome of God, neither doeth corruption inherite incorruption. Beholde, I shewe you a mysterie, we shall not all sleepe: but
but we shall all be changed, and that in a moment, in the twinkling of an eye, by the last trump. For the trump shall blowe, and the dead shall rise incorruptible, and we shall be changed: For this corruptible, must put on incorruption, and this mortal, must put on immortality. When this corruptible hath put on incorruption, and this mortal hath put on immortality, then shall be brought to passe the saying that is written: Death is swallowed up into victorie: Death, where is thy sting? Hell, where is thy victorie? The sting of death is sinne, and the strength of sinne is the lawe. But thankes be unto God, which hath given vs victorie through our Lord Jesus Christ. Therefore my deare brethren, be ye stedfast and immoueable, always riche in the worke of the Lord, for as much as ye knowe howe that your labour is not in vaine in the Lord.

The Lesson ended, the Priest shall say.

Lord haue mercy vpon vs.
Christ haue mercy vpon vs.
Lord haue mercy vpon vs.
Our father which art in heauen.
And leade vs not into temptation.
Answer.
But deliuer vs from euill. Amen.

The Priest.

Almightie God, with whome do live the spirites of them that depart hence in the Lord, and in whome the soules of them that be elected, after they be deliuered from the burden of the flesh, be in joy and felicitie: we giue thee heartie thankes, for that it hath pleased thee to deliuer this O, our brother out of the miseries of this unfull worlde, beseeching thee, that it may please thee of the thy gracious goodnes,
At the burial of the dead.

goodness, shortly to accomplish the number of thine elect, and to hasten thy kingdom, that we with this our brother, and all other departed in the true faith of thy holy name, may have our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory. Amen.

The Collect.

O Mercifull God, the father of our Lozde Jesus Christ, who is the resurrection and the life, in whom whosoever believeth, shall live, though he die, and whosoever livesth and believeth in him, shall not die eternally, who also taught us (by his holy Apostle Paul) not to be sorry as men without hope, for them that sleepe in him: We meekely beseech thee (O father) to raise vs from the death of sinne, unto the life of righteousness, that when we shall depart this life, we may rest in him, as our hope is this our brother doth, and that at the general resurrection in the last day, we may be found acceptable in thy sight, and receive that blessing which thy wellbeloved Son shall then pronounce to all that love and feare thee, saying, Come ye blessed children of my father, receive the kingdom prepared for you from the beginning of the world. Grant this, we beseech thee, O mercifull father, through Jesus Christ our mediatour and redeemer. Amen.

The thanksgiving of women after childe birth, commonly called the Churching of women.

The woman shall come into the Church, and there shall kneele downe in some convenient place, nigh unto the place where the Table standeth, and the Priest standing.
Churching of women.

ding by her, shall say these wordes, or such like, as the case shall require.

For as much as it hath pleased almighty God of his goodnesse to giue you safe deliuerance, and hath preserved you in the great danger of childbed: ye shall therefore giue heartie thankes unto God, and pray.

Then shall the Priest say this Psalme.

I have listed by mine eyes unto the hilles: from whence commeth my helpe.

My helpe commeth even from the Lo*de: which hath made heauen and earth.

He will not suffer thy soote to be moued: and hee that keepeth thee will not sleepe.

Behold, he that keepeth Israel, shall neither number nor sleepe.

The Lord himselfe is thy keeper: the Lo*de is thy defence upon thy right hand.

So that the sunne shall not burne thee by day: nor the moone by night.

The Lo*de shall preserve thee from all euill: yea, it is even he that shall keepe thy soule.

The Lo*de shall preserve thy going out, and thy comming in: from this time soothe for evermore.

Glory be to the Father, and to the Sonne, &c.

As it was in the beginning, is now, &c.

Lord have mercie upon vs.

Christ have mercie upon vs.

Lord have mercie upon vs.

Our Father which art in heauen, &c.

And leade vs not into temptation.

Answere.

But deliuer vs from euill, Amen.

Priest.
Churching of women.

O Lord save this woman thy servant.

Answer.

Which putteth her trust in thee.

Priest.

Be thou to her a strong towre.

Answer.

From the face of her enemy.

Priest.

Lord heare our prayer.

Answer.

And let our cry come into thee.

Priest.

Let us pray.

O Almighty God, which hast delivered this woman thy servant from the great paine and peril of childbed: graunt we beseech thee, most mercifull father, that she through thy helpe, may both faithful-ly live, and walke in her vocation, according to thy will, in this life present, and also may be partaker of everlasting glory in the life to come, through Jesus Christ our Lord. Amen.

The woman that commeth to giue her thankes, must offer accustomed offerings: and if there bee a Communion, it is conveniencient that she receive the holy Communion.

A Commination against sinners, with certaine prayers to vslde diuers times in the yeere.

After morning prayer, the people being called together by the ringing of a bell, and assembled in the Church, the English Letanie shalbe saide, after the accustomed maner: Which ended, the priest shal go into the pulpit, and say thus.

E.it. Brethren,
A Commination.

Bethen, in her primitive Church there was a godly discipline, that at the beginning of Lent such persons as were notorious sinners, were put to open penance, and punished in this world, that their souls might be saved in the day of the Lord; and that other admonished by their example, might be more averse to offend.

In the stead whereof, untill the same discipline may be restored againe, (which thing is much to be wished) it is thought good, that at this time (in your presence) shoulde bee read the generall sentences of Godscursing against impenitent sinners, gathered out of the xxvii. Chapter of Deuteronome, and other places of Scripture: and that yee shoulde answere to every sentence, Amen: to the intent that you, being admonished of the great indignation of God against sinners, may the rather be called to earnest and true repentance, & may walke more warily in these daungerous daies, fleeing from such vices, for the which ye affirm with your owne mouthes, the curse of God to be due.

Cursed is the man that makest any carved or molten image, an abomination to the Lord, the worke of the hands of the crafstesman, and putteth it in a secret place to worship it.

And the people shall answere and say.

Amen.

Minister.

Cursed is he that curseth his father and mother.

Amen.

Minister.
A Commination.

Minister.

Cursed is he that removeth away the marke of his neighbours land.

Answer.

Amen.

Minister.

Cursed is he that maketh the blinde to goe out of his way.

Answer.

Amen.

Minister.

Cursed is he that letteth in judgement the right of a stranger, of them that be fatherles, and of widowe.

Answer.

Amen.

Minister.

Cursed is he that smiteth his neighbour secretly.

Answer.

Amen.

Minister.

Cursed is he that lieth with his neighbours wife.

Answer.

Amen.

Minister.

Cursed is he that taketh rewarde to slay the soule of innocent blood.

Answer.

Amen.

Minister.

Cursed is he that putteth his trust in man, taketh man for his defence, and in his heart goeth from the Lord.

Answer.

Amen.
A Commination.

Cursed are the unmerciful, the fornicators, and adulterers, and the covetous persons, the worshipers of images, adulterers, drunkards, extorters.

Amen.

No we, seeing that all they bee accursed (as the Prophet David beareth witness) which do err and go astray from the commandementes of God, let vs (remembering the dreadfull judgement hanging ouer our heads, and being always at hand) returne ouer to our Lord God, with all contrition and meekenesse of heart, bewaying and lamenting our sinfull life, knowledgeing and confessing our offences, and seeking to bring forth worthy fruits of penance.

For now is the Axe put into the roote of the trees, so that every tree which bringeth not forth good fruit is hewn downe, and cast into the fire.

It is a searefull thing to fall into the hands of the living God: he shall powre downe rapne upon the sinners, snares, fire, and brimstone, nozme and tempest, this shall be their portion to drinke. For loe, the Lord is commeth out of his place, to visit the wickednesse of such as dwell upon the earth. But who may abide the day of his comming? Who shall bee able to endure when hee appeareth? His fanne is in his hand, and he will purge his zoe, and gather his wheate into the barne, but he will burne the chasse with unquenchable fire. The day of the Lord commeth as a thicke in the night: and when men shal say, Peace, and all things are safe, then shall sudden destruction come upon them, as sorowe commeth upon a woman travayling with childe, and they
they shall not escape. Then shall appeare the wrath of God in the day of vengeance, which obstinate sinners, through the stubbornnes of their heart, have heaped onto themselves, which despised the goodnesse, patience, and long sufferance of God, who hee called them continually to repentance. Then shall they call upon mee (saith the Lorde) but I will not heare, they shall seeke mee earely, but they shall not finde mee, and that because they hated knowledge, and received not the seare of the Lorde, but abhorr'd my counsell, and despised my correction. Then shall it be too late to knocke, when the dooze shall be shutte, and too late to crie so? mercie, when it is the time of justice. O terrible voyce of most just judgement, which shall be pronounced upon them, when it shall be saide unto them, *Go ye cursed into the fire everlasting, which is prepared for the devill and his angels.

* Therefore brethren, take wee heede betime, while the day of salvation lasteth, for the night commeth, when none can work: but * let vs while wee have the light, beleue in the light, and walke as the children of the light, that wee bee not cast into bitter darkness, where is weeping and gnashing of teeth. Let vs not abuse the goodnesse of God, which calleth vs mercifully to amendment, and of his endless pittie promiseth vs forgiveness of that which is past, if (with a whole minde and true heart) wee returne unto him. * For though our sinnes bee as redde as scarlet, they shall bee as white as snowe: and though they bee like purple, yet shall they bee as white as wooll.

* Turne you cleane (saith the Lorde) from all Ezech your wickednesse, and your sinne shall not bee your destruction.
A Commination.

destruction.

Cast away from you all your vngodlinesse that ye have done, make you new hearts, and a new spirite, wherefore will ye die, O ye house of Israel, seeing that I have no pleasure in the death of him that dyeth, saith the Lord God; turne you then, and ye shall live.

*Although we have sinned, yet have we an advocate with the father, Jesus Christ the righteous, and he it is that obtaineth grace for our sinnnes.

*For he was wounded for our offences, and smitten for our wickednesse. Let vs therefore returne up-to him, who is the mercifull receiuer of all true penitent sinners, assuring our selues that he is ready to receive vs, and most willing to pardon vs, if we come to him with faithfull repentance, if we will submitte our selues into him, and from henceforth walke in his wayes, *if we will take his easie yoke and light burden upon vs, to follow him in lowlines, patience, and charitie, and be ordered by the governance of his holy spirite, seeking alwayes his glory, and serving him duly in our vocation, with thanksgiving. This if we doe, Christ will deliver vs from the curse of the Lawe, and from the extreme malediction which shall light upon them that shall be set on the left hand, and hee will set vs on his right hande, and give vs the blessed benediction of his father, commaunding vs to take possession of his glorious kingdome, unto the which hee vouchsafe to bring vs all, for his infinite mercy. Amen.

Then shall they all kneele upon their knees, and the Priest & Clarkes kneeling (where they are accustomed to say the Letanie) shall say this Psal. Miserere mei Deus,

Haue
A Commination.

Hae merce upon me, 0 God, after thy great goodnes: according to the multitude of thy mercies doe away mine offences. Wash me thorughly from my wickednesse: and cleane me from my sinne.

For I knowledge my faults: and my sinne is ever before me.

Against thee onely have I sinned, and done this evil in thy sight:that thou mightest be instised in thy saying, and cleare when thou art judged.

Behold, I was shappen in wickednesse: and in sinne hath my mother conceived me.

But lœ, thou requirest truth in the inwarde partes:and shalt make me to understande wisedome secretly.

Thou shalt purge me with Hyseop, and I shall bee cleane: thou shalt wash mee, and I shall bee whiter then snowe.

Thou shalt make me heare of joy & gladness: that the bones which thou hast broken, may rejoyce.

Turne thy face from my sines: and put out al my misdeedes.

Make me a cleane heart, 0 God:and renue aright spirite within me.

Cast me not away from thy presence: and take not thy holy spirite from me.

O give me the comfort of thy helpe againe: and stablise me with thy freespirete.

Then shall I teach thy wayes unto the wicked: & sinners shall be converted unto thee.

Deluier mee from bloodguiltiness, 0 God, thou that art the God of my health: and my tongue shall sing of thy righteousnesse.

Thou shalt open my lippes (0 Lord:) my mouth shall
A Commination.

shall shew thy prays.
For thou desir'est no sacrifice, else woulde I give it thee: but thou delightest not in burnt offering.

The sacrifice of God is a troubled spirite: a broken and contrite heart (O God) shalt thou not despise.

O be favourable and gracious unto Sion: build thou the walls of Hierusalem.

Then shalt thou bee pleased with the sacrifice of righteousness, with the burnt offerings and oblations: then shall they offer young bullockes upon thine altar.

Gloarp be to the father, &c.
As it was in the beginning, &c.
Lord haue mercie upon vs.

Christ haue mercie upon vs.
Lord haue mercie upon vs.

Our father which art in heauen, &c.
And leade vs not into temptation.

Answere.

But deliuer vs from euill, Amen.

Minister.

O Lord save thy seruaunts.

Answere.

Which put their trust in thee.

Minister.

Send into them helpe from above.

Answere.

And evermore mightily defend them.

Minister.

Helpe vs, O God our Saviour.

Answere.

And for the glory of thy names sake deliuer vs, bee mercifull unto vs sinners for thy names sake.

Minister.
A Commination.

Minister.

Lord hear our prayers.

Answer.

And let our cry come unto thee.

Let us pray.

O Lord, we beseech thee mercifully hear our prayers; spare all those which confess their sins to thee, that they (whose consciences by sinne are accused) by thy merciful pardon may be absolved, through Christ our Lord. Amen.

O Most mighty God and mercifull Father, which hast compassion of all men, and hatest nothing that thou hast made, which wouldst not the death of a sinner, but that hee shoulde rather turne from sinne, and bee saued: mercifully forgive vs our trespasses, receive and comfort vs, which be grieued and wearied with the burden of our sinne. Thy property is to have mercie, to thee onely it appertemeth to forgive sinnes. Spare vs therefore, good Lord, spare thy people whomse thou hast redeemed: enter not into judgement with thy servants, which be vile earth, and miserable sinners: but so turne thine yre from vs, which meekely knowledge our vilenesse, and truely repent vs of our faultes: so make haste to helpe vs in this worlde, that wee may ever live with thee in the worlde to come, through Jesus Christ our Lord, Amen.

Then shall the people say this that followeth, after the Minister.

Turne thou vs, O good Lord, and so shall wee be turned: be favourable, O Lord, be favourable to thy people, which turne to thee in weeping, fasting, and praying: for thou art a mercifull
cistfull God, full of compassion, long suffering, and of great pitie. Thou sparest when wee deserre punishment, and in thy wrath thinkest upon mercy. Spare thy people good Lorde, spare them, and let not thine heritage be brought to confusion. Heare bs, O Lorde, for thy mercie is great, and after the multitude of thy mercies looke uppon bs.

FINIS.

A prayer necessary for all persons.

O Mercisful! God, I a wretched sinner reknowledge my selfe bounde to keepe thy holy commandements, but yet unable to performe them, and to be accepted for iust, without the righteousnesse of Jesus Christ thy onely sonne, who hath perfectly fulfilled the lawe, to justifie all them that believe a trust in him. Therefore graunt mee grace, I beseech thee, to be occupied in doing of good workes, which thou commandest in holy scripture, all the daies of my life, to thy glory, and yet to trust onely in thy mercy, and in Christes merites, to be purged from my sines, and not in my good workes, be they never so many. Give mee grace to loue thy holy worde seruently, to search the Scriptures diligently, to reade them humbly, to understand them truely, to liue after them effectually. Order my life so, O Lorde, that it be alway acceptabe unto thee. Give mee grace, not to reioyce in any thing that displeaseth thee, but euermore to delight in those things that please thee, be they never so contrarie to my desires. Teache mee so to pray, that my petitions may be gratiously heard of thee. Keepe mee upright among diversitie of opinions and judgements in the worlde, that I never swarue from thy truth taught in holy Scripture. In prosperitie, O Lorde,
Godly prayers.

Lord, save me, that I were not proud. In adversitie help me. I neither despaire nor blaspheme thy holy name, but taking it patiently, to give thee thanks, and trust to be delivered after thy pleasure. When I happen to fall into sinne through traittie, I beseech thee to woorke true repentence in my heart, that I may be lozie without desperation, trust in thy mercie without presumption, that I may amende my life, & become truly religious without hypocritie, lowly in heart without layning, faithfull & trustie without deceit, merry without lightnesse, sad without mistrust, sober without Southfullnesse, content to mine owne without courtoysnesse, to tell my neighbour his faults charitably without dissimulation, to instruct my housholde in thy lawes truely, to obeye our Queene and all governours under her unfainedly, to receive all lawes and common ordinances (which disagree not from thy holy woorde) obediently, to pay every man that which I owe unto him truely, to backbite no man, nor slander my neighbour secretly, and to abhore all vice, loving all goodnes earnestly. O Loyle, graunt me thus to doe, for the glory of thy holy name. Amen.

A prayer necessarie to be said at all times.

O Bountifull Jesu, O sweete Saviour, O Christ the sonne of God, have pitie upon mee, merci
tully heare me, and despise not my prayer. Thou hast created me of nothing, thou hast redeemed mee from the bondage of sinne, death, and hell, neither with golde, nor siluer, but with thy most precious body once offered upon the crosse, thine owne blood shedde once for all for my ransom. Therefore cast me not away, whom thou by thy great wisdome hast made, despise mee not, whome thou hast redeemed
Godly prayers.

With such a precious treasure, not let my wickedness destroy that which thy goodnesse hath builded. Now whiles I live, O Jesus, have mercy on me, for if I die out of thy favour, it will be too late afterward to call for thy mercie: whiles I have time to repent, looke upon me with thy mercifull eyes, as thou diddest boshclase to looke upon Peter thine Apostle, that I may bewaile my sinfull life, and obteyne thy favour, and die therein. I reknowledge, that if thou shouldst deale with mee according to very justice, I have deserved euerylasting death. Therefore I appeale to thy high throne of mercie, trusting to obtaigne Gods favour, not for my merites, but for thy merites, O Jesus, who hast given thy selfe an acceptable sacrifice to the father, to appeale his wrath, and to bring all sinners (truely repenting and amending their euill life) into his favour againe. Accept me, O Lord, among the number of them that shall be saued, forgive me my sinnes, giue me grace to leade a godly and innocent life, graunt me thy heauenly wisdome, inspire my heart with faith, hope, and charitie, giue me grace to be humble in prosperitie, patient in adversitie, obedient to my rulers, faithfull unto them that trust mee, dealing truely with all men, to liue chastly in wedlocke, to abhore adultery, fornication, and all buncleanenes, to doe good after my power unto all men, to hurt no man, that thy name may bee glorified in mee during this present life, and that I afterward may obtaigne eueryla-

The
THE Psalter or Psalms of David, after the translation of the great Bible, pointed as it shall be sung or said in Churches.

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The Psalmes of David.

Beatus quinon abit, Psal. 1.

Lessed is the man that hath not walked in the counseil of the ungodly, nor stood in the way of sinners: and hath not sat in the seat of the scornful.

2 But his delight is in the lawe of the Lord: and in his lawe will he exercise himselfe day and night.

3 And he shall bee like a tree planted by the water side: that will bring forth his fruite in due season.

4 His leaue also shall not wither: and looke whatsoeuer he doeth, it shall prosper.

5 As for the ungodly it is not so with them: but they are like the chaffe which the winde scattereth away from the face of the earth.

6 Therefore the ungodly shall not be able to stand in the judgement: neither the sinners in the congregation of the righteous.

7 But the Lord knoweth the way of the righteous: and the way of the ungodly shall perish.

Quare fremuerunt? Psal. 2.

W hy doe the heathen so furiously rage together:and why do the people imagine a vaine thing?

2 The kings of the earth stand up, and the rulers take counsel together: against the Lord, and against his anoynted.
Moneth. The i. day.

3 Let vs breake their bondes asunder: and cast a-
way their coxes from vs.

4 Hee that dwelleth in heaven shall laugh them to
scorn: the Lord shall haue them in derision.

5 Then shall hee speake unto them in his wrath:
and bere them in his sore displeasure.

6 Yet haue I set my king: vpon my holy hill of
Sion.

7 I will preach the lawe, whereof the Lord hath
sayde vnto mee: thou art my sonne, this day haue I
begotten thee.

8 Desire of me, and I shall give thee the Hea Uen
for thine inheritance: and the uttermost partes of the
earth for thy possession.

9 Thou shalt breake them with a rod of iron: and
breake them in pieces like a potters bessell.

10 Be wise now therefore, O ye kings: be learned
ye that are judges of the earth.

11 Serve the Lord in feare: and reioyce vnto him
with reverence.

12 Kisse the sonne lest he be angry, and so ye perish
from the right way: if his wrath be kindled (yea but
a little) blessed are all they that put their trust in him.

Domine quid. Psal, 3.

O dy howe are they increased that trouble me: ma-
ny are they that rise against me.

2 Many one there be that say of my soule: There
is no helpe for him in his God.

3 But thou, O Lorde, art my defender: thou art
my worship, and the lifter vp of my head.

4 I did call vpon the Lord with my boyece: and he
heard me out of his holy hill.

5 I layde me downe and slept, and rose vp againe:
for the Lord susteined me.
Moneth. Thei. day.

6 I will not bee afraid for ten thousandes of people: I have set themselves against me round about.

7 Up Lord, and helpe mee, O my God: for thou smitest all mine enemies upon the cheeke bone, thou hast broken the teeth of the ungodly.

8 Salvation belongeth unto the Lord: and thy blessing is upon the people.

Cum inuocarem. Psal. 4.

Hear mee when I call, O God of my righteousnes: for thou hast set me at libertie when I was in trouble, have mercie upon me, and hearken unto my prayer.

2 O ye sonses of men, how long wil ye blaspheme mine honour: and haue such pleasure in vanitie, and seeke after leasing?

3 Knowe this also, that the Lord hath chosen to himselfe the man that is godly: when I call vpon the Lord, he will heare me.

4 Stand in ake, and sinne not: commune with your owne heart, and in your chamber, and be still.

5 Offer the sacrifice of righteousnesse: & put your trust in the Lord.

6 There be many that say: Who will shewe vs any good?

7 Lord lift thou vp: the light of thy countenance vpon vs.

8 Thou hast put gladnesse in my heart: since the time that their come and wine and oyle increased.

9 I will lay me downe in peace, and take my rest: for it is thou Lord onely that makest mee dwell in safetie.

Verba mea auribus. Psal. 5.

Ponder my wordees, O Lord: consider my medita-

Q., ii. 2 O
2 O hearken thou unto the boyce of my calling, my king and my God: soz unto thee will I make my prayer.

3 My boyce shalt thou heare betimes, O Loorde: earely in the morning will I direct my prayer unto thee, and will looke vp.

4 For thou art the God that haste no pleasure in wickednes: neither shall any euill dwell with thee.

5 Such as be foolish shall not stand in thy light: for thou hatest all them that worke vanitie.

6 Thou shalt destroy them that speake lying: the Lord will abhorne both the bloodthirstie and deceitfull man.

7 But as for me, I will come into thy house, euen upon the multitude of thy mercy: and in thy seare will I worship toward thy holy Temple.

8 Lead me, O Lord, in thy righteounes, because of mine enemies: make thy way playne before my face.

9 For there is no faithfulnesse in his mouth:their inward partes are very wickednesse.

10 Their throte is an open sepulchre: they flatter with their tongue.

11 Destroy thou them, O God, let them perish through their owne imaginations: cast them out in the multitude of their ungodlynesse, for they haue rebelled against thee.

12 And let all them that put their trust in thee, rejoynce: they shall ever bee gitting of thankes, because thou defendest them, they that love thy name shall be joyfull in thee.

13 For thou Lord wilt gue thy blessing unto the righteous: and with thy favourable kindnesse wilt thou defend him, as with a shiilde.

Domine
Moneth. Thei day.

Domine ne in furore. Psal. 6.

Lord rebuke me not in thine indignation: neither chasten me in thy displeasure.

2 Have mercie upon me, O Lord, for I am weake: O Lord heale me, for my bones are vexed.

3 My soule is also sore troubled: but Lord howe long wilt thou punish me?

4 Turse thee, O Lord, and deliuer my soule: Oh save me for thy mercies sake.

5 For in death no man remembreth thee: and who will give thee thankes in thy life?

6 I am weary of my groining, every night wash I my bed: and water my couch with my teares.

7 My beautie is gone for very trouble: and worne away because of all mine enemies.

8 Away from me all ye that woxke vanitie: for the Lord hath heard the boype of my weeping.

9 The Lord hath heard my petition: the Lord will receive my prayer.

10 All mine enemies shalbe confounded & sore vexed: they shalbe turned backe, & put to shame suddenly.

Domine Deus meus. Psal. 7.

O Lord my God, in thee have I put my trust: save me from all them that persecute me, and deliuer mee.

2 Lest he devour my soule like a Lion, and teare it in pieces: while there is none to helpe.

3 O Lord my God, if I have done any such thing: or if there be any wickednes in my hands.

4 If I have rewarded euill unto him that dealt friendly with mee: yea, I have deliuered him that without any cause is mine enemie.

W. iii.

5 Then
Then let mine enemie persecute my soule, and take me: yea, let him tredde my life downe upon the earth, and lay mine honour in the dust.

Stand by, O Lord, in thy wrath, and lift by thy selfe: because of the indignation of mine enemie, arise by so?me in the judgement that thou hast comanded.

And so that the congregation of the people come about thee: for their sakes therefore lift by thy selfe a-gaine.

The Lord shall judge the people, giue sentence with me, O Lord: according to my righteousness, and according to the innocencie that is in me.

Oh let the wickede of the ungodly come to an ende: but guide thou the inst.

For the righteous God: tryeth the very hearts and reins.

My helpe commeth of God: which preserveth them that are true of heare.

God is a righteous judge, strong and patient: and God is prouoked every day.

If a man wil not turne, he wil whet his sword: he hath bent his bowe, and made it ready.

Hee hath prepared for him the instruments of death: he ordeineth his arrowes against the persecuters.

Behold, he travaileth with mischiefe: he hath conceiued sorrow, and brought forth ungoddinesse.

He hath grauen & digged by a pit: and is fallen himselfe into the destruction that he made for other.

For his travayle shall come upon his owne head: and his wickednesse shall fall on his owne pate.

I will gire thankes unto the Lord, according to his righteousness: and will praise the name of the Lord the most high.

Domine
Moneth. The ii. day.

Domine Dominus. Psal. 8.

O Lord our governor, how excellent is thy name in all the world: thou that hast set thy glory above the heavens.

2 Out of the mouth of very babes and sucklings hast thou ordained strength, because of thine enemies: that thou mightest still the enemy and the avenger.

3 For I will consider the heavens, even the works of thy fingers: the moon and the stars which thou hast ordained.

4 What is man that thou art mindful of him: and the sonne of man that thou visitest him?

5 Thou madest him lower then the Angels: to crowne him with glory and worship.

6 Thou makest him to have dominion of the works of thy handes: and thou hast put all things in subjection under his seete.

7 All sheepe and oxen: yea, and the beasts of the field.

8 The soules of the ayre, and the fishes of the sea: whatsoever walketh through the paths of the seas.

9 O Lord our governor: how excellent is thy name in all the world?

Confitebortibi. Psal. 9.

I will give thanks unto thee, O Lord, with my whole heart: I will speake of all thy marueilous workes.

2 I will bee glad and rejoice in thee: yea, my songs will I make of thy name, O thou most highest.

3 While mine enimies are druen backe: they shall fall and perish at thy presence.

4 For thou hast maintaine my right, and my cause: thou art set in the throne that judgest right.

5 Thou
Moneth. The ii. day.

5 Thou hast rebuked the heathen, and destroyed the ungodly: thou hast put out their name forever.

6 O thou enemy, destructions are come to a perpetual end: even as the cities which thou hast destroyed, their memorial is perished with them.

7 But the Lord shall endure forever: he hath also prepared his seat for judgment.

8 For he shall judge the world in righteousness: and minister true judgment unto the people.

9 The Lord also will be a defence for the oppressed: even a refuge in due time of trouble.

10 And they that knowe thy name, will put their trust in thee: for thou Lord hast never fayled them who seek thee.

11 O prayse the Lord which dwelleth in Sion: shewe the people of his doings.

12 For when he makest inquisition of blood, hee remembereth them: and forgetteth not the complaint of the poore.

13 Have mercie upon me, O Lord, consider the trouble which I suffer of them that hate me: thou that listest me up from the gates of death.

14 That I may shew all thy praysles within the portes of the daughter of Sion: I will rejoyce in thy saluation.

15 The heathen are sunke downe in the pitte that they made: in the same nette which they hid pruily, is their foote taken.

16 The Lord is knowne to execute judgement: the ungodly is trapped in the worke of his owne hands.

17 The wicked shall be turned into hell: and all the people that forget God.

18 For the poore shall not alway be forgotten: the patient
patient abiding of the meeke shall not perish for ever.

19 Up Lord, and let not man have the upper hand: let the heathen be judged in thy sight.

20 Put them in feare (O Lord:) that the heathen may know themselves to be but men.

Vt quid Domine. Psal. 10.

Why standest thou so far off (O Lord:) and hidest thy face in the needful time of trouble?

2 The ungodly so, his owne lust doth persecute the poore: let them be taken in the craftie wilinesse that they have imagined.

3 For the ungodly hath made boast of his owne hearts desire: and speaketh good of the covetous whom God abhorrith.

4 The ungodly is so proud, that he careth not for God: neither is God in all his thoughts.

5 His wayes are alway grievous: thy judgements are farre aboue out of his sight, and therefore deseth he all his enemies.

6 For he hath sayd in his heart, Tush, I shall never be cast downe: there shall no harme happen unto mee.

7 His mouth is full of cursing, deceit, and fraud: under his tongue is ungodlynes and vanity.

8 He sitteth lurking in the thievish corners of the streets: and privily in his lurking dennes doeth he murder his innocent, his eyes are set against the poore.

9 For he lieth wayting secretly, even as a Lyb lurketh he in his denne: that he may ravish the poore.

10 He doeth ravish the poore: when he getteh him into his nette.

11 He falleth downe and humbleth himselfe: that the congregation of the poore may fall into the hand of his captains.

12 He hath said in his heart, Tush, God hath forgotten.
Moneth. The ii. day.

ten he hideth away his face, and he will never see it.
13 Arise (O Lord God) and lift by thine hande: forget not the poore.
14 Wherefore should the wicked blaspheme God: while he doth say in his heart, Tush, thou God carest not for it?
15 Surely thou hast seen it: for thou beholdest ungodliness and wrong.
16 That thou mayest take the matter into thine hand: the poore committeth himselfe unto thee, for thou art the helper of the friendlesse.
17 Break thou the power of the ungodly and malicious: take away his ungodliness, and thou shalt finde none.
18 The Lord is king for euer and euer: the heathen are perished out of the land.
19 Lord, thou hast heard thy desire of the poore: thou preparest their heart, thine ear hearkeneth thereunto.
20 To helpe the fatherlesse and poore unto their right: that the man of the earth be no more exalted against them.

In Domino confido. Psal. 11.

In the Lord put I my trust: howe say yee then to my soule, that she should die as a birde onto the hill?
2 For lo, the ungodly bend their bowe, and make ready their arrowes within the quiuer: they may prudely shooe at them which are true of heart.
3 For the foundations will be cast downe: and what hath the righteous done?
4 The Lord is in his holy temple: the Lordes seate is in heaven.
5 His eyes consider the poore: and his eye liddes tryeth the children of men.

6 The
Moneth. The ii. day.

6 The Lord doth alloweth the righteous: but the ungodly, and him that delighteth in wickedness doeth his soule abhorrre.
7 Upon the ungodly he shal raine snares, fire, and brimstone, storme, and tempest: this shalbe their portion to drinke.
8 For the righteous Lord loueth righteousness: his countenance will behold the thing that is iust.

Saluum me fac. Psal. 12.

Help me, Lord, for there is not one godly man left: for the faithfull are minished from among the children of men.
2 They talke of vanitie every one with his neighbour: they doe but flatter with their lippes, and dissemble with their double heart.
3 The Lord shall root out all deceitfull lips: and the tongue that speakest proude things.
4 Which have said, With our tongue we will prais: we are they that ought to speake, who is Lord over vs?
5 Nowe for the comfortlesse troubles take of the needy: and because of the deepe sighing of the poore.
6 I will by (sayth the Lord:) and will helpe every one from him that swelleteh against him, and will set them at rest.
7 The wordes of the Lord are pure wordes: even as the siluer which from the earth is tryed, and purifhied seven times in the fire.
8 Thou shalt kepe them, O Lord: thou shalt preserue him from this generation for ever.
9 The ungodly walke on every side: when they are exalted, the children of men are put to rebuke.

Vtquequo
Moneth. The iii. day.


How long wilt thou forget me (O Lord) for ever: how long wilt thou hide thy face from me?
2 How long shall I seek counsel in my soul, and be soovered in my heart: how long shall mine enemies triumph over me?
3 Consider and heare me, O Lord my God: lighten mine eyes, that I sleep not in death.
4 Left mine enemies say, I have prevailled against him: so if I be cast downe, they that trouble me will rejoyce at it.
5 But my trust is in thy mercie: and my heart is toysfull in thy saluation.
6 I will sing of the Lord, because he hath dealt so louingly with me: yea, I will praise the name of the Lord most highest.


The soole hath said in his heart: There is no God.
2 They are corrupt and become abominable in their doings: there is not one that doeth good, (no not one.)

3 The Lord looked downe from heauen upon the children of men: to see if there were any that would understand and secke after God.
4 But they are all gone out of the way, they are altogether become abominable: there is none that doeth good, no not one.
5 Their throte is an open sepulchre, with their tongues have they deuided: the popson of Aspes is under their lippes.
6 Their mouth is full of cursing and bitternesse: their seete are swift to shed blood.
7 Destruction & unhappines is in their waies, the way of peace haue they not knowne: there is no seare
of God before their eyes.
8 Have they no knowledge, that they are all such w提醒ers of mischief: eating up my people as it were bread?
9 And call not upon the Loyn, there were they brought in great seare (even where no seare was:) for God is in the generation of the righteous.
10 As for you, ye have made a mocke at the counsail of the poore: because hee putteth his trust in the Lord.
11 Who shall giue salvation unto Israel out of Sion: when the Loyn turneth the captituite of his people, then shall Jacob rejoyce, & Israel shall be glad. Domine quis habitabit? Psal. 15.

Psal. who shall dwell in thy Tabernacle: 02 who shall rest upon thy holy hill?
2 Even he that leadeth an uncorrupt life: doeth the thing which is right, and speaketh the truth from his heart.
3 He that hath used no deceit in his tongue, not done euill to his neighbour: and hath not laundered his neighbours.
4 He that setteth not by himselfe, but is lowly in his owne eyes: and maketh much of them that seare the Lord.
5 He that sweareth unto his neighbour, and disappointeth him not: though it were to his owne hinderance.
6 He that hath not given his money upon usury: not taken reward against the innocent.
7 Who so doeth these things: shall never fall.

PReserve me, O God: for in thee have I put my trust.
2 O my soule, thou hast said unto the Lord: thou art my God, my goods are nothing unto thee.
3 All my delight is upon the saints that are in the earth: and upon such as excell in vertue.
4 But they that runne after another God: shall haue great trouble.
5 Their drinke offerings of blood will I not offer: neither make mention of their names win my lips.
6 The Lord himselfe is portion of mine inheritance, and of my cup: thou shalt maintaine my lot.
7 The lot is fallen vnto mee in a faire grounde: yea, I have a goodly heritage.
8 I will thanke the Lord for giving me warning: my reines also chasten me in the night season.
9 I haue set God alwayes before me: for he is on my right hand, therefore I shall not fall.
10 Wherefore my heart was glad, and my glory rejoyned: my flesh also shall rest in hope.
11 For why? thou shalt not leaue my soule in hell: neither shalt thou suffer thine holy one to see corruption.
12 Thou shalt shew me the path of life, in thy presence is the fulnesse of joy: and at thy right hande there is pleasure for evermore.

Exaudi Domine iustitiam, Psal, 17.

Hearre the right, O Lord, consider my complaint: and hearken unto my prayer, that goeth not out of sained lippes.
2 Let my sentence come forth from thy presence: let thine eies looke vpon the thing that is equall.
3 Thou hast prooued & visited mine heart in the night season, thou hast tried mee, and shalt finde no wickednesse in mee: for I am utterly purposed that my mouth shall not offend.
Moneth. The iii. day.

4 Because of men's woxkes that are done against the wordes of my lippes: I have kept mee from the wayes of the destroyer.

5 O holde thou by my goings in thy pathes: that my footsteps slippe not.

6 I have called upon thee, O God, for thou shalt heare me: encline thine eare to me, and hearken unto my wordes.

7 Shewe thy marueilous louing kindnesse, thou that art the saunotre of them which put their trust in thee: from such as resist thy right hand.

8 Keep me as the apple of an eye: hide me under the shadow of thy wings.

9 From the ungodly that trouble me: mine enemies compasse mee rounde about, to take away my soule.

10 They are inclosed in their owne fat: and their mouth speaketh proude things.

11 They lye wayting in our way on every side: turning their eyes downe to the ground.

12 Like as a Lion that is greedy of his pray: and as it were a lions whelpe lurking in secret places.

13 Up Lord, disappoint him, and cast him downe: deliver my soule from the ungodly, which is a sword of thine.

14 From the men of thy hand, O Lord, from the men I say, and from the evil world: which have their portion in this life, whose bellies thou fillest with thy hid treasure.

15 They have children at their desire: and leaue the rest of their substance for their babes.

16 But as for mee, I will beholde thy presence in righteousness: and when I awake by after thy likeness, I shalbe satisfied with it.

Diligam
Moneth. The iii. day.

Diligam te. Psal. 18.

Will love thee (O Lord) my strength, the Lord is my only rocke and my defence: my Saviour, my God, and my might, in whom I will trust, my buckler, the horne also of my salvation, and my refuge.

2 I will call upon the Lord, which is worthy to be praised: so shall I be safe from mine enemies.

3 The sorowes of death compassed me: and the overflowing of ungodliness made me afraid.

4 The paynes of hell came about me: the snares of death overtooke me.

5 In my trouble I will call upon the Lord: and complaine unto my God.

6 So shall he heare my boyce out of his holy temple: and my complaynt shall come before him, it shall enter even into his eares.

7 The earth trembled and quaked: the very foundations also of the hilles hooke and were removed, because he was wroth.

8 There went a smoke out of his presence: and a consuming fire out of his mouth, so that coales were kindled at it.

9 Hee bowed the heauens also and came downe: and it was darke under his feete.

10 He rode upon the Cherubims and did sye: hee came flying upon the wings of the winde.

11 Hee made darkenesse his secret place: his Pavillion rounde about him, with darke water and thicke clouds to couer him.

12 At the brightness of his presence his cloudes removed: hailestones and coales of fire.

13 The Lord also thundred out of heauen, and the highest
highest gave his thunder: haylestones and coles of tyre.

14 He sent out his arrowes, and scattered them: he cast foorth lightnings and destroyed them.

15 The springs of waters were seene, & the foundations of the rounde world were discovered at thine chiding, O Lordde: at the blasting of the breath of thy displeasure.

16 He shall send downe from the high to fetch me: and shall take me out of many waters.

17 He shall deliver me from my strongest enimie, & fro the which hate me: for they are too mighty for me.

18 They prevented me in the day of my trouble: but the Lord was my upholder.

19 He brought me forth also into a place of liberty: he brought me foorth, euen because he had a favour unto me.

20 The Lord shall reward me after my righteous dealing: according to the cleannes of my hands shall he recompence me.

21 Because I have kept the wayes of the Lord: & have not forsaken my God as the wicked doeth.

22 For I have an eye unto all his lawes: and will not cast out his commandements from me.

23 I was also uncorrupt before him: and eschewed mine owne wickednesse.

24 Therefore shall the Lordde reward me after my righteous dealing: and according unto the cleannes of my handes in his eie sight.

25 With the holy, thou shalt be holy: and with a perfect man, thou shalt be perfect.

26 With the cleane, thou shalt be cleane: and with the soward, thou shalt learne sowardnesse.

27 For thou shalt save the people that are in adverstitie:
Moneth. The iii. day.

Ver. xii. and shalt bring downe the high looks of the proude.

28 Thou also shalt light my candle: the Lord my God shall make my darkenesse to be light.

29 For in thee I shall discomfit an houfe of men: and with the helpe of my God I shall leape over the wall.

30 The way of God is an undefiled way: the worde of the Lord also is tryed in the fire, he is the defender of all them that put their trust in him.

31 For who is God but the Lord: or who hath any strength except our God?

32 It is God that girdeth me with strength of warre: and maketh my way perfect.

33 He maketh my feete like hartes feete: and setteth me up on high.

34 He teacheth my hands to light: and mine armes shall breake eu'n a bowe of steele.

35 Thou hast given me the defence of thy salvation: thy right hand also shall holde me vp, and thy loving correction shall make me great.

36 Thou shalt make roome ynough under me for to goe: that my foote steppes shall not slide.

37 I will followe upon mine enemies, and overtake them: neither will I turne againe till I have destroyed them.

38 I will smite them, that they shall not be able to stonde: but fall under my seete.

39 Thou hast girded me with strength into the battell: thou shalt throwe downe mine enemies under me.

40 Thou hast made mine enemies also to turne their backes upon me: and I shall destroy them that hate me.

41 They
They shall cry, but there shall be none to help them: yea even unto the Lord shall they cry, but he shall not hear them.

I will beat them as small as the dust before the winde: I will cast them out as the clay in the streets.

Thou shalt deliver me from the strivings of the people: & thou shalt make me the head of the heathè.

A people whome I haue not knowne: shall serve me.

Alone as they heare of me, they shall obey me: but the strange children shall dissemble with me.

The strange children shall faile: and be afraid out of their prisons.

The Lord liueth, and blessed bee my strong helper: and praised be the God of my salvation.

Euen the God which seeth that I be avenged: and subduest the people unto me.

It is hee that delivereth me from my (cruell) enemies, and setteth me vp aboue mine adversaires: thou shalt rid me from the wicked man.

For this cause will I give thankes unto thee (O Lord) among the Gentiles: and sing praises unto thy name.

Great prosperitie giveth he unto his King: and he weth loving kindnesse unto David his anointed, and unto his seede for evermore.

Coeli enarrant. Psal.19.
4 Their sound is gone out into all landes: their wordes into the endes of the world.

5 In them hath he set a tabernacle for his Sunne: which commeth footh as a bridgome out of his chamber, and reioyceth as a Gyant to runne his course.

6 It goeth soorth from the bittermost part of the heaven, runneth about unto the ende of it againe: and there is nothing hid from the heate thereof.

7 The lawe of the Lord is an undesiled lawe, converting the soule: the testimony of the Lord is sure, and giueth wisedome vnto the simple.

8 The statutes of the Lord are right, and reioyceth the heart: the commandement of the Lordde is pure, and giueth light vnto the eyes.

9 The seare of the Lordde is cleane, and endureth for ever: the judgements of the Lordde are true, and righteous altogether.

10 More to be desired are they then gold, yea, then much fine gold: sweeter also then hony, and the hony come.

11 Moreover, by them is thy servant taught: and in keeping of them there is great rewarde.

12 Who can tell how oft he offendeth: O cleanse thou me from my secret faultes.

13 Keepe thy servant also from presumptuous sinnes, lest they get the dominion ouer me: so shall I be undesiled, and innocent from the great offence.

14 Let the wordes of my mouth, and the meditation of my heart: be alway acceptable in thy light.

15 O Lord: my strength, and my redeemer.

Exaudi at te Dominus. Psal.20.

The Lord heare thee in the day of trouble: his name of the God of Jacob defend thee.

2 Send
2 Send thee help from the Sanctuary: and strengthen thee out of Sion.
3 Remember all thy offerings: accept thy burnt sacrifice.
4 Grant thee thy heartes desire: and fulfill all thy minde.
5 We will reioyce in thy salvation, and triumph in the name of the Lozde our God: the Lozde per- fourme all thy petitions.
6 Now know I that the Lozde helpeth his anointed, and will heare him from his holy heauen: even with the wholesome strength of his right hand.
7 Some put their truik in Charets, and some in Horses: but we will remember the name of the Lozde our God.
8 They are brought downe and fallen: but wee are risen, and stand upright.
9 Save Lozde, and heare vs, O king of heauen: when we call upon thee.

Domine in virtute. Psal. 21.

The King shall reioyce in thy strength, O Lozde: exceeding glad shall be of thy salvation.
2 Thou hast given him his heartes desire: and hast not denied him the request of his lippes.
3 For thou shalt prevent him with the blessings of goodnesse: and shalt set a crowne of pure golde up on his head.
4 He asked life of thee, and thou gauest him a long life: euen for euer and euer.
5 His honour is great in thy salvation: glory and great worship shalt thou lay upon him.
6 For thou shalt give him everlasting felicitie: and make him glad with the joy of thy countenance.
7 And why? because the king putteth his truik
Moneth. The iii. day.

in the Lord: and in the mercie of the most highest, he shall not miscarie.

8 All thine enemies shall seele thy hand: thy right hand shall finde out them that hate thee.

9 Thou shalt make them like a fierie oven in time of thy wrath: the Lord shall destroy them in his displeasure, and the fire shall consume them.

10 Their fruit shalt thou roote out of the earth: & their seede from among the children of men.

11 For they intended mischief against thee: & imagined such a device as they are not able to performe.

12 Therefore shalt thou put them to flight: & the strings of thy bowe shalt thou make ready against the face of them.

13 Be thou exalted Lord in thine owne strength: so will we sing and praise thy power.

Deus Deus meus. Psal. 22.

P God, my God, (looke upon me) why hast thou forsaken me: and art so farre from my health, and from the wordes of my complaint?

2 O my God, I crye in the day time but thou hearest not: and in the night season also I take no rest.

3 And thou continuest holy: O thou worshippe of Israel.

4 Our fathers hoped in thee: they trusted in thee, and thou diddest deliver them.

5 They called upon thee, & were holpen: they put their trust in thee, and were not confounded.

6 But as for me, I am a woame, and no man: a very scorned of men, and the outcast of the people.

7 All they that see mee, laugh me to scorn: they choose out their lippes, and make their head saying.

8 He
Moneth. The 111. day.

8 He trusted in God, that hee would deliver him: let him deliver him, if he will haue him.

9 But thou art hee that tooke mee out of my mothers wombe: thou wast my hope whe I hanged yet upon my mothers breasts.

10 I have bene left unto thee euer since I was borne: thou art my God, even from my mothers wombe.

11 O goe not fro me, for trouble is hard at hande: and there is none to helpe me.

12 Many Oren are come about me: fat Bulles of Basan close me in on every side.

13 They gape upon me with their mouthes: as it were a ramping and roaring Lyon.

14 I am powzed out like water, and all my bones are out of joyn: my heart also in the midst of my body is even like melting ware.

15 My strength is dyed up like a pothearde, and my tongue cleaueth to my gunnes: and thou shalt bring me into the ducf of death.

16 For (many) dogges are come about mee: and the counsell of the wicked layeth siege against me.

17 They pearled my handes and my feete, I may tell all my bones: they stand staring and looking uppon me.

18 They part my garments among them: & cast lotkes upon my vesture.

19 But be not thou farre from me, O Lo?de: thou art my succour, haste thee to helpe me.

20 Deliuer my soule from the two?de: my darling from the power of the dogge.

21 Save me from the Lyons mouth: thou hast heard mee also from among the hordes of the Unicorns.

X.iii. 22 I will
Moneth. The iiiij. day.

22 I will declare thy name unto my brethren: in the midst of the congregation will I prays thee.

23 O prays the Lord ye that fear him: magnifie him al ye of the seede of Jacob, and feare him al ye seede of Israel.

24 For he hath not despised nor abhorred the lowe estate of the poore, he hath not hid his face from him: but when he called unto him, he heard him.

25 My praise is of thee in the great congregation: my bowes will I performe in the sight of the that feare him.

26 The poore shall eate and bee satisfied: they that seeke after the Lord, shall prays him, your heart shall liue for ever.

27 All the endes of the worlde shall remember themselves, and be turned unto the Lord: and all the kinreds of the nations shall worship before him.

28 For the kingdome is the Lordes: and hee is the governour among the people.

29 All such as he sat upon earth: have eaten and worshipped.

30 All they that go downe into the dust shall kneele before him: and no man hath quickened his owne soule.

31 My seede shall serve him: they shalbe counted unto the Lord for a generation.

32 They shall come, and the heavens shall declare his righteousness: unto a people that shall be bozne, whom the Lord hath made.

Dominus regit me. Psal.23.

The Lord is my shepheard: therefore can I lacke nothing.

2 He shall lead mee in a greene pasture: and leade me forth beside the waters of comfort.
Moneth.  The v. day.

3 He shall convert my soule: and bring mee soozth in the paths of righteousness for his names sake.

4 Yea though I walke thoroowe the valley of the shadowe of death, I will feare no evil: for thou art with me, thy rod and thy staffe commort me.

5 Thou shalt prepare a table before me against them that trouble mee: thou hast anointed my head with oyle, and my cup shaile full.

6 But thy louing kindnesse and mercy shal follow mee all the days of my life: 9 I wil dwell in the house of the Lord for euer.

Domini est terra, Psal.24.

He earth is the Lords, & all that therein is: the compasse of the worlde, and they that dwell therein.

2 For he hath sodded it upon the seas: and prepared it upon the floods.

3 Who shall ascend into the hill of the Lord: or who shall rise vp in his holy place?

4 Even he that hath cleane handes, and a pure heart: 9 that hath not lift by his minde unto vanitie, 102 twozne to deceiue his neighbour.

5 He shall receive the blessing from the Lord: and righteousness from the God of his salvation.

6 This is the generation of them that seeke him: even of them that seeke thy face, O Jacob.

7 Lift by your heads, O ye gates, and be ye lift by yee everlastinge doo zes: and the king of glozzy shall come in.

8 Who is the king of glozzy: it is the Lord de strong and mightie, even the Lord mightie in battell.

9 Lift by your heads, O ye gates, and be ye lift by yee everlastinge doo zes: and the king of glozzy shall come in.
Moneth. The v. day.

10 Who is the King of glory: even the Lord of holies, he is the king of glory.
   Ad te Domine. Psal. 25.

Vouch to thee, O Lord, will I lift up my soule, my God, I have put my trust in thee: O let me not be confounded, neither let mine enemies triumph over me.

2 For all they that hope in thee shall not be ashamed: but such as transgress without a cause, shall be put to confusion.

3 Show me thy ways, O Lord: and teach me thy paths.

4 Lead me soorth in thy truth, and learne mee: for thou art the God of my salvation, in thee hath bene my hope all the day long.

5 Call to remembrance, O Lord, thy tender mercies: and thy loving kindness which hath bene euer of olde.

6 Oh remember not the sinnes and offences of my youth: but according to thy mercie thinke thou upon me (O Lord) for thy goodness.

7 Gracious and righteous is the Lord: therefore will he teach sinners in the way.

8 Them that be meek he shall he guide in judgment: and such as be gentle, them shall he learne his way.

9 All the paths of the Lord are mercy and truth: unto such as keepe his covenant and his testimonies.

10 For thy name sake, O Lord: be merciful unto my sinne, for it is great.

11 What man is he that feareth the Lord: him shall he teach in the way that he shall chuse.

12 His soule shall dwell at ease: and his seed shall inherit the land.

13 The secrets of the Lord is among them that feare him: and he will shew them his covenant.

14 Mine
Moneth. The v. day.

14 Mine eyes are ever looking unto the Lord: for he shall plucke my seete out of the net.
15 Turne thee unto mee, and haue mercie upon me: for I am desolate and in miserie.
16 The sorowes of my heart are enlarged: O bring thou me out of my troubles.
17 Leake upon mine aduersitie and miserie: and forgive me all my sinne.
18 Consider mine enemies howe many they are: and they beare a tirannous hate against me.
19 O kepe my soule, and deliuer me: let me not be confounded, for I haue put my trust in thee.
20 Let perfectnesse and righteous dealing waite upon me: for my hope hath bene in thee.
21 Deliuer Israel, O God: out of all his troubles.


Be thou my judge, O Lord, for I haue walked innocently: my trust hath bene also in the Lord, therefore shall I not fall.
2 Examine me, O Lord, and prooue me: try out my reines and my heart.
3 For thy loving kindnesse is ever before mine eyes: and I will walke in thy trueth.
4 I haue not dwelt with baine persons: neither will I have fellowship with the deceitfull.
5 I haue hated the congregation of the wicked: and will not sit among the ungodly.
6 I will wash my handes in innocencie, O Lord: and so will I goe to thine altar.
7 That I may shewe the boype of thanksgiving: and tell of all thy wonderous workes.
8 Lord, I haue loved the habitation of thy house: and the place where thine honour dwelleth.
9 O shut not by my soule with the inners: no, my life
Moneth. The v. day.

life with the blood thirstie.

10 In whose handes is wickednesse: and their right handes are full of giftes.

11 But as for me, I will walke innocently: O Lord deliver me, and be mercifull unto me.

12 My soote standeth right: I will praise the Lord in the congregations.

Dominus illuminatio. Psal. 27.

He Lord is my light and my salvation, whom then shall I feare: the Lord is the strength of my life, of whom then shall I be afraide?

2 When the wicked (even mine enemiees and my foes) came upon me to eate by my flesh: they stumbled and fell.

3 Though an hoste of men were laide against me, yet shall not my heart be afraid: though there rose by warre against me, yet will I put my trust in him.

4 One thing haue I desired of the Lord, which I will require: even that I may dwell in the house of the Lord all the daies of my life, to beholde the faire beautie of the Lord, and to visite his temple.

5 For in the time of trouble he shall hide me in his tabernacle: yea, in the secret place of his dwelling shall he hide me, and set me by upon a rocke of stone.

6 And now haue I list by mine head: above mine enemies rounde about me.

7 Therefoze will I offer in his dwelling an oblation with great gladnesse: I will sing and speake praises unto the Lord.

8 Hearken unto my boype, O Lord, when I crie unto thee: haue mercie upon me, and heare me.

9 My heart hath talked of thee, secke ye my face: thy face Lord will I secke.

10 O hide
O hide not thou thy face from me: nor call thy servant away in displeasure.

Thou hast been my succour: leave me not, neither forsake me, O God of my salvation.

When my father and my mother forsake me: the Lord taketh me by.

Teach me thy way, O Lord: and leade me in the right way, because of mine enemies.

Deliver me not over into the will of mine adversaries: for there are false witnesses rise up against me, and such as speake wrong.

I shoulde utterly haue laynted: but that I believe verily to see the goodnes of the Lord in the land of the living.

O pray thou the Lords leasure: be strong, and he shall comfort thine heart, and put thou thy trust in the Lord.

To thee will I cry, O Lord, my strength: thinke no scorne of me, lest if thou make as though thou hearest not, I become like them that goe downe into the pit.

Hear the voice of my humble petitions when I cry unto thee: when I holde up my hands toward the mercy seate of thy holy temple.

O plucke mee not away (neither destroye mee) with the bungody and wicked doers: which speake friendly to their neighbours, but imagine mischief in their hearts.

Rewarde them according to their deedes: as according to the wickednesse of their owne inventions.

Recompence them after the wooske of their hands: pay them that they haue deserved.

For they regarde not in their minde the workes
of the Lord, nor the operation of his hands: therefore shall he break them downe, and not builde them vp.

7 Praised be the Lord: for he hath heard the voyce of my humble petitions.

8 The Lord is my strength and my shield, my heart hath trusted in him, and I am helped: therefore my heart danceth for joy, and in my song will I praise him.

9 The Lord is my strength: and he is the wholesome defence of his anointed.

10 O laue thy people, and give thy blessing into thine inheritance: seede them, & set them vp for ever.

Afferte Domino. Psal. 29.

Bring unto the Lord (O ye mighty) bring yong rammes unto the Lord: ascribe unto the Lord worship and strenght.

2 Give the Lord the honour due unto his name: worship the Lord with holy worship.

3 It is the Lord that commandeth the waters: it is the glorious God that maketh the thunder.

4 It is the Lord that ruleth the sea, the voyce of the Lord is mightie in operation: the voyce of the Lord is a glorious voyce.

5 The voyce of the Lord breaketh the Cedar trees: yea, the Lord breaketh the Cedars of Libanus.

6 He made them also to skippe like a calfe: Libanus also and Syrion like a yong unicorne.

7 The voyce of the Lord deuideth the flames of fire, the voyce of the Lord maketh the wildernesse: yea, the Lord maketh the wildernesse of Cades.

8 The voyce of the Lord maketh the Hindes to bring forth yong, and discouereth the thicke bushes: in his temple doeth every man speake of his honour.

9 The Lord liueth above the water flood; and the Lord
Moneth. The vi. day.

Lord remaineth a king for ever.
10 The Lord shall give strength unto his people: 
the Lord shall give his people the blessing of peace.

Exaltabo te Domine. Psal. 30.

Will magnifie thee, O Lord, for thou hast set me up: and not made my foes to 

triumph over me.
2 O Lord my God, I cried unto thee: 
and thou hast healed me.

3 Thou Lord hast brought my soul out of hell: 
thou hast kept my life from them that goe downe to 
the pit.

4 Sing praises unto the Lord, (O ye saints of 

his:) and give thanks to him for a remembrance of 

his holiness,

5 For his wrath endureth but the twinkling of 
an eye, and in his pleasure is life: heaviness may 

endure for a night, but joy commeth in the morning.

6 And in my prosperitie I said, I shall never be 

removed: thou Lord of thy goodnesse hast made my 
hill so strong.

7 Thou diddest turne thy face (from mee:) and I 

was troubled.

8 Then cried I unto thee, O Lord: and gat me 

unto my Lord right humbly.

9 What profite is there in my blood: when I goe 
downe to the pit?

10 Shall the dust give thanks unto thee? or shall 
it declare thy truth?

11 Hear, O Lord, and have mercie upon me: 

Lord be thou my helper.

12 Thou hast turned my heaviness into joy: thou 

hast put off my sackcloth, and girded me with glad-

nesse.

13 Therefore
Therefore shalt every good man sing of thy praise without ceasing; O my God, I will give thanks unto the thee forever.

In te domine speravi. Psalm 31.

O Lord, have I put my trust: let me never be put to confusion, deliver me in thy righteousness.

Bow down thine ear to me: make haste to deliver me.

And be thou my strong rocke, and the house of defence: that thou mayest save me.

For thou art my strong rocke, and my castell: be thou also my guide, and leade me for thy names sake.

Drawe me out of the net that they have layed privately for me: for thou art my strength.

Into thy handes I commende my spirite: for thou hast redeemed me, O Lord, thou God of truth.

I have hated them that holde of superstitious vanities: and my trust hath bene in the Lord.

I will be glad, and reioice in thy mercy: for thou hast considered my trouble, and hast known my soule in adversities.

Thou hast not shut me up into the hande of the enemie: but hast set my feete in a large roome.

Have mercy upon me, O Lord, for I am in trouble: and mine eye is consumed for very heaviness, yea, my soule and my body.

For my life is wacen old with heavinesse: and my yeeres with mourning.

My strength faileth me, because of mine iniquitie: and my bones are consumed.

I became a reprooue among all mine enemies, but specially among my neighbours: and they of mine acquaintance were afraid of me, and they that did
did see me without, conveyed them selves from me.
14 I am cleane forgotten, as a dead man out of
minde: I am become like a broken bell.
15 For I have Heard the blasphemie of the multi-
tude: and seare is on every side, while they conspire
together against me, and take their counsaile to take
away my life.
16 But my hope hath bene in thee. O Lord: I
have said, Thou art my God.
17 My time is in thy hand, deliver me from thy
hand of mine enemies: and from them that persecute me.
18 She we thy servant the light of thy counte-
nance: and save me for thy mercies sake.
19 Let me not be confounded, O Lord, for I have
called upon thee: let the ungodly be put to confusion,
and be put to silence in the grave.
20 Let the lying lippes be put to silence: which
cruelly, disdainfully, and despitefully speake against
the righteous.
21 O how plentiful is thy goodnesse, which thou
hast laide by for them that seare thee: and that thou
hast prepared for them that put their trust in thee,
euen before the comming of men?
22 Thou shalt hide them privately by thine own pre-
sence, from the provoking of all men: thou shalt kepe
them secretly in thy tabernacle from the strife of tongues.
23 Thankes be to the Lorde: for he hath shewed
me maruellous great kindnesse in a strong citie.
24 And when I made haste, I said: I am cast out
of the light of thine eyes.
25 Neverthelesse thou heardest the boype of my
prayer: when I cried unto thee.
26 O love the Lorde all ye his saints: for the Lor
does keepeth them that are faithfull, and plentifully re-
P. 1. wardeth
wardeth the proude doer.
27 Be strong, and he shall establish your heart: all ye that put your trust in the Loi.de.

Beati quorum. Psal.32.

Blessed is he whose unrighteousnesse is forgiven: and whose sinne is covered.
2 Blessed is the man unto whom the Loi.de imputeth no sinne: and in whose spirite there is no guile.
3 For while I helde my tongue: my bones consumed away through my daily complaining.
4 For thy hand is heauie upon me day and night: and my moysture is like the drought in somner.
5 I will knowledge my sinne unto thee: a mine unrighteousnesse haue I not hid.
6 I said, I will confesse my sinnes unto the Loi.de: and so thou forgavest the wickednesse of my sinne.
7 For this shall every one that is godly make his praiere unto thee in a time when he maies be toold: but in the great water floods they shall not come nie him.
8 Thou art a place to hide me in, thou shalt preserve me from trouble: thou shalt compasse me about with songs of deliverance.
9 I will ensemble thee, and teach thee in the way wherein thou shalt goe: and I will guide thee with mine eye.
10 Be ye not like to horse and mule, which have no understanding: whose mouthes must be holde: with bitte and bridle, lest they fall upon thee.
11 Great plagues remaine for the ungodly: but who so putteth his truist in the Loi.de, mercie embraceth him on every side.
12 Be glad, 0 ye righteous, and reioyce in the Loi.de: and be soyfull all ye that are true of heart.

Exultate
Exultate justi Psal. 33.

Rejoice in the Loıde, O ye righteous: for it becometh well the just to be thankfull.

2 Praise the Lord with Harp: sing Psalmes unto him with the Lute & instrument of ten strings.

3 Sing unto the Lord a newe song: sing praises lustily (unto him) with a good courage.

4 For the word of the Loıde is true: and all his workes are faithfull.

5 He loueth righteousness & judgement: the earth is full of the goodnesse of the Lord.

6 By the word of 5 Loıde were the heauens made: and all the hostes of them by the breath of his mouth.

7 He gathereth the waters of the sea together, as it were upon an heape: and laieth by the deepe as in a treasure house.

8 Let all the earth fearre the Loıde: stande in a we of him all ye that dwell in the world.

9 For he spake, and it was done: he commanded, and it stoode fast.

10 The Loıde bringeth the counsaile of the Heathen to nought: and maketh the deuices of the people to be of none effect, and casteth out the counsailes of Princes.

11 The counsaile of the Loıde shall endure for ever: and the thoughts of his heart from generation to generation.

12 Blessed are the people whose God is the Loıde Jehoua: and blessed are the folke that he hath chosen to him to be his inheritance.

13 The Loıde looked downe from heauen, and behelde all the children of men: from the habitation of his dwelling he considereth all them that dwell in the earth.

P.ii. 14 De
Moneth. The viij.day.

14 He fashioneth all the hearts of them: and understandeth all their works.

15 There is no king that can be saved by the multitude of an hoste: neither is any mighty man delivered by much strength.

16 A hoste is caught but a baine thing to sate a man: neither shall he deliver any man by his great strength.

17 Beholde, the eye of the Lord is upon them that feare him: and upon them that put their trust in his mercie.

18 To deliver their soules from death: to seede them in the time of death.

19 Our soule hath patiently taried for: the Lord: for he is our helpe, and our shield.

20 For our heart shall rejoyce in him: because we have hoped in his holy name.

21 Let thy mercifull kindnesse (O Lord) be upon vs: like as we doe put our trust in thee.

Benedicam Domino. Psal.34.

I will alway giue thankes unto the Lord: his praise shall ever be in my mouth.

2 My soule shall make her boast of the Lord: the humble shall heare thereof, and be glad.

3 O praise the Lord with me: and let vs magnifie his name together.

4 I sought the Lord, and he heard me: yea, he deliuered me out of all my feare.

5 They had an eye unto him, and were lightened: and their faces were not ashamed.

6 Lo, the pooze crieth, and the Lord heareth him: yea, and saueth him out of all his troubles.

7 The angell of the Lord tarieth rounde about them that feare him: and deliuereth them.

8 O taste and see how gratious the Lord is: blessed
Moneth. The vii. day.

sed is the man that trusteth in him.
9 O fear the Lord ye that be his saintes: for they that fear him, lacke nothing.
10 The Liones doe lacke, and suffer hunger: but they which seeke the Lord, shall want no maner of thing that is good.
11 Come ye children, and hearken unto me: I will teach you the feare of the Lord.
12 What man is he that trusteth to live, and would layne see good dayes: keepe thy tongue from euil, and thy lippes that they speake no guile.
13 Elsewe euill, & do good: seeke peace, & ensue it.
14 The eyes of the Lord are ouer the righteous: and his eares are open unto their prayers.
15 The countenance of the Lord is against them that doe euill: to roote out the remembrance of them from the earth.
16 The righteous cry, & the Lord heareth them: and delivereth them out of all their troubles.
17 The Lord is nigh unto them that are of a con-trite heart: I will saue such as be of an humble spirit.
18 Great are the troubles of the righteous: but the Lord delivereth him out of all.
19 He keepest all his bones: so that not one of them is broken.
20 But misfortune shal slay the ungodly: and they that hate the righteous, shalbe desolate.
21 The Lord delivereth his soules of his servants: & all they that put their trust in him, shall not be destitute.

Psal. 35.

Leadesthough my cause, O Lord, with thee that strive with mee: and fight thou against them that fight against me.
2 Lay hand upon the shield & buckler.
Moneth. The vii day.

ler: and stand by to helpe me.

3 Bring forth the speare, and stop the way against them that persecute me: say unto my soule, I am thy salvation.

4 Let them be confounded, and put to shame that seeke after my soule: let them bee turned backe, and brought to confusion, that imagine mischiefe for me.

5 Let them be as the dust before the winde: and the angel of the Lord scattering them.

6 Let their way be darke and slipperie: and let the angel of the Lord persecute them.

7 For they haue privately layde their net to destroy me without a cause: yea, even without a cause haue they made a pit for my soule.

8 Let a sudden destruction come upon him vnawares, and his net that he hath laid privately catch him selve: that he may fall into his owne mischiese.

9 And my soule be joyfull in the Lorde: it shall rejoyce in his salvation.

10 All my bones shall say, Lord, who is like unto thee, which deliverest the poore from him that is too strong for him: yea, the poore and him that is in miserie, from him that spoyleth him.

11 False witnesse did rise up: they layde to my charge things that I knew not.

12 They rewarded me euill for good: to the great discomfort of my soule.

13 Neuertheless, when they were sicke I put on sackcloth, and humbled my soule with fastinge: and my prayer shall turne into mine owne bosome.

14 I behaued my selfe as though it had beene my friend, or my brother: I went heavilly, as one that mourneth for his mother.

15 But in mine adversitie they rejoyned, and ga-
Moneth. The vii. day.

They red them together: yea, the very abjects came together against mee unaware, making mowes at me, and ceased not.

16 With flatterers, were busie mockers: which gnashed upon me with their teeth.

17 Lord, how long wilt thou looke upon this: O deliver my soule from these calamities which they bring on me, and my darling from the Lyons.

18 So will I giue thee thankes in the great congregation: I will praise thee among much people.

19 O let not the that are mine enemies triumph over me uncouthly: neither let them winke with their eyes that hate me without a cause.

20 And why? their comming is not for peace: but they imagine deceitful wordes against them that are quiet in the land.

21 They gaping on me with their mouthes, and said: Fie on thee, fie on thee, we sawe it with our eyes.

22 This hast thou seene, O Lo!de: holde not thy tongue then, goe not farre from me, O Lord.

23 Awake and stande up to judge my quarrell: avenge thou my cause, my God and my Lord.

24 Judge me, O Lord my God, according to thy rightousnesse: and let them not triumph over me.

25 Let them not say in their hearts, There, there, so would we have it: neither let them say, We have devoured him.

26 Let them be put to confusion & shame together that reioyce at my trouble: let them be clothed to rebuke & dishonour that boast themselves against me.

27 Let them be glad and reioyce that favour my righteous dealing: yea, let the say alway, Blessed be the Lord, which hath pleasure in the prosperitie of his servant.
28 And as for my tongue, it shall be talking of thy righteousness: and of thy praise all the day long.

Dixit inquitus, Psal. 36.

My heart heareth me the wickedness of the ungodly: that there is no fear of God before his eyes.

2 For he flattereth himself in his own light: until his abominable sinne be found out.

3 The words of his mouth are unrighteous, and full of deceit: he hath left off to behave himself wisely, and to doe good.

4 He imagineth mischief upon his bed, and hath let himself in no good way: neither doth he abhorre anything that is euill.

5 Thy mercie (O Lord) reacheth unto the heauens: and thy faithfulness unto the cloudes.

6 Thy righteousness standeth like strong moutaines: thy judgements are lyke the great deepe.

7 Thou Lord shalt saue both man and beast, how excellent is thy mercies, O God: and the children of men shall put their trust under the shadowe of thy wings.

8 They shall be satisfied with the plenteousnesse of thy house: thou shalt give them drinke of thy pleasures, as out of the river.

9 For with thee is the well of life: and in thy light shall we see light.

10 O continue soure thy loving kindenesse unto them that knowe thee: and thy righteousness unto them that are true of heart.

11 O let not the soote of pride come against me: let not the hand of the ungodly cast me downe.

12 There are they fallen (all) that woike wickednes: they are cast downe, and shall not be able to stand.

Noli
Moneth. The vii. day.

Noli amulari. Psal. 37.

Ret not thy selve, because of the ungodly: Else shalt thou be moved to doe euill doers.

For they shall soone bee cut downe like the grasse: and be withered euen as the greene herbe.

Put thou thy truist in the Lord, and be doing good: Dwelle in the land, and verily thou shalt be fed.

Delight thou in the Lord: and he shall give thee thy hearts desire.

Commit thy way into the Lord, and put thy trust in him: and he shall bring it to passe.

He shall make thy righteousnes as cleare as the light, and thy just dealing as the noone day.

Hold thee still in the Lord, and abide patiently upon him: but grieve not thy selue at him whose way doeth prosper, against the man that doeth after euill counsailes.

Leave off from wrath, and let goe displeasure: Fret not thy selue, else shalt thou be moved to doe euill.

Wicked doers shall be rooted out: and they that patiently abide the Lord, those shall inherit the land.

Yet a little while, & the ungodly shall be cleane gone: He shall looke after his place, & he shall be away.

But the meke spirited shall possesse the earth: and shall be refreshed in the multitude of peace.

The ungodly seeketh counsell against the just: and gnatheth upon him with his teeth.

The Lord shall laugh him to Scorne: for he hath seene that his day is comming.

The ungodly have drawn out the sward, and have bent their bowe: to cast downe the poore & needy, and to say such as he of right conversation.

15 Their
Moneth. The vii. day.

15 Their sword shall go through their owne heart: and their bowe shall be broken.
16 A small thing that the righteous hath is better then great riches of the ungodly.
17 For the armes of the ungodly shall be broken: the Lord upholdeth the righteous.
18 The Lord knoweth the daies of the godly: and their inheritance shall endure for ever.
19 They shall not bee confounded in the perilous time: in the daies of deaeth they shall have enough.
20 As for the ungodly they shall perish, the enemies of the Lord shall consume as the fat of lambees: yea, even as the smoke shall they consume away.
21 The ungodly boroweth, he payeth not againe: but the righteous is mercifull and liberall.
22 Such as be blessed of God, shall possesse his land: and they that be cursed of him shall be rooted out.
23 The Lord ordereth a good mans going: he maketh his way acceptable to himselfe.
24 Though he fall, he shall not be cast away: for the Lord upholdeth him with his hand.
25 I haue bene young, and now am old: and yet sawe I never the righteous forsaken, nor his seede begging their head.
26 The righteous is euer mercifull, and lendeth: and his seede is blessed.
27 Flee from evil, and doe the thing that is good: and dwell soe euermore.
28 For the Lord loueth the thing that is right: he forsaketh not his that be godly, but they are preferred for euer.
29 The righteous shall be punished: as for the seede of the ungodly it shall be rooted out.
30 The righteous shall inherit the land: and dwell therein for euer.
31 The mouth of the righteous is exercised in wisdom: and his tongue will be talking of judgement.
32 The lawe of his God is in his heart: and his goings shall not slide.
33 The ungodly seeth the righteous: and seeketh occasion to slay him.
34 The Lord will not leave him in his hand: nor condemn him when he is judged.
35 Hope thou in the Lord, and keepe his way, and he shall promote thee, that thou shalt possess the land: when the ungodly shall perish, thou shalt see it.
36 I myself have seen the ungodly in great power: and flourishing like a greene Bay tree.
37 And I went by, and he was gone: I sought him, but his place could no where be found.
38 Keepe innocencie, and take heed unto the thing that is right: for that shall bring a man peace at last.
39 As for the transgressors, they shall perish together: and the end of the ungodly is, They shall be rooted out at the last.
40 But the salvation of the righteous cometh of the Lord: which is also their strength in time of trouble.
41 And the Lord shall stand by them, he saue them: he shall deliver them from the ungodly, and shall saue them, because they put their trust in him.

Domine ne in furore. Psal. 38.

But me not to rebuke (O Lord) in thine anger: neither chasen me in thy heay displeasure.
2 For thine arrows sticke fast in me: and thy hand presleth me sore.
3 There is no health in my flesh, because of thy displeasure: neither is there any rest in my bones, by reason of my sittne.
Moneth. The vili. day.

4 For my wickednesses are gone over my head: and are like a sore burden too heavy for me to beare.
5 My wounds do sting, and are corrupt: through my foolishnesse.
6 I am brought into so great trouble and miserie: that I go mourning all the day long.
7 For my loynes are filled with a sore disease: and there is no whole part in my body.
8 I am seeble and sore smitten: I haue roared for the very disquietnesse of my heart.
9 Lord, thou knowest all my desire: and my groaning is not hid from thee.
10 My heart panteth, my strength hath failed me: and the light of mine eyes is gone from me.
11 My louers and my neighbours did stand looking upon my trouble: and my kinsmen stooode a farrre off.
12 They also that sought after my life, laid snares for me: and they that went about to doe me euill, talked of wickednesse: and imagined deceit all the day long.
13 As for mee, I was like a deafe man, and heard not: and as one that is dumbe, which doeth not open his mouth.
14 I became even as a man that heareth not: and in whose mouth are no reprooses.
15 For in thee, O Lord, haue I put my trust: thou shalt answer for me, O Lord my God.
16 I haue required that they (even mine enemies) should not triumph over me: for when my soote flipt, they rejoiced greatly against me.
17 And I truely am set in the plague: and my hea-
nuinesse is euery in my light.
18 For I wil confess my wickednesse: and be sorry for my sinne.
Moneth. The viij. day.

19 But mine enemies live, and are mightie: and they that hate me wrongfully, are many in number.
20 They also that rewarde euill for good, are against me: because I followe the thing that good is.
21 Forsake me not, O Lord my God: be not thou farre from me.
22 Haste thee to helpe mee: O Lord God my salvation.

Dixi, custodiam. Psal. 39.

I Sayde, I will take heede to my wayes: that I offend not in my tongue.
2 I wil keepe my mouth (as it were with a bridle:) while the knowldge is in my sight.
3 I helde my tongue, and spake nothing: I kept silence, yea euery good wordes, but it was payne and griefe to me.
4 My heart was what within mee, and while I was thus musing, the fire kindled: and at the last I spake with my tongue.
5 Lord, let me know mine ende, and the number of my dayes: that I may bee certisshed how long I haue to live.
6 Beholde, thou hast made my dayes as it were a spanne long: and mine age is euerything in respect of thee, and verily euery man liuing is altogether vanitie.
7 For man walketh in a baine shadowe, and disquieteth himselfe in baine: he heapeth by riches, and cannot tell who shall gather them.
8 And now Lord, what is my hope: truely my hope is euerything in thee.
9 Deliver mee from all mine offences: and make me not a rebuke unto the foolish.
10 I became dumbe, and opened not my mouth: for
Moneth. The iij. day.

for it was thy doing.

11 Take thy plague away from mee: I am euen consumed by the meanes of thy beauteie hand.

12 When thou with rebukes doest chasten man for sinne, thou makest his beauteie to consume away like as it were a moth fretting a garment: every man therefore is but vanitie.

13 Heare my prayer, O Lorde, & with thine eares consider my calling: holde not thy peace at my teares.

14 Soe I am a stranger with thee, & a sojourner: as all my fathers were.

15 Oh spare mee a little, that I may recover my strength: before I goe hence, and be no more seene.

Expectans expectavi. Psal.40.

I waited patiently for the Lorde: & he inclined unto me, and heard my calling.

2 Hee brought me also out of the horrible pit, out of the myre and clay: and set my seete upon the rocke, and ordered my goings.

3 And he hath put a new song in my mouth: even a thankes giving unto our God.

4 Many shall see it, and feare: and shall put their trust in the Lorde.

5 Blessed is the man that hath set his hope in the Lorde: and turned not unto the pride, and to such as goo about with lies.

6 O Lorde my God, great are thy wonderous woorkes which thou hast done: like as bee also thy thoughts which are to vswarde, and yet ther is no man that ordereth them into thee.

7 If I would declare them and speake of them; they should be no then I am able to expresse.

8 Sacrifice and meate offering thou wouldest not haue; but mine eares haft thou opened.
9 Burnt offerings and sacrifice for sinne half thou not required: then said I, Lo, I come.
10 In the volume of the booke it is written of me, that I shoulde fulfill thy will, O my God: I am content to doe it, yea thy lawe is within my heart.
11 I have declared thy rightouesnes in the great congregation: loe, I will not refraine my lippes, O Lord, and that thou knowest.
12 I have not hid thy righteousnesse within my heart: my talking hath bene of thy trueth, and of thy saluation.
13 I have not kept backe thy loving mercie and trueth: from the great congregation.
14 Withdrawe not thou thy mercie from me, O Lord: let thy loving kindnesse and thy trueth alway preserve me.
15 For innumerable troubles are come about me, my sinnes have taken such hold upon me, that I am not able to looke by: yea, they are more in number then the heares of mine head, & my heart hath failed me.
16 O Lo,de, let it be thy pleasure to delitter me: make haste (O Lord) to helpe me.
17 Let them be ashamed and confounded together that seeke after my soule to destroy it: let them be drownen backwarde and put to rebuke that wish me evil.
18 Let them be desolate & rewarded with shame, that say unto me: lie upon thee, lie upon thee.
19 Let all those that seeke thee, be joyful and glad in thee: and let such as love thy saluation, say alway, The Lord be praised.
20 As for me, I am poore and needie: but the Lord careth for me.
21 Thou art my helper and redeemer: make no long tarying, O my God.

Beatus
Moneth. The viii. day.

Beatus qui intelligit. Psal. 41.

1. Blessed is he that considereth the poor (and needeth) the Lord shall deliver him in the time of trouble.

2. The Lord preserve him, and keep him alive, that he may be blessed upon earth: and deliver not thou him into the will of his enemies.

3. The Lord comfort him, when he lieth sick upon his bed: make thou all his bed in his sickness.

4. I sayd, Lo, & lo be mercifull unto me: heale my soule, for I have sinned against thee.

5. Mine enemies speake euill of me: when shall he die, and his name perish?

6. And if he come to see me, he speaketh banitie: and his heart conceiueteth falsehood within him selue; and when he commeth sooth, he calleth it.

7. All mine enemies whisper together against me: euen against me doe they Imagine this euill.

8. Let the sentence of guiltiness proceede against him: and now that he lyeth, let him rise by no more.

9. Psa, euene mine owene familiar friend whom I trusted: which did alse eate of my bread, hath layde great wayte for me.

10. But be thou mercifull unto me, O Lord: raise thou me by againe, and I shall reward them.

11. By this I know thou fauoured me: that mine enemy doeth not triumph against me.

12. And when I am in my health, thou upholdest me: and shalt set me before thy face for ever.


Quemadmodum. Psal. 42.

Like as the heart desireth the water brookes: so longeth my soule after thee, O God.
Moneth. The viii. day.

2 My soule is a thirst for God, yea, even for the living God: when shall I come to appeare before the presence of God?

3 My teares have bene my meate day and night: while they dayly say unto me, Where is nowe thy God?

4 Nowe when I thinke thereupon, I powre out my heart by myselfe:so? I went with the multitude, and brought them forth into the house of God.

5 In the voyce of prayle and thankes giving: among such as keepe holy day.

6 Why art thou so full of heaunies (O my soule:) and why art thou so disquieted within me?

7 Put thy trust in God: so I will yet give him thankes for the helpe of his countenance.

8 My God, my soule is vexed within mee: therefor will I remember thee, concerning the lande of Jordan, and the little hill of Hermon.

9 One deepe calleth another,because of the noyle of the water pipes : all thy waues and stomes are gone ouer me.

10 The Lord hath granted his loving kindnesse on the day time: and in the night season did I sing of him, and made my prayer unto the God of my life.

11 I will say unto the God of my strength, why hast thou for forgot me: why go I thus heavily, while the enemie oppresseth me?

12 My bones are smitten asunder as with a sword: while mine enemies (that trouble me) cast me in the teeth.

13 Namely, while they say dayly unto me: Where is now thy God?

14 Why art thou so vexed, O my soule: and why art thou so disquieted within me?

Aa. i.

15 O put
Moneth. The ix. day.

15 O put thy trust in God: for I will yet thank him which is the helpe of my countenance, and my God.

Judica me Deus. Psal.43.

Iue sentence with mee, O God, and defende my cause against the ungodly people: O deliver mee from the deceitfull and wicked man.

2 For thou art the God of my strength, why hast thou put mee from thee: and why goe I so heautly, while the enemie oppresseth mee?

3 O h send out thy light and thy trueth, that they may leade mee: and bring mee into thy holy hill, and to thy dwelling.

4 And that I may go unto the altar of God, even unto the God of my joy and gladnesse: and upon the harpe wil I giue thanks unto thee, O God, my God.

5 Why art thou so heautie, O my soule: and why art thou so disquieted within me?

6 O put thy trust in God: for I will yet gie him thankes, which is the helpe of my countenance, and my God.

Deus auribus. Psal.44.

I haue heard with our eares, O God, our fathers haue tolde vs: what thou hast done in their time of olde.

2 How thou hast druen out the heathen with thy hand, and planted them in: howe thou hast destroyed the nations, and cast them out.

3 For they gat not the land in possession through their owne sworde: neither was it their owne arme that helped them.

4 But thy right hande and thine arme, and the light of thy countenance: because thou haddest a fa-
Moneth. The ix. day.

nour unto them.
5 Thou art my king (O God:) sende helpe unto Jacob,
6 Through thee will we overthrow our enemies: and in thy name will we tread them under that rise by against vs,
7 For I will not trust in my bowe: it is not my swords that shall helpe me.
8 But it is thou that savest vs from our enemies: and puttest them to confusion that hate vs.
9 We make our boast of God all day long: I will praise thy name for ever.
10 But now thou art farre off, and puttest vs to confusion; and goest not forth with our armies.
11 Thou makest vs to turne our backes upon our enemies: so that they which hate vs, spoyle our goodes.
12 Thou leitest vs to bee eaten by like sheepe: and hast scattered vs among the heathen.
13 Thou sellest thy people for nought: and takest no money for them,
14 Thou makest vs to bee rebuked of our neighbours: to bee laughed to scoone, and had in derision of them that are round about vs.
15 Thou makest vs to bee a byworde among the heathen: and that the people shake their heads at vs.
16 My confusion is dayly before me: and the shame of my face hath covered me.
17 For the voice of the slanderer & blasphemer: for the enemie and avenger.
18 And though all this bee come upon vs, yet doe we not forget thee; nor behave our selues sowardly in thy covenant.

A a. it, 19. Our
Moneth. The ix. day.

19 Our heart is not turned backe: neither our steppes gone out of the way.

20 No not when thou hast smitten vs into the place of Dragons: and covered vs with the shadow of death.

21 If wee have forgotten the name of our God, he holden by our handes to any strange God: shall not God search it out? for he knoweth the very secretes of the heart.

22 For thy sake also are we killed all the day long: and are counted as sheepe appointed to be slaine.

23 Up Loide, why sleepest thou: awake, and bee not absent from vs for euer.

24 Wherefore hidest thou thy face: and forgettest our miserie and trouble?

25 For our soule is brought lowe, even unto the dust: our belly cleaueth unto the ground.

26 Arise and helpe vs: and deliver vs for thy mercies sake.

Erectavit cor meum. Psal. 45.

My heart is enditing of a good matter: I speake of the thinges which I have made into the King.

2 My tongue is the pen: of a ready writer.

3 Thou art fayzer then the children of men: full of grace are thy lippes, because God hath blessed thee for euer.

4 Gird thee with thy worde upon thy thigh, O thou most mightie: according to thy worchippe and renowne.

5 Good lucke haue thou with thine honour: ride on, because of the worde of truech, of meekenes, and righteousnes, and thy right hand shall teach thee terrible things.
6 Thy arrowes are very sharpe, and the people shall be subdued unto thee: even in the midstes among the kings enemies.

7 Thy seat (O God) endureth for ever: the scepter of thy kingdom is a right scepter.

8 Thou hast loved righteousnesse, and hated iniquitie: wherefore God (even thy GOD) hath anointed thee with the oyle of gladnesse aboue thy fellows.

9 All thy garments smell of Myrrhe, Aloes, and Cassia: out of the Juozie palaces, whereby they have made thee glad.

10 Kings daughters were among thy honourable women: upon thy right hande did stande the Queene in a vesture of golde (wrought about with divers colours.)

11 Harken (O daughter) and consider, encline thine eare: forget also thine owne people, and thy fathers house.

12 So shall the king haue pleasure in thy beautie: for he is thy Lord (God) and worship thou him.

13 And the daughter of Tyre shall be there with a gift: like as the rich also among the people shall make their supplication before thee.

14 The kings daughter is all glorious within: her clothing is of wrought golde.

15 She shall be brought unto the king in paynent of needle worke: the virgins that bee her fellowes shall beare her company, and shall be brought unto thee.

16 With joy and gladnesse shall they be brought: and shall enter into the kings palace.

17 Insteade of thy fathers thou shalt have children: whom thou mayst make princes in all lands.

Aa.iii. 18
Moneth. The ix day.

18 I will remember thy name from one generation unto another: therefore shall the people give thanks unto thee, world without end.

Deus noftror refugium. Psal. 46.

God is our hope and strength: a very present help in trouble.

2 Therefore will we not fear though the earth be moved: and though the hilles bee carped into the middes of the sea.

3 Though the waters thereof rage and swell: and though the mountaines shake at the tempest of the same.

4. The rivers of the flood thereof shall make glad the cite of God: the holy place of the tabernacle of the most highest.

5 God is in the middes of her, therefore shall shee not be removed: God shall helpe her, and that right earely.

6 The heathen make much a doe, and the kingdomes are moved: but God hath chewed his boype, and the earth hal melt away.

7 The Lord of hostes is with vs: the God of Jacob is our refuge.

8 O come hither, and beholde the workes of the Lozde: what destruction hee hath brought upon the earth.

9 He maketh warres to ceaze in all the worlds: hee breaketh the bowe, and knappeth the speare in funder, and burneth the chariots in the fire.

10 Be still then, and know that I am God: I will be exalted among the heathen, and I will be exalted in the earth.

11 The Lord of hostes is with vs: the God of Jacob is our refuge.

Omnes
Moneth. The ix. day.

Omnes gentes plaudite. Psal. 47.

Clappe your handes together, (all ye people:) O sing unto God with a voice of melodie.

2 For the Lord is high, and to be feared: he is a great king upon all the earth.

3 He shall subdue the people under vs: and the nations under our seate.

4 He shall chuse out an heritage for vs: even the worship of Jacob whom he loved.

5 God is gone vp with a mery noyse: and the Lord with the sound of the trumpe.

6 O sing praises, sing praises unto (our) God: O sing praises, sing praises unto our king.

7 For God is the king of all the earth: sing ye praises with understanding.

8 God reigneth ouer the heathen: God sitteth vp on his holy seate.

9 The princes of the people are joyned unto the people of the God of Abraham: for God (which is very hie exalted) doeth defend the earth as it were with a shield.

Magnus Dominus. Psal. 48.

Great is the Lord, and highly to be praised: in the citie of our God, even upon his holy hill.

2 The hill of Sion is a faire place, and the joy of the whole earth: upon the Northside lieth the citie of the great king, God is well knowne in her palaces, as a sure refuge.

3 For loe, the kings of the earth: are gathered and gone by together.

4 They marueiled to see such things: they were astonished, and suddenly cast downe.
Moneth. The ix. day.

5 Fear came there upon them, and sozowe: as upon a woman in her travaile.
6 Thou shalt breake the ships of the sea: through the East winde.
7 Like as we haue heard, so haue we seene in the citie of the Lord of hosts, in the citie of our God: God upholdeth the same for ever.
8 We waite for thy louing kindnes (O God:) in the middes of thy temple.
9 O God, according unto thy name, so is thy praise unto the worldes end: thy right hand is ful of righteousesse.
10 Let the mount Sion rejoyce, & the daughters of Juda be glad: because of thy judgments.
11 Walke about Sion, and go round about her: and tell the towers thereof.
12 Marke well her bulwarkes, set by her houses: that ye may tell them that come after.
13 For this God is our God for ever and euer: he shall be our guide into death.

Audite hcec omnes. Psal. 49.
O Heare ye this all yee people: ponder it with your eares all yee that dwell in the world.
2 High and lowe, rich and poore: one with another.
3 My mouth shall speake of wisedome: and my heart shall mus of understanding.
4 I will enrolne mine eare into the parable: and the we my darke speeche upon the harpe.
5 Wherefore shouulde I feare in the dayes of wickednesse: & when the wickednes of my heeles compasseth me round about?
6 There be some that put their trutz in their goods: and
and boast themselves in the multitude of their riches.

7 But no man may deliver his brother; nor make agreement unto God for him.

8 For it cost more to redeem their souls: so that he must let that alone for ever.

9 Yea, though he live long: and see not the grave.

10 For he seeth that wise men also die, and perish together: as well as the ignorant and foolish, they leave their riches for other.

11 And yet they think that their houses shall continue for ever: and that their dwelling places shall endure from one generation to another, they call the lands after their own names.

12 Neuertheless, man will not abide in honour: seeing he may be compared unto the beasts that perish, this is the way of them.

13 This is their foolishness: and their posteritie prayse their saying.

14 They lie in the hell like sheepe, death gnaweth upon them, and the righteous shall have domination of them in the morning: their beauty shall consume in the sepulchre out of their dwelling.

15 But God shall deliver my soule from the place of hell: for he shall receive me.

16 Be thou not afraid though one be made rich: or if the glory of his house be increased.

17 For he shall carry nothing away with him when he dyeth: neither shall his pompe follow him.

18 For while he lived, he counted him selfe an happie man: and so long as thou dost well unto thy selfe, men will speake good of thee.

19 He shall follow the generation of his fathers:
and shall never see light.
20 Man being in honor, hath no understanding: but is compared unto the beasts that perish.

Deus deorum. Psal, 50.

He Lozde, even the most mighty God, hath spoken: and called the world, from the rising up of the sunne, unto the going downe thereof.
2 Out of Sion hath God appeared: in perfect beautie.
3 Our God shall come, and shall not kepe silence: there shall goe before him a consuming fire, & a mightie tempest shall be stirred up round about him.
4 Hee shall call the heauen from aboue: and the earth, that he may judge his people.
5 Gather my saintes together unto me: those that have made a covenante with me, with sacrifice.
6 And the heauen shall declare his righteousness: for God is judge himselfe.
7 Heare, O my people, and I will speake: I my selfe will testify against thee, O Israel, for I am God, even thy God.
8 I will not reprooue thee, because of thy sacrifices, or for thy burnt offerings: because they were not alway before me.
9 I will take no bullocke out of thy house; no hee goates out of thy folds.
10 For all the beasts of the forrest are mine: and so are the cattels upon a thousand hilles.
11 I know all the soules upon the mountaines: the wilde beasts of the field are in my sight.
12 If I bee hungrie, I will not tell thee: for the whole world is mine, and all that is therein.
13 Thinkest
Moneth. The x. day.

13 Thinkest thou that I will eate bulles flesh: and drink the blood of Goates?
14 Offer unto God thankesgiving: and pay thy bowes unto the most highest.
15 And call upon me in the time of trouble: so wilt I heare thee, and thou shalt praise me.
16 But unto the bngodly sayde God: Why doest thou preache my lawes, and taketh my covenant in thy mouth?
17 Whereas thou hatest to be reformed: and hast cast my wordes behind thee.
18 When thou sawest a thiefe, thou consentedst unto him: and hast bene partaker with the adulterers.
19 Thou hast let thy mouth speake wickednesse: and with thy tongue thou hast let forth deceite.
20 Thou hatest & spakest against thy brother: yea, and hast laundered thine owne mothers sonne.
21 These things hast thou done, and I helde my tongue, and thou thoughtest wickedly that I am euery such a one as thy selfe: but I will reprove thee, and set before thee the things that thou hast done.
22 O consider this, yee that forget God: lest I plucke you away, and there be none to deliver you.
23 Who so offereth me thankes and praysle, he honoureth me: and to him that ordreth his conversation right, will I shew the saluation of God.

Miserere mei Deus. Psal. 51.

Have mercie upon mee (O God) after thy great goodness: according unto the multitude of thy mercies, do away mine offences.
2 Wash me thourghly from my wickednesse: and cleanse me from my sinne.
3 For I knowledge my fauties: and my sinne is
is ever before me.

4 Against thee onely have I sinned, and done this evil in thy sight: that thou mightest be inisfied in thy saying, and cleare when thou art judged.

5 Beholde, I was happen in wickednesse: and in sinne hath my mother conceived me.

6 But loe, thou requirest trueth in the inwarde partes: and shalt make mee to understand wisedome secretly.

7 Thou shalt purge mee with Hisope, and I shall be cleane: thou shalt wash me, and I shall be whiter then snowe.

8 Thou shalt make me heare of joy and gladnesse: that the bones which thou hast broken may rejoyce.

9 Turne thy face from my sinnes: and put out all my misdeedes.

10 Make me a cleane heart, O God: and renue a right spirit within me.

11 Call mee not away from thy presence: and take not thy holy spirit from me.

12 O give me the comfort of thy helpe againe: and stablish me with thy free spirit.

13 Then shalt I teach thy wapes unto the wicked: and sinners shall be converted unto thee.

14 Deliever me from bloodguiltines, O God, thou that art the God of my health: and my tongue shall sing of thy righteousnesse.

15 Thou shalt open my lippes, (O Lord:) and my mouth shall shew thy praye.

16 For thou desirdest no sacrifice, els would I give it thee: but thou delightest not in burnt offerings.

17 The sacrifice of God is a troubled spirite: a broken and contrite heart (O God) shalt thou not despise.
Moneth. The x. day.

18 O be favourable & gracious unto Sion: build thou the wallies of Hierusalem.
19 Then shalt thou be pleased with the sacrifice of righteousness, with the burnt offeringes and oblations: then shall they offer yong bullocks upon thine altar.

Quid gloriaris. Psal. 52.

Why boastest thou thy selfe, thou tyrant:that thou canst doe mischief.
2 Whereas the goodness of God: endureth yet daily.
3 Thy tongue imagineth wickednesse: and with lyes thou cuttest lyke a sharpe rasor.
4 Thou hast loved unrighteounesse more then goodnesse: & to talke of lyes more then righteousnes.
5 Thou hast loued to speake all words that may doe hurt: O thou false tongue.
6 Therefore shall God destroy thee for ever: hee shall take thee, and plucke thee out of thy dwelling, and roote thee out of the land of the living.
7 The righteous also shall see this, and seare: and shall laugh him to scorne.
8 Loe, this is the man that tooke not God for his strength:but trusted unto the multitude of his riches, and strengtheningd him selfe in his wickednesse.
9 As for me, I am like a greene Oliue tree in the house of God: my trust is in the tender mercie of God for ever and ever.
10 I wil alwayes gieue thanks unto thee for that thou hast done: and I will hope in thy name, for thy saints like it well.

Dixit insipiens. Psal. 53.

The foolish body hath sayd in his heart: There is no God.
2 Corrupt are they, and become abominable in their wickedness: there is none that doeth good.

3 God looked downe from heaven upon the children of men: to see if there were any that would understand, and seek after God.

4 But they are all gone out of the way, they are altogether become abominable: there is also none that doeth good, no not one.

5 Are not they without understanding that work wickedness: eating by my people as if they would eate bread? they haue not called upon God.

6 They were afraid where no seare was: for God hath broken the bones of him that besieged thee, thou hast put them to confusion, because God hath despised them.

7 Oh that the saluation were given unto Israel out of Sion: oh that the Lord wouldst deliver his people out of captivity.

8 Then should Jacob rejoice: and Israel should be right glad.

Deus in nomine. Psal. 54.

Spare me O God, for thy names sake: and avenge me in thy strength.

2 Hearre my prayer, O God: and hearken unto the words of my mouth.

3 For strangers are risen up against me: and tyranties (which haue not God before their eyes) seek after my soule.

4 Behold, God is my helper: the Lord is with them that uphold my soule.

5 He shall reward euil unto mine enemies: destroy thou them in thy truth.

6 An offering of a free heart will I give thee, and praise
praise thy name (O Lord:) because it is so comfortable.

7 For he hath delivered mee out of all my trouble:
and mine eye hath seen his desire upon mine ene-
mies.

Exaudi Deus. Psal. 55.

Hear my prayer, O God: and hide not thy face
from my petition.

2 Take heed unto mee, and heare mee: howe I
mourn in my prayer, and am vexed.

3 The enemie crieth so, and the ungodly commeth
on so fast: so they are minded to do me some mischief,
so maliciously are they set against me.

4 My heart is disquieted within me: and the feare
of death is fallen upon me.

5 Fearfulness and trembling are come upon me:
and an horrible dread hath overwhelmed me.

6 And I said, O that I had wings like a Dove: so
then would I flee away, and be at rest.

7 Loe, then woulde I get me away farre off: and
remaine in the wildernesse.

8 I woulde make haste to escape: because of the
stormie winde and tempest.

9 Destroy their tongues (O Lord) & devise them:
for I haue lyed unrighteousnesse, and strife in the
citie.

10 Daye and night they goe about within the
walles thereof: mischief also and sozowe are in the
middles of it.

11 Wickednesse is therein: deceite and guile goe
not out of their streeetes.

12 For it is not an open enemie that hath done
mee this dishonour: for then I coulde have borne
it.

13 Neither
Moneth. The x. day.

13 Neither was it mine adversarie that did magnifie himselfe against me: for then (peraduenture) I would have hid my selfe from him.
14 But it was euen thou my companion: my guide, and mine owne familiar friend.
15 We tooke sweete counsel together: and walked in the house of God as friendes.
16 Let death come hastily upon them, and let them goe downe quicke into hell: for wickednesse is in their dwellings, and among them.
17 As for me, I will call upon God: and the Lord shall save me.
18 In the euening and morning, and at noone day will I pray, and that instantly: and he shall heare my boype.
19 It is he that hath delivered my soule in peace, from the battaile that was against me: for there were many with me.
20 Yea, euem God that endureth for ever shall heare me, and bring them downe: for they will not turne, nor feare God.
21 He layde his handes upon such as bee at peace with him: and he brake his covenant.
22 The words of his mouth were softer then butter, having warre in his heart: his words were smoother then oyle, and yet be they very swords.
23 O cast thy burden vpo: the Lord, and he shall nourish thee: and shall not suffer the righteous to fall for ever.
24 And as for them: thou, O God, shalt bring them into the pit of destruction.
25 The blood thirstie and deceitfull men shall not live out halfe their dayes: nevertheless, my trust shall be in thee, O Lord.

Miserere
Moneth. The xi. day.

Miserere mei Deus. Psal. 56.

Mercifull unto me, O God, for man goeth about to detour me; he is daily fighting and troubling me.

2 Mine enemies are daily in hand to swallowe me vp: for they be many that fight against me, O thou most highest.

3 Nevertheless, though I am sometime afraid: yet put I my trust in thee.

4 I will praise God because of his word: I have put my trust in God, and will not feare what flesh can doe unto me.

5 They daily mistake my woordes: all that they imagine is to doe me euyll.

6 They holde altogether, and keepe them selues close: and marke my steppes, when they lay wayte for my soule.

7 Shall they escape for their wickednesse: thou (O God) in thy displeasure shalt cast them downe.

8 Thou teilest my hittings, put my teares into thy bottell: are not these things noted in thy booke?

9 Whencesoeuer I call upon thee, then shall mine enemies be put to flight: this I knowe, so God is on my side.

10 In Gods worde will I rejoyce: in the Lords worde will I comfort me.

11 Yea in God have I put my trust: I will not be afraid what man can doe unto me.

12 Unto thee (O God) will I pay my bowes: unto thee will I give thanks.

13 For thou hast delivered my soule from death, and my feete from falling: that I may walke before God in the light of the living.

Miserere
Be mercifull unto me, O God, be mercifull unto me, for my soule truflketh in thee: and under the shadowe of thy wings shall be my refuge, untill this tyrannie be overpast.

2 I will call unto the most high God: even unto the God that shall performe the caule which I haue in hand.

3 He shall sende from heauen: and save me from the reprooofe of him that would eate me vp.

4 God shall sende forth his mercie and trueth: my soule is among Lions.

5 And I lie euene among the children of men (that are set on fire:) whose teeth are speares and arrowes, and their tongue a sharpe sword.

6 Set by thy selfe, O God, aboue the heauens: and thy glory aboue all the earth.

7 They have layde a net for my seete, and pressed downe my soule: they have digged a pitte before me, and are fallen into the middes of it them selves.

8 My heart is sored, O God, my heart is sored: I will sing and giue praise.

9 Awake by my glorie, awake lute and harpe: I my selfe will awake right earely.

10 I will giue thanks unto thee, O Lord, among the people: and I will sing unto thee among the na-tions.

11 For the greatnesses of thy mercie reacheth unto the heauens: and thy trueth unto the clowdes.

12 Set by thy selfe, O God, aboue the heauens: and thy glorie aboue all the earth.
Moneth. The xj. day.

Si vere vtiue. Psal. 58.

Are your mindes set upon righteousness, O ye congregation: and doe ye judge the thing that is right, O ye sonses of men?

2 Yea, yee imagine mischief in your heart upon the earth: and your handes deale with wickedness.

3 The ungodly are sroward even from their mothers wombe: afoone as they be bozne they goe a-stray, and speake lyes.

4 They are as venemous as the poysnon of a Serpent: even like the dease Adder that soppeth her ears.

5 Which refuseth to heare the boyce of the Charmer; charme he neuer so wisely.

6 Breake their teeth (O God) in their mouthes, smithe the chawe bones of the Lions, O Lord: let them fall away like water that runneth apace, and when they shoote their arrowes, let them bee rooted out.

7 Let them consume away like a Snailie, and bee like the untimely fruite of a woman: and let them not see the Sunne.

8 Or ever your pottes bee made whole with thynnes: so let indignation bere him, even as a thing that is rawe.

9 The righteous shall rejoyce when hee seeth the vengeance: he shall wash his footsteps in the blood of the ungodly.

10 So that a man shall say, Wasty there is a rewarde for the righteous: doubtlesse there is a God that judgeth the earth.
Moneth. The xj. day.

Eriip me de inimicis. Psal. 59.

Deliver mee from mine enemies, (O God:) defende mee from them that ris by against me.

2 O deliver mee from the wicked doers: and saue mee from the blood thirsty men.

3 For loe, they lye waiting for my soule: the mighty men are gathered against me, without any offence of fault of me, O Lord.

4 They runne and prepare themselves without my fault: arise thou therefore to helpe mee, and behold.

5 Stande by (O Lordde God of hostes) thou God of Israel, to vitute all the heathen: and bee not mercifull unto them that offende of malicious wickednesse.

6 They goe to and fro in the evening: they grinne like a dogge, and runne about through the citie.

7 Beholde, they speake with their mouth, and swords are in their lippes: for who doeth heare?

8 But thou, O Lordde, shalt have them in des- vil: and thou shalt laugh all the Heathen to scorn.

9 My strength will I ascribe unto thee: for thou art the God of my refuge.

10 God sheweth mee his goodnesse plentiously: and God shall let mee see my desire upon mine enemies.

11 Slay them not, least my people forget it: but scatter them abroad among the people, & put them downe, O Lord, our defence.

12 For the tyme of their mouth, and for the words
Moneth. The xi. day.

words of their lippes, they shall be taken in their pride: and why? their preaching is of curting and lyes.

13 Consume them in thy wrath, consume them, that they may perish: and knowe that it is GOD which ruleth in Jacob, and unto the endes of the woilde.

14 And in the evening they will returne: grinne like a dogge, and will goe about the citie.

15 They will runne here and there for meat: and grudge if they be not satisfied.

16 As for me, I will sing of thy power, and will praise thy mercie betimes in the morning: for thou hast bene my defence and refuge in the day of my trouble.

17 Unto thee (O my streight) will I sing: for thou, O God, art my refuge, and my mercifull God.

Deus repulisti nos. Psal.60.

O God, thou hast cast vs out, a scattered vs abroad: thou hast also benedispleased, O turne thee unto vs againe.

2 Thou hast moued the lande, and deuided it: heale the sores thereof, for it shaketh.

3 Thou hast shewed thy people heauie thinges: thou hast giuen vs a drinke of deadly wine.

4 Thou hast giuen a token for such as feare thee: that they may triumph because of the truth.

5 Therefore were thy beloved deliuered: helpe me with thy right hande, and heare me.

6 God hath spoken in his holinesse, I will reioyce and deuide Sichem: and meate out the valley of Succoth.

7 Gilead is mine, and Manasses is mine: Ephra-

im
Moneth. The xi. day.

in also is the strength of his head, Juda is my lawe

gutter.
8 Moab is my washpot, over Edom will I cast
out my shoe: Philistia be thou glad of me.
9 Who will leade me into the strong citie: who
will bring me into Edom?
10 Hast thou not cast vs out, O God: wilt not
thou, O God, goe out with our hostes?
11 O be thou our helpe in trouble: for baine is
the helpe of man.
12 Through God shall we doe great actes: for it
is he that shall creade downe our enemies.

Exaudi Deus. Psal.61.

Hear my crying, O God: give eare unto my
prayer.
2 From the endes of the earth will I call unto
thee: when my heart is in heauines.
3 O let me by upon the rokke that is higher then
I: for thou hast bene my hope, and a strong tower
for me against the ennemie.
4 I will dwell in thy tabernacle for euer: and my
trust shalbe under the covering of thy wings.
5 For thou, O Lorde, hast heared my desires: and
hast giren an heritage unto those that feare thy
name.
6 Thou shalt grant the king a long life: that his
yeeres may endure throughout all generations.
7 He shall dwell before God for euer: O prepare
thy loving mercie and faithfulnessse, that they may
preserve him.
8 So will I always sing praise unto thy name:
that I may daily perfourme my bowes.
Moneth. The xij. day.

Nonne deo. Psal.62.

V soul truely wayteth still upon God: for of him commeth my salvation.

2 Hee verily is my strenght and my salvation: hee is my defence, so that I shall not greatly fall.

3 How long will yee imagine mischiefe against euery man: ye shall be daine all the soft of you, yea, as a tottering wall shall ye be, and like a broken hedge.

4 Their device is only how to put him out whom God will exalt: their delight is in lies, they giue good worsdes with their mouth, but curse with their heart.

5 Neverthelesse, my soule waite thou still upon God: soe my hope is in him.

6 He truely is my strenght and my salvation: he is my defence, so that I shall not fall.

7 In God is my health and my glory: the rocke of my might, and in God is my trust.

8 O put your trust in him alway (yee people:) powze out your hearts before him, soe God is our hope.

9 As for the children of men, they are but baine: the children of men are deceitfull upon the weights, they are altogether lighter then danitie it selfe.

10 O trust not in wrong and robberie, giue not your selves unto danitie: if riches increase, let not your heart upon them.

11 God spake once and twise: I have also heard the same, that power belongeth unto God.

12 And that thou Lord art mercifull: soe thou rewardest euery man according to his worke.
Deus Deus meus. Psal. 63.

O God, thou art my God: early will I seek thee.

2 My soul thirsteth for thee, my flesh also longeth after thee: in a barren and dreie lande, where no water is.

3 Thus have I looked for thee in holines: that I might behinde thy power and glory.

4 For thy loving kindness is better then the life it selue: my lippes shall praysye thee.

5 As long as I live will I magnisie thee on this maner: and lift by my hands in thy name.

6 My soule shalbe satisfied, even as it were with marow and satynesse: when my mouth prayseth thee with sopful lippes.

7 Haue I not remembred thee in my bedde: and thought upon thee when I was waking?

8 Because thou hast bene my helper: therefore under the shadow of thy wings will I reioyce.

9 My soule hangeth upon thee: thy right hande hath uphelden me.

10 These also that seek the hurt of my soule: they shall goe under the earth.

11 Let them fall upon the edge of the sword: that they may be a portion for Fores.

12 But the king shall reioyce in God, all they also that sweare by him,shalbe commended: for my mouth of them that speake lies,shalbe stopped.

Exaudi Deus. Psal. 64.

Hear my boyce, O God, in my prayer: preserve my life from seare of the enimie.

2 Hide mee from the gathering together of the strowarde: and from the insurrection of wicked doers.

3 Which
Moneth. The xiij. day.

3 Which have whette their tongue like a sword: and shote out their arrowes, even bitter wordes.

4 That they may pruity shote at him which is perfect: suddenly doe they hit him, and feare not.

5 They courage themselves in mischief: commune among themselves how they may lay snares, and say that no man shall see them.

6 They imagine wickednesse, and practise it: that they keepe secrete among themselves, every man in the deepe of his heart.

7 But God shall suddenly shote at them with a twist arrow: that they shall be wounded.

8 Yes their owne tonguees shall make them fall: in so much that who so seeth them, shall laugh them to scorne.

9 And all men that see it, shall say, this hath God done: for they shall perceiue that it is his worke.

10 The righteous shall reioyce in the Lord, and put his trust in him: all they that are true of heart, shall be glad.

Te decethymnus. Psal.65.

Hou, O God, art praised in Sion: and Euen

1. Thou that hearest the prayer: into thee shall all flesh come.

2. My misdeedes preuaile against me: oh be thou mercifull unto our sinnes.

3. Blessed is the man whom thou choosest and receuest unto thee: he shall dwell in thy court, and shalbe satisfied with the pleasures of thy house, euens

4. Thou
5 Thou shalt show us wondrous things in thy righteousness, O God of our salvation: thou that art the hope of all the ends of the earth, and of them that remaine in the breadth of sea.

6 Which in his strength setteth fast 5 mountains: and is girded about with power.

7 Which filleth the raging of the sea: and the noise of his waves, and the madness of his people.

8 They also that dwell in the uttermost parts of the earth, halfe afeare at thy tokens: thou that makest the outgoings of the morning and evening to praise thee.

9 Thou visiest the earth, and blestest it: thou makest it very plenteous.

10 The river of God is full of water: thou preparest their corn, so to thou providest for the earth.

11 Thou waterest her furrowes, thou sendest raine into the little valleyes thereof: thou makest it soft with the droppes of raine, 8 blestest the increase of it.

12 Thou crownest the yeere with thy goodnesse: and thy cloudes droppe fatnesse.

13 They shall droppe upon the dwellings of the wilderness: and the little hilles shall reioyce on every side.

14 The foldes shall be full of theepe: the valleyes also shall stande so thicke with corn, that they shall laugh and sing.

Iubilate Deo. Psal.66.

O Be joyfull in God all ye landes: sing praises unto the honour of his name, make his praysse to be glorious.

2 Say unto God, O howe wonderfull art thou in thy
in thy worke: through the greatnesse of thy power shall thine enemies be found lyars into thee.

3 For all the world shall worship the seeing of thee, and praise thy name.

4 O come hither, and beholde the works of God: how wonderfull he is in his doing toward the children of men.

5 He turned the sea into dry land: so that they went through the water on foot, there did we re-joyce thereof.

6 He ruleth with his power for ever, his eyes beholde the people: and such as will not beleue, shall not be able to exalt themselves.

7 O praise our God (ye people:) and make the voice of his praise to be heard.

8 Which holdeth our soule in life: and suffreth not our feete to slip.

9 For thou (O God) hast proved vs: thou also hast tryed vs, like as siluer is tryed.

10 Thou broughtest vs into the snare: and laiedst trouble upon our loynes.

11 Thou suffredst men to ride ouer our heads: we went through fire and water, and thou brough- test vs out into a wealthie place.

12 I wil go into thy house with burnt offerings: and will pay thee my bowes which I promised with my lippes, and spake with my mouth when I was in trouble.

13 I wil offer unto thee fat burnt sacrifices, with the incense of rammes: I will offer bullockes and goats.

14 O come hither and hearken all yee that feare God: and I will tell you what he hath done for my soule.
15 I called unto him with my mouth: and gave him praises with my tongue.
16 If I incline unto wickedness with my heart: the Lord will not hear me.
17 But God hath heard me: and considered the voice of my prayer.
18 Praised be God, which hath not cast out my prayer: nor turned his mercie from me.

Deus misereatur. Psal.67.

God be merciful unto us, and blesse us: and shew us the light of his countenance, and be merciful unto us.
2 That thy way may be known upon earth: thy saving health among all nations.
3 Let the people praise thee O God: yea, let all the people praise thee.
4 O let the nations rejoice and be glad, so thou shalt judge the folk righteously: and govern the nations upon earth.
5 Let the people praise thee, O God: let all the people praise thee.
6 Then shall the earth bring forth her increase: and God, even our owne God, shall give vs his blessing.
7 God shall blesse vs: and at the endes of the world shall seare him.

Exurgat Deus. Psal.68.

Et God arise, and let his enemies bee scattered: let them also that hate him, see before him:
2 Like as the smoke vaniseth, so shalt thou drive them away: and like as ware melteth at the fire, so let the ungodly perish at the presence of God.

3 But
Moneth. The xiiij. day.

3 But let the righteous be glad and rejoyce before God: let them also be merry and joyfull.

4 Or sing unto God, sing praises unto his name: magnifie him that rideh upon heavens as it were upon an horse, praise him in his name, yea, and rejoyce before him.

5 He is a father of the fatherlesse, and defendeth the cause of the widowes: even God in his holy habitation.

6 He is the God that maketh men to bee of one minde in an house, and bringeth the prisoners out of captitie: but leteth the runnagates continue in scarcenesse.

7 O God, when thou wentest forth before the people: when thou wentest through the wilderness.

8 The earth bhouette, and the heavens dropped at the presence of God: even as Sinai also was moved at the presence of God, which is the God of Israel.

9 Thou, O God, sendedst a gracious raine upon thine inheritance: and refreshedst it when it was wearie.

10 Thy congregation shall dwell therein: for thou, O God, hast of thy goodness prepared for the poore.

11 The Lord gave the worde: great was the company of the preachers.

12 Kings with their armies did see and were discomorted: and they of the household deuided the spoyle.

13 Though yee haue lyen among the pottes, yet shall ye be as the wings of a Dove: that is covered with silver wings, and her feathers like gold.

14 When the almighty scattered kings for their sake:
Moneth. The xiiij. day.

Lake: then were they as white as snow in Salmon.
15 As the hill of Balan, so is God's hill: even an high hill, as the hill of Balan.
16 Why hope ye on high hills? this is God's hill, in the which it pleaseth him to dwell: yea, the Lord will abide in it for ever.
17 The charrets of God are twentie thousande, even thousands of angels: and the Lord is among them as in the holy place of Sinai.
18 Thou art gone up on high, thou hast led captiuitie captive, and received gifts for men: yea, even for thy enemies, that the Lord God might dwell among them.
19 Prayse be the Lord dayly: even God which helpeth us, and pouereth his benetites upon vs.
20 He is our God, even the God of whome commeth saluation: God is the Lord, by whome we escape death.
21 God shall wound the head of his enemies: and the hearie scalpe of such a one as goeth on hill in his wickedness.
22 The Lord hath sayde, I will bring my people againe, as I did from Balan: mine owne will I bring againe, as I did sometime from the deepe of the Sea.
23 That thy foote may bee dipped in the blood of thine enemies: and that the tongue of thy dogges may be red through the same.
24 It is well seene, O God, how thou goest: how thou my God and king goest in the sanctuarie.
25 The singers goe before, the minstrels follow after: in the middest are the damoels playing with the tymbrels.
26 Give thankes, O Israel, unto God the Lord
in the congregations: from the ground of the heart.

27 There is little Benjamin their ruler, and the princes of Juda their counsaile: the princes of Zabu- ion, and the princes of Nephtali.

28 Thy God hath sent forth strength for thee: sta- blish thy thing, O God, that thou hast wrought in vs.

29 For thy Temples sake at Jerusalem: so shall Kings bying presents unto thee.

30 When the company of the spearmen, and mul- titude of the mightie, are scattered abroad among the beaties of the people (so that they humbly bring pie- ces of filuer:) and when he hath scattered the people that delight in warre.

31 Then shall the Princes come out of Egypt: the Moians land shall loose stretch out her hands unto God.

32 Sing unto God, O ye kingdoms of the earth: O sing praises unto the Lozde.

33 Which sitteth in the heauens over al from the beginning: loe, he doeth send out his voyce, yea, and that a mightie voyce.

34 Attribye ye the power to God ouer Israel: his worship and strength is in the cloudes.

35 O God, wonderful art thou in thy holy places: even the God of Israel, he will give strength and power unto his people, blessed be God.

Saluum me fac. Psal.69.

Aue me, O God: for the waters are come in, euens unto my soule.

2 I sticke fast in the deepe mire where no ground is: I am come into deepe wa- ters, so that the floods runne ouer me.

3 I am weary of crying, my throat is dye: my light
ight stayleth me for wayting so long upon my God.

4 They that hate me without a cause, are mo-
then the heares of my head: they that are mine ene-
 mies, and would destroy me gilte asse are mightie.

5 I payde them the things that I never tooke: 
God thou knowest my simpliceness, and my faulites 
are not hid from thee.

6 Let not them that trust in thee, O Lord God 
of hostes, be ashamed for my cause: let not those that 
seeke thee, be confounded through me, O Lord God 
of Israel.

7 And why? for thy sake have I suffered reproose: 
shame hath covered my face.

8 I am become a straunger unto my brethren: 
euen an aliant unto my mothers children.

9 For the seale of thy house hath euen eaten mee: 
and the rebukes of them that rebuked thee, are fallen 
upon me.

10 I wept and chastened my selfe with fasting:
and that was turned to my reproose.

11 I put on a sackecloth also: and they iested up-
on me.

12 They that sit in the gate speake against mee:
and the drunkards make songs uppon me.

13 But Lord I make my prayer unto thee: in 
an acceptable time.

14 Hearre me, O God, in the multitude of thy mer-
cie: euen in the truth of thy salvation.

15 Take me out of the mire, that I sinke not: oh 
let me be delivered from them that hate mee, and out 
of the deepe waters.

16 Let not the water flood drowne mee, neither 
let the deepe swallowing mee vp: and let not the pit but 
her mouth vp on me.
Hear me, O Lord, for thy loving kindness is comfortable: turne thee vnto me, according to the multitude of thy mercies.

And hide not thy face from thy servant, for I am in trouble: oh haste thee, and heare me.

Draw nigh unto my soule, and saue it: oh deliuer me, because of mine enemies.

Thou hast knowne my reprooke, my shame, and my dishonour: mine aduersaries are all in thy sight.

Thy rebuke hath broken my heart, I am full of heauenisse: I looked for some to haue pitie on me, but there was no man, neither found I any to comfort me.

They gaue me gall to eate: and when I was thirsty, they gaue me vineger to drinke.

Let their table be made a snare to take them selves withall: and let the things (that should have bene for their wealth) be vnto them an occasion of falling.

Let their eyes be blinded that they see not: and ever bowe downe their backes.

Powe out thine indignation vpon them: and let thy wrathfull displeasure take holde of them.

Let their habitation be boyled: and no man to dwell in their tents.

For they persecute him whome thou hast smitten: and they talke howe they may bere them whom thou hast wounded.

Let them fall from one wickednes to another: and not come into thy righteousnesse.

Let them bee wiped out of the booke of the living: and not bee written among the righteous.

Cc. i. 30 AS
Moneth. The xiii. day.

30 As for me, when I am poor and in heavines: thy helpe (O God) shall lift me vp.
31 I will praise the name of God with a song: and magnifie it with thankesgiving.
32 This also shall please the Lorde: better then a bullocke, that hath hones and hooses.
33 The humble shall consider this, and bee glad: seeke ye after GOD, and your soule shall live.
34 For the Lorde heareth the poore: and despistleth not his prisoners.
35 Let heauen and earth praise him: the sea and all that moueth therein.
36 For God will saue Sion, and builde the cities of Juda: that men may dwell there, and haue it in possession.
37 The posteritie also of his servants shall inherite it: and they that love his name shall dwell therein.

Deus in adiutorium. Psal.70.

Haste thee, O God, to deliver me: make haste to helpe me, O Lord.
2 Let them be ashamed and confounded that seeke after my soule: let them be turned backewarde and put to confusion that with me euill.
3 Let them (for their rewarde) be soone brought to shame: that crye over me, There, there.
4 But let all those that seeke thee, be joyfull and glad in thee: and let all such as delight in thy salvation, say alway, The Lord be praised.
5 As for me, I am poore and in miserie: haste thee into me (O God.)
6 Thou art my helper and my redeemer: O Lord make no long tarrying.

In te
P. theee, O Lord, haue I put my truft, let me never be put to confufion: but rid mee, and deliuer me in thy righteousneffe, encline thine care unto me, & saue mee.

2 Be thou my strong holde, whereunto I may alwaies resort: thou haft promised to helpe me, fo thou art my house of defence, and my castle.

3 Deliuer me, O my God, out of the hande of the ungodly: out of the hande of the unrighteous and cruell man.

4 For thou, O Lord God, art the thing that I long for: thou art my hope, eu'n from my youth.

5 Thro' theee haue I bene holden by eu'r since I was borne: thou art theee that tooke mee out of my mothers wombe, my praysle shalbe alway of thee.

6 I am become as it were a monfter unto many: but my sure truft is in theee.

7 O let my mouth be fill'd with thy praysle: (that I may sing of thy glo:z) and honour all the day long.

8 Cast me not away in the time of age: for take me not when my strength faileth me.

9 For mine enemies speake against me, and they that lay waite for my soule, take their counsell togeth, saying: God hath forsaken him, persecute him, and take him, for there is none to deliuer him.

10 Goe not farre from me, O God: my God, haue thee to helpe me.

11 Let them be confounded and perish, that are against my soule: let them bee covered with shame and dishonour, that seeke to doe me euill.

12 As for mee, I will patiently abide alway: and will praysle thee more and more.
Moneth. The xiii. day.

13 My mouth shall daily speake of thy righteousness and salutation: for I know no ende thereof.

14 I will goe sooth in the strength of the Loorde God: and will make mention of thy righteousness onely.

15 Thou, O God, hast taught me from my youth byuntill nowe: therefore will I tell of thy wondrous works.

16 Forlacke me not, O God, in mine olde age, whè I am gray headed: until I haue shewed thy strength unto this generation, and thy power to all them that are yet for to come.

17 Thy righteousness, O God, is very high: and great things are they that thou hast done, O God, who is like unto thee?

18 O what great troubles and adversities hast thou shewed mee, and yet diddest thou turne and refresh mee: yea, and broughtest mee from the deepe of the earth againe.

19 Thou hast brought mee to great honour: and comforted mee on every side.

20 Therefore will I praise thee and thy faithfullnes (O God) playing upon an instrument of musicke: unto thee will I sing upon the Harpe, O thou holy one of Israel.

21 My lips will be faine when I sing unto thee: and so will my soule whom thou hast delivered.

22 My tongue also shall talke of thy righteousness all the day long: for they are confounded and brought unto shame that seek to doe me evil.

Deus iudicium. Psal.72.

Graue the king thy judgements (O God:) and thy righteousness unto the kings sonne.

2. Then shall he judge the people according unto right:
right: and defend the poore.
3 The mountaines also shall bring peace: and the little hilles righteousness unto the people.
4 He shall keepe the simple folk by their right: defende the children of the poore, and punish the wrong doer.
5 They shall feare thee as long as the sunne and moone endureth: from one generation to another.
6 Hee shall come downe like the rayne into a fleece of wooll: even as the droppes that water the earth.
7 In his time shall the righteous flourish: yea, and abundance of peace, so long as the Moone endureth.
8 His dominion shall be also from the one sea to the other: and from the flood unto the worlds ende.
9 They that dwell in the wildernesse shall kneele before him: his enemies shall liche the dust.
10 The kings of Tharsis and of the Isles shall give presents: the kings of Arabia and Saba shall bring gifts.
11 All kings shall fall downe before him: all nations shall doe him service.
12 For he shall deliver the poore when he cryeth: the needie also, and him that hath no helper.
13 He shall be favourable to the simple and needie: and shall preserve the soules of the poore.
14 Hee shall deliver their soules from falsehood and wrong: and deare shall their blood be in his sight.
15 He shall live, and unto him shall be giuen of the golde of Arabia: prayer shall be made ever unto him, and daily shall he be prayed.
16 There shall bee an heape of corne in the earth high upon the hilles: his fruite shall shake like Li-

[i.e., the Bible]
banus, and shall be green in the city, like grass upon the earth.

17 His name shall endure for ever, his name shall remain under his sunne among his posterities: which shall be blessed through him, and all the heathen shall praise him.

18 Blessed be the Lord God, etern the God of Israel: which onely doeth wonderous things.

19 And blessed bee the name of his maiestie for ever: and all the earth shall be filled with his maiestie; Amen. Amen.

Quambonus Israel. Psal. 73.

Ruely God is loving unto Israel: etern unto such as are of a cleane heart.

2 Nevertheless, my seete were almost gone: my treadings had weleigh dipp.

3 And why? I was grieved at the wicked: I do also see the vngodly in such prosperitie.

4 For they are in no perill of death: but are luste and strong.

5 They come in no misfortunne like other folke: neither are they plagued like other men.

6 And this is the cause that they be so holden with pride: and over whelmed with crueltie.

7 Their eyes swell with fatnes: and they do even what they lust.

8 They corrupt other, and speake of wicked blasphemy: their talking is against the most highest.

9 For they stretch forth their mouth unto the heauen: and their tongue goeth through the world.

10 Therefore fall the people unto them: and there out such they no small advantage.

11 Truth (say they) howe should God perceiue it?

is
is there knowledge in the most highest?

12. Loe, these are the vngodly, these prosper in the world, and these have riches in possession: and I said, Then have I cleansed my heart in baine, and washed my hands in innocencie.

13. All the day long have I bene punished: and chastened every morning.

14. Yea, and I had almost saide even as they: but loe, then should I have condemned the generation of thy children.

15. Then thought I to understand this: but it was too hard for me.

16. Untill I went into the Sanctuary of God: the understood I the end of these men.

17. Namely, howe thou doest set them in slippery places: and causest them downe: and destroyest them.

18. Oh how suddenly doe they consume: perish, and come to a searefull end?

19. Yea, even like as a dreme when one awaketh: So shalt thou make their image to vanishe out of the citie.

20. Thus my heart was grieved: and it went eu'n through my reins.

21. So foolish was I and ignorant: even as it were a beast before thee.

22. Neverthelesse, I am alway by thee: for thou hast holden me by my right hand.

23. Thou shalt guide me with thy counsell: and after that receiue me with glory.

24. Whome have I in heaven but thee: and there is none upon earth that I desire in comparison of thee.

25. My flesh and my heart faileth: but God is
the strength of my heart, and my portion for ever.

26 For loe, they that for sake thee shall perish: thou hast destroyed all them that commit fornication against thee.

27 But it is good for me to hold me fast by God, to put my trust in the Lord God: and to speake of all thy worke (in the gates of the daughter of Sion.)

Vtrquid Deus. Psal. 74.

O God, wherefore art thou absent from us so long: why is thy wrath so hot against the sheepe of thy pasture?

2 O thinke upon thy congregation: whomc thou hast purchased and redeemed of olde.

3 Thinke upon the tribe of thine inheritance: and mount Sion wherein thou hast dwelt.

4 Lift up thy seete, that thou mayest utterly destroy every enemie: which hath done evil in thy sanctuary.

5 Thine adversaries roare in the middes of thy congregations: and set vp their banners for tokens.

6 Hee that hewed timber asoze out of the thicke trees: was knowne to bringing it to an excellent worke.

7 But nowe they breake downe all the carued worke thereof: with Ares and Hammers.

8 They haue set fire upon thy holy places: and haue desyled the dwelling place of thy name, even bin: to the ground.

9 Pea, they laide in their hearts, Let vs make hay: of them altogether: thus have they burnt by all the houses of God in the land.

10 Wee see not our tokens, there is not one Prophet
Moneth. The xiii. day.

Prophet more: no not one is there among us that understandeth any more.

11 O God, how long shall the adversary doe this dishonour: how long shall the enemie blaspheme thy name for ever?

12 Why withdrawest thou thy hande: why pluckest not thou thy right hand out of thy bosome to consume the enemie?

13 For God is my king of olde: the helpe that is done byon earth, he doth it himselfe.

14 Thou diddest devide the Sea through thy power: thou brakest the heads of the Dragons in the waters.

15 Thou smotest the heads of Leviathan in pieces: and gavest him to be meate for the people in the wildernesse.

16 Thou broughtest out fountains and waters out of the harde rockes: thou driedst by mightie waters.

17 The day is thine, and the night is thine: thou hast prepared the light and the sunne.

18 Thou hast set all the borders of the earth: thou hast made Somner and Winter.

19 Remember this, O Lord, how the enemie hath rebuked: how the foolish people hath blasphemed thy name.

20 O deliuer not the soule of thy Turtle Dove unto the multitude of the enemies: forget not the congregation of the pooze for ever.

21 Looke upon the covenant: for all the earth is full of darkenes, and cruel habitations.

22 Oh let not the simple goe away ashamed: but let the pooze and needie give praiso unto thy name.

23 Arise,
Moneth. The xvi. day.

23 Arise, O God, maintain thine owne cause: remember how foolish man blasphemeth thee daily.
24 Forget not the voice of thine enemies: the presumption of them that hate thee, increaseth ever more and more.

Conibrate tibi. Psal. 75.

V

To thee (O God) doe we give thanks: yea unto thee doe we give thankes.
2 Thy name also is so high: and that doe thy wondrous works declare.
3 When I receive the congregatio: I shall judge according unto right.
4 The earth is weake, & all the inhabiters thereof: I heare by the pillars of it.
5 I laid unto the fools, Deale not so madly: and to the ungodly, Set not by your houne.
6 Set not by your houne on high: and speake not with a stiffe necke.
7 For promotion commeth neither from the East nor from the West: nor yet from the South.
8 And why? God is the judge: he putteth downe one, and setteth by another.
9 For in the hand of the Lord there is a cup, and the wine is red: it is full mixt, and he poureth out of the same.
10 As for the drags thereof: all the ungodly of the earth shall drinke them, and sucke them out.
11 But I will talke of the God of Jacob: and praise him for euer.
12 At the hones of the ungodly also will I breake: and the hones of the righteous shall be exalted.

Notus in Iudea. Psal. 76.

In Jery is God known: his name is great in I-
Moneth. The xv. day.

2 At Salem is his tabernacle: and his dwelling in Sion.

3 There brake hee the arrowes of the bowe: the shield, the sword, and the battle.

4 Thou art of more honour and might: then the hilles of the robbers.

5 The proude are robbed, they have slept their sleepe: and all the men (whose handes were mightie) have found nothing.

6 At thy rebuke (O God of Jacob:) both the chariot and horse are fallen.

7 Thou, even thou art to be feared: and who may stand in thy sight when thou art angry?

8 Thou diddest cause thy judgement to bee heard from heauen: the earth trembled and was still.

9 When God arose to judgement: and to helpe all the meeke upon earth.

10 The hierences of man shall turne to thy praise: and the hierences of them shall thou refraine.

11 Promise unto the Lord your God, and keepe it, all ye that be round about him: bring presents unto him that ought to be feared.

12 He shall refrayne the spirite of princes: and is wonderful among the kings of the earth.

Vocem meam ad Dominum. Psal.77.

I will crye unto God with my boyce: even unto God I will I crie with my boyce, and he shall hearken unto me.

2 In the time of my trouble I sought the Lord: my sore ranne and ceased not, in the night season my soule refused comfort.

3 When I am in heaviness I will thinke upon God: when my heart is vexed, I will complaine.

4 Thou holdest mine eyes waking: I am so seeble
ble that I cannot speake.

5 I haue considered the dayes of olde: and the yeeres that are past.
6 I cal to remembrance my song: and in the night I commune with mine owne heart, and searche out my spirites.
7 Will the Lord absent himselfe for ever: and will he be no more intreated?
8 Is his mercie cleane gone for ever: and is his promise come utterly to an ende for evermore?
9 Hath God forgotten to be gracious: and will he beurth by his longing kindnesse in displeasure?
10 And I said, It is mine owne insirmite: but I will remember the yeeres of the right hande of the most highest.
11 I will remember the workes of the Lord: and call to minde thy wonders of olde time.
12 I will thinke also of all thy workes: and my talking halbe of thy doings.
13 Thy way, O God, is holy: who is so great a God(as our God:)
14 Thou art the God that doth wonders: and hast declared thy power among the people.
15 Thou hast mightily delivered thy people: even the sonnes of Jacob and Joseph.
16 The waters sawe thee, O God, the waters sawe thee, and were astraide: the deapthes also were troubled.
17 The cloudes powred out water, the ayre thundered: and thine arrowes went abroade.
18 The boyce of thy thunder was heard round about: the lightnings shone upon the grounde, the earth was morted, and hooke withall.
19 Thy way is in the sea, and thy pathes in the great
great waters: and thy footsteps are not known.
20 Thou ledest thy people like sheepe: by the
hand of Moses and Aaron.

Attendite popule. Psal. 78.

Care my lawe, O my people: enclite your eares unto the woordes of my
mouth.
2 I wil open my mouth in a parable:
3 Which we have heard and known: and such
as our fathers have tolde vs.
4 That wee shoulde not hide them from the chil-
dren of the generations to come: but to shewe the ho-
nour of the Loorde, his mightie \textit{and} wonderfull workes
that he hath done.
5 He made a covenant with Jacob, and gaue Is-
rael a lawe: which he commanded our foze fathers to

teach their children.
6 That their posteritie might knowe it: \textit{and} the chil-
dren which were yet unborne.
7 To the intent that when they came bp: they
might shewe their children the same.
8 That they might put their trust in God: \textit{and}
not to forget the workes of God, \textit{but to keepe his}
commandements.
9 And not to bee as their foze fathers, \textit{a faith}
less and stubborn generation: a generation that set not
their heart aright, \textit{and} whole spirite cleaueth not
steadfastly unto God.
10 Like as the children of Ephraim: which being
harnesed and carying bowes, turned themselves
backe in the day of bataile.
11 They kept not the covenant of God: \textit{and would}
not walke in his lawe.

12 But
But forgot what he had done: and the wondersfull worke that he had shewed for them.

Marueilous things did he in the light of our forefathers in the land of Egypt: even in the field of Joan.

Hee divided the sea, and let them goe through: he made the waters to stand on an heape.

In the day time also hee ledde them with a cloude: and all the night through with a light of fire.

Hee clave the harde rockes in the wildernesse: and gaue them drinke thereof, as it had bene out of the great depth.

Hee brought waters out of the stony rocke: so that it gushed out like the rivers.

Yet for all this they sinned more against him: and provoked the most highest in the wildernesse.

They tempted God in their hearts: and required meat for their lust.

They spake against God also, saying: shall God prepare a table in the wilderness?

He smote the stony rocke in deede, that the water gushed out, and the streames flowed withall: but can hee give bread also, or provide flesh for his people?

When the Lord heareth this, he was wroth: so the fire was kindled in Jacob, and there came by heauie displeasure against Israel.

Because they beleued not in God: and put not their trust in his helpe.

So he commanded the cloudes above: and opened the doores of heaven.

Hee rayned downe Manna also upon them
Moneth. The xvi. day.

for to eate: and gave them foode from heauen.

26 So man did eate Angels foode: and hee sent them meate eonough.

27 He caused the East winde to blowe under heauen: and through his power he brought in the South west winde.

28 He rayned flesh upon them as thicke as dust: and feathered soules like as the sand of the sea.

29 He let it fall among their tentes: euen round about their habitation.

30 So they did eate and were well filled, for he gave them their owne desire: they were not disappointed of their lust.

31 But while the meate was yet in their mouthes, the heauie wrath of God came upon them, and forue the wealthiest of them: yeu and smote downe the cho- sen men that were in Israel.

32 But for all this they sinned yet more: and be- leued not his wonderous workes.

33 Therefore their dayes did he consume in vani- tie: and their yeeres in trouble.

34 When he sware them, they fought him: and tur- ned them earily, and enquired after God.

35 And they rememberd that GOD was their strength: and that the high God was their redee- mer.

36 Neuertheless, they did but flatter him with their mouth: and dissembled with him in their tongue.

37 For their heart was not whole with him: nei- ther continued they steadfast in his covenant.

38 But he was so mercifull that hee forgave their misdeedes: and destroyed them not.

39 Pea many a time turned he his wrath away: and
Moneth.  The xv. day.

and woulde not suffer his whole displeasure to arise.

40 For he considered that they were but flesh: and that they were euen a winde that passeth away, and commeth not againe.

41 Many a time did they provoke him in the wilderness: and grieved him in the desert.

42 They turned backe and tempted God: and moved the holy one in Israel.

43 They thought not of his hande: and of the day when he deliered them from the hande of the enimie.

44 Howe he had wrought his miracles in Egypt: and his wonders in the fielde of Zaan.

45 He turned their waters into blood: so that they might not drinke of the rivers.

46 He sent lice among them, and devoured them by: and eftogges to destroy them.

47 He gaue their fruite unto the Caterpiller: and their labour unto the Grasshopper.

48 He destroyed their cities with haile stones: and their Mulberie trees with the frost.

49 He smote their cattell also with haile stones: and their flockes with hote thunder boltes.

50 He cast upon them the curiousnes of his wrath, anger, displeasure, and trouble: and sent euill angels among them.

51 He made a way to his indignation, and spared not their soule from death: but gaue their life ouer to the pestilence.

52 And smote all the first borne in Egypt: the most principall and mightiest in the dwellings of Ham.

53 But as for his owne people, he ledde them forth
koozth like sheepe: and caried them in the wildernesse like a flocke.

54 Hee brought them out safely that they shoude not feare: so overwhelmed their enemies with f sea.

55 And brought them within the borders of his sanctuarie:even to his mountaine which he purchased with his right hand.

56 He cast out the heathen also before them:caused their land to be devided among them for an heritage, and made the tribes of Israel to dwell in their tents.

57 So they tempted and displeased the most high God:and kept not his testimonies.

58 But turned their backes, & fell away like their forefathers:starting a-side like a broken bowe.

59 For they grieved him with their high altars:and provoked him to displeasure with their images.

60 When God heard this, he was wroth: & tooke soze displeasure at Israel.

61 So that hee sozooke the Tabernacle in Silo: even the tent that he had pitched among them.

62 He delivered their power into captiuitie: and their beautie into the enemies hand.

63 He gaue his people ouer also unto the swoode: and was wroth with his inheritance.

64 The fire consumed their young men:and their maidens were not giuen to mariage.

65 Their priests were slaine with the swoode: and there were no widows to make lamentation.

66 So the Lord awaked as one out of sheepe: and like a gyant refreshed with wine.

67 He smote his enemies in the hinder parts: and put them to a perpetuall shame.

68 He refused the tabernacle of Joseph: and chose not the tribe of Ephraim.
69 But chose the tribe of Juda: even the hill of Sion, which he loved.
70 And there he builded his temple on high: and laid the foundation of it like the grounde which he hath made continually.
71 He chose David also his servant: and took him away from the sheepefolds.
72 As hee was following the Ewes great with yong ones, he tooke him: that he might seede Jacob his people, and Israel his inheritance.
73 So he led them with a faithful and true heart: and ruled them prudently with all his power.

Deus, venerunt. Psal.79.

God, the heathen are come into thine inheritance: thy holy temple haue they desiled, and made Hierusalem an heape of stones.

2 The dead bodies of thy servantes haue they giuen to be meate unto the soules of 5 ayre: and the flesh of thy saintes unto the beasts of the land.
3 Their blood haue they shedde like water on every side of Hierusalem: and there was no man to burie them.
4 Wee are become an open shame to our enemies: a very scorne and derision both to them that are round about vs.
5 Lo, howe long wilt thou be angrie: shall thy iealousie burne like fire for ever?
6 Powre out thine indignation upon the heathen that haue not knowne thee: and upon the kingdomes that haue not called upon thy name.
7 For they haue deuoured Jacob: and laide waste his dwelling place.
8 O remember not our old sinnes, but haue mercy upon
Moneth. The xvi. day.

upon vs, and that soone: for we are come to great mis-
serie.

9 Helpe vs, O God of our salvation, for the glory
of thy name: O deliver vs, and be merciful unto our
sinnes for thy names sake.

10 Wherefore doe the heathen say: Where is nowe
their God?

11 O let the vengeance of thy servants blood that
is shed: bee openly shewed upon the heathen in our
light.

12 O let the sorrowfull sighing of the prisoners
come before thee: according to the greatnesse of thy
power preserve thou those that are appointed to die,

13 And so, the blaspemie where with our neigh-
bours have blasphemed thee: reward thou them, O
Lord, seuen fold into their bosome.

14 So wee that bee thy people and sheepe of thy
pasture,shall give thee thanks for ever: and will al-
way bee shewing forth thy praise from generation to
generation.

Qui regis Israel, Psal. 80.

H Eare, O thou shepehearde of Israel, thou that
leadest Joseph like a sheepe: sheepe thy selue also
thou that sittest upon the Cherubims.

2 Before Ephraim, Benammin, and Manasses:
stirre up thy strength and come and helpe vs,

3 Turne vs againe, O God: sheepe the light of thy
countenance, and we shall be whole.

4 O Lord God of hostes: howe long wilt thou bee
angry with thy people that prayest?

5 Thou seest them with the bread of teares: and
giuest them plenteousnesse of teares to drinke.

6 Thou hast made vs a very strike unto our neigh-

Dd. ii.
hours: and our enemies laugh as to come.

7 Turne vs againe, thou God of hostes: the we the light of thy countenance, and we shall be whole.

8 Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it.

9 Thou madest roome for it: and when it had taken roote, it filled the land.

10 The hills were covered with the shadowe of it: and the boughes thereof were like the goodly Cedar trees.

11 She stretched out her branches unto the sea: and her boughes unto the riuier.

12 Why hast thou then broken downe her hedge: that all they which go by plucke off her grapes?

13 The wild Boze out of the wood doeth roote it by: and the wilde beasts of the field devourre it.

14 Turne thee againe, thou God of hostes, looke downe from heauen: behold, and visit this vine.

15 And the place of the vineyarde that thy right hand hath planted: and the branch that thou madest so strong for thy selfe.

16 It is burnt with fire, and cut downe: and they shall perish at the rebuke of thy countenance.

17 Let thy hand bee vpon the man of thy right hand and vpon the sonne of man whom thou madest so strong for thine owne selfe.

18 And so will not we goe backe from thee: O let vs liue, and we shall call vpon thy name.

19 Turne vs againe, O Lord God of hostes: the we the light of thy countenance, and we shall be whole.

Exultate Deo. Psal. 81.

Sing wee merily vnto God our strength: make a cheerfull noyse vnto the God of Jacob.

2. Take
2 Take the Shalme, bring hither the Tabret: the mery Harpe, with the Lute.
3 Blow by the Trumpet in the new moone:even in the time appoynted, and upon our solemnne feast day.
4 For this was made a statute for Israel: and a law of the God of Jacob.
5 This hee ordeyned in Joseph for a testimonie: when he came out of the land of Egypt, and had heard a strange language.
6 I eased his shoulder from the burden: and his hands were delivered from making the pottes.
7 Thou calledst upon mee in troubles, and I deliuered thee: and heard thee what time as the home fell upon thee.
8 I prooued thee also: at the waters of strife.
9 Hears, O my people, and I will assure thee, O Israel: if thou wilt hearken unto me.
10 There shall no strange god be in thee: nyther shalt thou worship any other god.
11 I am the Lorde thy God, which brought thee out of the lande of Egypt: open thy mouth wide, and I shall fill it.
12 But my people would not heare my boype: and Israel would not obey me.
13 So I gave them by unto their owne heartes lust: and let them follow their owne imaginations.
14 O that my people would have hearkened unto me: for if Israel had walked in my wapes,
15 I should soone haue put downe their enemies: and turned my hand against their aduersaries.
16 The haters of the Lorde should haue bin found vsrs: but their time should haue endured for euer.
17 Hee shoulde haue fed them also with the fynesst wheate
wherete flour: and with hony out of the stony rocke
should I have satisfied thee.

Deus fterit. Psal.82.

Od standeth in the congregation of princes: he is a judge among gods.
2 Howe long will ye giue wrong Judgement: and accept the persons of
the bngodly?
3 Defend the poore and fatherlesse:see that such as
be in neede and necessitie haue right.
4 Deliuer the outcast and poore: saue them from
the hand of the bngodly.
5 They will not be learned, no; understande, but
walke on still in darkenes: all the foundations of the
earth be out of course.
6 I haue sayd, Ye are gods:and ye all are children
of the most highest.
7 But ye shall die like men: and fall like one of the
princes.
8 Arise, O God, and judge thou the earth:for thou
shalt take all heathen to thine inheritance.

Deus quis similis? Psal.83.

Hodde not thy tongue, O God, keepe not still si-
tence: restraine not thy felse, O God.
2 For, lo, thine enemies make a murmuring: and
they that hate thee haue lift up their head.
3 They haue imagined craftily against thy peo-
ple: and taken counsell against thy secret ones.
4 They haue sayde, Come, and let vs roote them
out, that they be no more a people: and that the name
of Israel may be no more in remembrance.
5 For they haue cast their heads together with
one consent:and are confederate against thee.
6 The tabernacles of the Edomites and the Is-
maelites:
maelites: the Moabites, and Hagarenes.
7 Gebal, and Ammon, and Amelech: the Philistines, with them that dwell at Tyre.
8 Allur also is joined unto them: and have helped the children of Lot.
9 But doe thou to them as unto the Madianites: unto Sisera, and unto Jabin, at the brooke of Kison.
10 Which perished at Endor: and became as the dawning of the earth.
11 Make them and their princes like Oreb and Zeb: yea, make all their princes like as Zeba and Salmona.
12 Which say, Let vs take to our selues: the houses of God in possession.
13 O my God, make them like unto a wheele: and as the stubble before the winde.
14 Like as the fire that burneth vp the wood: and as the flame that consumeth the mountaines.
15 Persecute them even so with thy tempest: and make them afearde with thy storme.
16 Make their faces ashamed, O Lord: that they may seeke thy name.
17 Let them be confounded and vered euer more and more: let them be put to shame and perish.
18 And they shall knowe that thou (whose name is Jehovah:) art onely the most highest over all the earth.

Quam dilecta, Psal. 84.

O how amiable are thy dwellings: thou Lord of hostes?
2 My soule hath a desire and longing to enter into the courtes of the Lord: my heart and my flesh rejoicke in the liuing God.
3 Pea, the sparowe hath found her an house, and

Dods. iii.
the swallowe a nest, where shee may lay her young:  
even thy altars, O Lord of hosts, my king and my  
God.

4 Blessed are they that dwell in thy house: they  
will be alway praying thee.

5 Blessed is the man whose strength is in thee: in  
whose heart are thy ways.

6 Which going through the vale of miserie, use it  
for a well: and the poolees are filled with water.

7 They will goe from strength to strength: and  
unto the God of Gods appeareth every one of them  
in Sion.

8 O Lord God of hosts, heare my prayer: hear-  
ken, O God of Jacob.

9 Beholde, O God, our defender: and looke upon  
the face of thine annointed.

10 For one day in thy courtes: is better then a  
thousand.

11 I had rather bee a doore keeper in the house of  
my God: then to dwell in the tents of ungodlines.

12 For the Lord God is a light and defence: the  
Lord will give grace and worshippe, and no good  
thing shall bee withold from them that live a godly  
life.

13 O Lord God of hosts: blessed is the man that  
putteth his trust in thee.

Benedixisti Domine. Psal. 85.

Lord, thou art become gracious unto thy land:  
thy hast turned away the captuiritie of Jacob.

2 Thou hast forgiven the offence of thy people: and  
covered all their sines.

3 Thou hast taken away all thy displeasure: and  
turned thy selfe from thy wrathfull indignation.

4 Turne vs then, O God our Saviour: and let  
theine
thine anger cease from vs,
5 wilt thou be displeased at vs for ever: and wilt thou stretch out thy wrath from one generation to another?
6 wilt thou not turne againe & quicken vs: that thy people may reioyce in thee?
7 shewe vs thy mercy, o lorde: and graunt vs thy salvation.
8 I will hearken what the lorde God will say concerning me: for he shall speake peace vnto his people, and to his saints, that they turne not againe,
9 for his salvation is nigh them that feare him: that glory may dwell in our land.
10 mercie and trueth are met together: righteousness and peace haue kissed eche other.
11 trueth shall flowish out of the earth: and righteousness hath looked downe from heauen.
12 pea, the lorde shall shew loving kindnesse: and our land shall giue her increase.
13 righteousness shall go before him: and he shall direct his going in the way.

Inclina Domine. Psal, 86.

Ow downe thine eare, o lorde, & heare me: for I am poore, and in miserie.
2 preserve thou my soule, for I am holy: my God saue thy servant that puteth his trust in thee.
3 be mercifull vnto me, o lorde: for I will call dagly vpon thee.
4 comfort the soule of thy servant: for vnto thee (o lorde) doe I liift vpon my soule.
5 for thou lorde art good and gracious: and of great mercie vnto all them that call vpon thee.
6 Giue eare lorde vnto my prayer: and ponder the
the bosome of mine humble desires.
7 In the time of my trouble I will call upon thee; for thou hearest me.
8 Among the gods there is none like unto thee (O Lord:) there is not one that can doe as thou doest.
9 All nations whomse thou hast made, shall come and worshipp thee, O Lord: and shall glorifie thy name.
10 For thou art great, & doest wonderous things: thou art God alone.
11 Teach me thy way (O Lord) and I will walke in thy trueth: O knit my heart unto thee, that I may seare thy name.
12 I will thanke thee, O Lord my God, with all my heart: and will praise thy name for evermore.
13 For great is thy mercie toward me: and thou hast delivered my soule from the nethermost hell.
14 O Lord, the proude are risen against mee: the congregations of naughtie men have sought after my soule, and have not let thee before their eyes.
15 But thou (O Lord God) art full of compassion and mercy: long suffering,plenteous in goodnes and trueth.
16 O turne thee then vntome, and have mercie upon me: give thy strength unto thy servant, help the some of thine handmaide.
17 Shee we some good token vpon mee for good, that they which hate me may see it, & be ashamed: because thou Lord hast holpenn mee, and comforted me.

Fundamentae eius. Psal.87.

Her foundations are vpon the holy hills: the Lord loneth the gates of Sion, more then al the dwellings of Jacob.
Moneth. The xvii. day.

2 Very excellent things are spoken of thee: thou city of God.
3 I will thinke upon Rahab and Babylon: with them that know me.
4 Beholde yee the Philistines also: and they of Tyre, with the Moabians, loe, there was he borne.
5 And of Sion it shaile be reported, that he was borne in her: and the most high shall establish her.
6 The Lord shall rehearse it when he writeth by the people: that he was borne there.
7 The singers also and Trumpeters shall hee rehearse: all my fresh springs shalbe in thee.

Domine Deus. Psal.88.

O Lord God of my salvation, I have cryed day and night before thee: O let my prayer enter into thy presence, encline thine eare unto my calling.
2 For my soule is full of trouble: and my life draweth nigh unto hell.
3 I am counted as one of them that go downe into the pit: and I have bene even as a man that hath no strenght.
4 Free among the dead, like unto them that bee wounded & lie in the grave: which bee out of remembrance, and are cut away from thy hand.
5 Thou hast layde me in the lowest pit: in a place of darkenes, and in the deepe.
6 Thine indignation lieth hard upon me: and thou hast bere me with all thy stoumes.
7 Thou hast put away mine acquaintance farre from me: and made me to be abhorred of them.
8 I am so fast in prison: that I can not get foorth.
9 My sight faileth for very trouble: Lord, I have called dayly upon thee, I have stretched out my hands
hands unto thee.

10 Doest thou shew wonders among the dead: or shal the dead rise up againe and praise thee?

11 Shall thy loving kindenesse be shewed in the grave: or thy faithfulness in destruction?

12 Shall thy wondersome works be knowne in the darke: and thy righteousnesse in the lande where all things are forgotten?

13 Unto thee haue I cried, O Lord: and early shal my prayer come before thee.

14 Lord, why abhorrest thou my soule: and hidest thou thy face from me?

15 I am in miserie, like unto him that is at the point to dye: (even from my youth up) thy terrorues haue I suffered with a troubled minde.

16 Thy wrathfull displeasure goeth ouer me: and the seare of thee hath undone me.

17 They came round about me dayly like water: and compassed me together on euery side.

18 My louers and friendes haft thou put away from me: and hid mine acquaintance out of my light.

Psal,85. Misericordias Domini. Psal,89.

V long shalbe alway of the loving kindnesse of the Lord: with my mouth wil I euery shew the wing thy trueth, from one generation to another.

2 For I haue said, Mercy shalbe set up for euery trueth shal thou stabillv in the heauens.

3 I haue made a covenant with my chosen: I haue swornne unto David my servant.

4 Thy seede will I stabill for euery: and set up thy throne from one generation to another.

5 O Lord, the very heauens shall praise thy wondrous workes: and thy trueth in the congregation of
of the saints.

6 For who is he among the cloudes: that shall bee compared unto the Lord?

7 And what is he among the gods: that shall bee lyke unto the Lord?

8 God is very greatly to be feared in the countsaile of the saintes: and to be had in reverence of all them that are about him.

9 O Lord God of hosts, who is like unto thee: thy truth (most mightie Lord) is on every side.

10 Thou rulest the raging of the sea: thou stillest the waues thereof when they arise.

11 Thou hast subdued Egypt, and destroyed it: thou hast scattered thine enemies abroade with thy mightie arme.

12 The heauen is thine, the earth also is thine: thou hast layd the foundation of the round world, and all that therein is.

13 Thou hast made the North and the South: Tabor and Hermon hall reioyce in thy name.

14 Thou hast a mightie arme: strong is thy hand, and high is thy right hand.

15 Righteousnesse and equitie is the habitatio of thy seate: mercie and trueth shall goe before thy face.

16 Blessed is the people (O Lord) that can reioyce in thee: they shall walke in the light of thy coun-tenance.

17 Their delight shalbe dayly in thy name: and in thy righteousnesse shall they make their boast.

18 For thou art the glory of their strength: and in thy louing kindnes thou shalt lift vp our horses.

19 For the Lord is our defence: the holy one of Is-rael is our King.

20 Thou
Moneth. The xvii. day.

20 Thou spakest sometime in visions into thy Saints, and saydest: I haue layde helpe upon one that is mightie, I haue exalted one cholen out of the people.

21 I haue found Dauid my servant: with my holye people haue I anoynted him,

22 My hande shall holde him fast: and my arme shall strengthen him.

23 The enemie shal not be able to do him violence: the sonne of wickednesse shal not hurt him,

24 I shall suite downe his foes before his face: & plague them that hate him.

25 My trueth also & my mercy shall bee with him: and in my name shall his horne be exalted.

26 I will set his dominion also in the sea: and his right hand in the floods,

27 He shall call me, Thou art my Father: my God, and my strong saluation,

28 And I will make him my first horne: higher then the kings of the earth.

29 My mercie will I keepe for him for evermore: and my covenant shall stand fast with him.

30 His seede also will I make to endure for ever: and his throne as the dayes of heauen.

31 But if his children forsake my lawe: and walke not in my judgements.

32 If they breake my statutes, and keepe not my commandements: I will billete their offences with the rod, and their sinne with scourges.

33 Neverthelesse, my louting kindnesse will I not utterly take from him: noz suffer my trueth to faile.

34 My covenant will I not breake, noz alter the thing that is gone out of my lippes: I haue swooene once by my holynes that I would not faile Dauid.
Moneth. The xvii. day.

35 His seede shall endure for euer: and his seate is like as the synne before me.

36 He shall stand fast for euermore as the moone: and as the faithfull witnes in heauen.

37 But thou hast abhorred and forsaken thine anointed: and art displeased at him.

38 Thou hast broken the couenant of thy servant: and cast his crowne to the ground.

39 Thou hast overthrownen all his hedges: and broken downe his strong holdes.

40 All they that goe by, spoyle him: and he is become a rebuke to his neighbours.

41 Thou hast set by the right hand of his enemies: and made all his aduersaries to reioyce.

42 Thou hast taken away the edge of his sword: and giuest not him victorie in the battell.

43 Thou hast put out his glory: and cast his thron downe to the ground.

44 The dayes of his youth hast thou shortened: and covered him with dishonour.

45 Lord, howe long wilt thou hide thy selfe, ever: and shal thy wrath burne like fire?

46 Oh remember howe short my time is: wherefore hast thou made all men, for nought?

47 What man is hee that liueth, and shall not see death: and shall he deliuer his soule from the hand of hell?

48 Lorde, where are thy olde louing kindnes: which thou swarest unto David in thy trueth?

49 Remember (Lorde) the rebuke that thy servants haue: and how I do beare in my bosome the rebukes of many people.

50 Wherewith thine enemies have blasphemed thee, and slandered the footsteps of thine anointed: prayed
Moneth. The xviii. day.


Domine, refugium. Psal. 90.

Ode, thou hast bene our refuge: from one generation to another.

2 Before s mountaines were brought forth, or euer the earth and the worlde were made: thou art God from everla

2 King, and worlde without ende.

3 Thou turnest man to destruction: againe thou sayest, Come againe ye children of men.

4 For a thousand yeres in thy light, are but as ye-

4 sterday:seeing that is past as a watch in the night.

As soone as thou scatterest them, they are e-

4 uen as a sleepe: and fade away suddenly like the grass.

In the morning it is greene, and groweth by:

In the evening it is cut downe, dyed by, and wi-

4 thered.

For wee conuince away in thy displeasure: and are afraine at thy wrathfull indignation.

Thou hast set our misdeedes before thee: and our secret sinnes in the light of thy countenance.

9 For when thou art angry, al our dayes are gone:

9 we bring our yeeres to an ende, as it were a tale that is tolde.

The dayes of our age are three-score yeeres and ten, and though men bee so strong that they come to four escore yeeres: yet is their stength then but labour, and sorrow, so soone pael eth it away, and we are gone.

11 But who regardeth the power of thy wrath: for even thereafter as a man seareth, so is thy dis-

11 pleasure.

12 O teach vs to number our dayes; that we may apply our heartes unto wisedome.
Moneth. The xviii. day.

13 Turne thee againe (O Lord) at the last: and be gracious unto thy servants.
14 O satistie vs with thy mercie, and that soone: so shall we reioyce and be glad all the dayes of our life.
15 Comfort vs againe nowe after the time that thou hast plagued vs: and for the yeeres wherein we have suffered adversitie.
16 Shew thy servaunts thy woorke: and their children thy glory.
17 And the glorious maiestie of the Lord our God be vpon vs: prosper thou the woorke of our hands vpon vs, O prosper thou our handie woorke.

Quihabitat. Psal.91.

Who so dwelleth under the defence of the most high: shall abide under the shadowe of the almightie.

2 I will say unto the Lord, Thou art my hope and my strong holde: my God, in him will I trust.
3 For he shall deliver thee from the snare of the Hunter: and from the nonsome pestilence.
4 He shall defend thee under his wings, and thou shalt be safe under his feathers: his faithfullnesse and trueth shall be thy shield and buckler.
5 Thou shalt not be afraid for any terror by night: nor for the arrowe that killeth by day.
6 For the pestilence that walketh in the darke\-ness: nor for the sickenes that destroyeth in the noone day.
7 A thousande shall fall beside thee, and tenne thousande at thy right hande: but it shall not come nigh thee.
8 Pea, with thine eyes shalt thou beholde: and see the rewarde of the bungodly.

Ex. i. 9 Fo2
9 For thou Lord art my hope: thou hast set thine house of defence very high.
10 There shall no evil happen unto thee: neither shall any plague come near thy dwelling.
11 For he shall give his angels charge over thee: to keep thee in all thy ways.
12 They shall bear thee in their handes: that thou hurt not thy soote against a stone.
13 Thou shalt goe upon the Lion and Adder: the young Lion and the Dragon shalt thou tread under thy seete.
14 Because he hath set his love upon me, therefore shall I deliver him: I shall set him vp, because hee hath known my name.
15 He shall call upon me, and I will heare him: yea, I am with him in trouble, I will deliver him, and bring him to honour.
16 With long life will I satisfie him: and hee we him my salvation.

Bonum est consiteri. Psal.92.

It is a good thing to give thankes unto the Lord: and to sing praises unto thy name, O most highest.

2 To tell of thy loving kindnes earely in the morning: and of thy truth in the night season.
3 Upon an instrument of tennestring, and upon the Lute: upon a loude instrument, and upon the Harpe.
4 For thou Lord hast made me glad thorowwe thy workes: and I will reioyce in giving praise for the operations of thy handes.
5 O Lord, howe glorious are thy workes: and thy thoughtes are very deepe.
6 An unwise man doeth not well consider this: and
and a fool doeth not understand it.

7 When the ungodly are greene as the grass, and when all the workers of wickednesse doe flourish: then shall they be destroyed for euer, but thou Lord art the most highest for euermore.

8 For loe, thine enemies (O Lord) loe thine enemies, shall perish: and all the workers of wickednesse shall be destroyed.

9 But my hosome shall be exalted like the hosome of an unicorne: for I am anointed with fresh oyle.

10 Mine eye also shall see his lust of mine enemies: and mine ear shall hear his desire of the wicked that rise vp against me.

11 The righteous shall flourish like a palme tree: and shall spread abroad like a Cedar in Libanus.

12 Such as be planted in the house of the Lord: shall flourish in the courtes (of the house) of our God.

13 They also shall bring forth more fruite in their age: and shall be fat and well liking.

14 That they may thewe howe true the Lordes my strength is: and that there is no unrighteousnes in him.

Dominus regnauit. Psal.93.

The Lord is king, and hath put on glorious apparell: the Lord hath put on his apparell, and girded himselfe with strength.

2 He hath made the rounde world so sure: that it cannot be moved.

3 Ever since the world began, hath thy seate bene prepared: thou art from euerlasting.

4 The floods are risen (O Lord) the floods haue lift by their boype: the floods lift by their waues.

Ee.ii. 5 The
5 The waues of the sea are mightie, and rage horribly: but yet the Loorde that dwelleth on high, is mightier.
6 Thy testimonies, O Loorde, are very sure: holi-
nesse becommeth thine house for ever.
Deus vltionum. Psal. 94.
O Loorde God to whom vengeance belongeth: thou
God to whom vengeance belongeth, shewe thy
selfe.
2 Arise thou judge of the worlde: and rewarde the
proude after their deserving.
3 Lord, how long shall the ungodly: how long shall
the ungodly triumph?
4 Howe long shall all wicked doers speake so dis-
dauntingly: and make such proude boasting?
5 They suite downe thy people, O Loorde: a trou-
ble thine heritage.
6 They murther the widow and the stranger: and
put the latherlesse to death.
7 And yet they say, Tush, the Loorde shall not see:
neither shall the God of Jacob regard it.
8 Take heede ye vnwise among the people: O ye
fooles, when will ye understand?
9 He that planted the eare, shal he not heare: or he
that made the eye, shal he not see?
10 O he that nurtureth the heathen: it is he that
teacheth man knowledge, shal he not he punish?
11 The Lord knoweth the thoughts of man: that
they are but vayne.
12 Blessed is the man whom thou chastenest (O
Loorde:) and teachest him in thy law.
13 That thou mayest gire him patience in time
of adversitie: untill the pit be digged by so? the un-
godly.
Moneth. The xix. day.

14 For the Lord will not fail his people; neither will he forsake his inheritance.

15 Until righteousness shall rise again; until judgment: all such as do evil shall be cut off.

16 Who will rise up with me against the wicked? who will take my part against the evil doers?

17 If the Lord had not helped me, I had surely moved; and my soul had been put to silence.

18 But when I cried, the Lord heard me; O the Lord is my strength and my song: he is become my salvation.

19 In the multitude of the division of the saviours that I had in my heart: they comforted me, and refreshed my soul.

20 Wilt thou have any thing to do with the soul of wickedness? which imagineth mischief as a law.

21 They gather them together against the soul of the righteous: and condemn the innocent blood.

22 But the Lord is my refuge; and my God is the strength of my confidence.

23 He shall recompense them their wickedness, and destroy them in their own malice: yea, the Lord our God shall destroy them.

Venite, exultemus, Psal. 95.

Come, let us sing unto the Lord; let us heartily rejoice in the strength of our salvation.

2 Let us come before his presence with thanksgiving: and bow ourselves before the Lord with psalms.

3 For the Lord is a great God: and a great King above
above all gods.

4 In his hand are all the corners of the earth: and the strength of the hilles is his also.

5 The sea is his, and he made it: and his handes prepared the drie land.

6 O come, let vs worshippe and fall downe: and kneele before the Lord our maker.

7 For he is (the Lozde) our God: and we are the people of his pasture, and the sheepe of his hands.

8 To day if yee will heare his voyce, harden not your hearts: as in the provocation, and as in the day of temptation in the wildernesse.

9 When your fathers tempted me: proved me, and sawe my works.

10 Fourtie yeeres long was I grieved with this generation, & said: It is a people that do erre in their hearts, for they have not knownen my wayes.

11 Unto whome I swore in my wrath: that they should not enter into my rest.

Cantate Domino. Psal.96.

O Sing unto the Lord a newe song: sing unto the Lord all the whole earth.

2 Sing unto the Lozde, and praise his name: be telling of his saluation from day to day.

3 Declare his honour unto the heathen: and his wonders unto all people.

4 For the Lozde is great, and can not woor-
thily bee praised: hee is more to be feared then all gods.

5 As for all the gods of the heathen, they bee but idoles: but it is the Lozde that made the hea-
tens.

6 Glory
6 Glory and worship are before him: power and honour are in his sanctuary.
7 Ascribe unto the Lord (ye hundreds of the people:) ascribe unto the Lord worship and power.
   Ascribe unto the Lord the honour due unto his name: bring presents, and come into his courtse.
8 O worshippe the Lord in the beautie of holynes: let the whole earth stand in awe of him.
9 Tell it out among the heathen, that the Lord is king: and that it is he which hath made the round world so fast: it cannot be moved, and how that he shall judge the people righteously.
10 Let the heauens reioyce, and let the earth bee glad: let the sea make a noyse, & all that therein is.
11 Let the field bee joyfull, and all that is in it: then shall all the trees of the wood reioyce before the Lord.
12 For he commeth, for he commeth to judge the earth: and with righteousness to judge the world, and the people with his truth.

Dominus regnauit. Psal, 97.

The Lord is king, the earth may bee glad thereof: yea, the multitude of the Iles may be glad thereof.
2 Cloudes and darkenes are rounde about him: righteousness and judgement are the habitation of his seate.
3 There shall goe a fire before him: and burne by his enemies on every side.
4 His lightnings gauše shine unto the world: the earth sawe it, and was atraide.
5 The hilles melted like ware at the presence of
Moneth. The xix. day.

the Lord: at the presence of the Lord of the whole earth.

6 The heavens have declared his righteousness: and all the people have seen his glory.

7 Confounded be all they that worship carved images, and that delight in vain gods: worship him all ye gods.

8 Sion heard of it, she rejoiced: and the daughters of Juda were glad, because of thy judgmentes, O Lord.

9 For thou Lord art higher, then all that are in the earth: thou art exalted farre above all gods.

10 O ye that love the Lord, see that ye hate the thing which is evil: the Lord preserveth the soules of his saints, he shall deliver them from the hand of the ungodly.

11 There is strong by a light for the righteous: a joyfull gladnes for such as be true hearted.

12 Rejoice in the Lord ye righteous: and give thanks for a remembrance of his holynes.

Cantate Domino. Psal. 98.

Sing unto the Lord a new song: for he hath done maruellous things.

2 With his owne right hande, and with his holy arme: hath he gotten himselfe the victorie.

3 The Lord declared his salvation: his righteousness hath he openly shewed in the light of the heathen.

4 He hath remembered his mercy and truth toward the house of Israel: and at the ends of the world have seen the salvation of our God.

5 Shewe your selues joyfull unto the Lord all ye landes: sing, rejoice, and give thankes.

6 Praise
6 Praise the Lord upon the Harpe: sing to the Harpe with a Psalme of thanksgiving.

7 With trumpets also and shanantes: O shew your selues joyfull before the Lord the king.

8 Let the sea make a noyse, and all that therein is: the round world, and they that dwell therein.

9 Let the floods clap their hands, and let the hills be joyfull together before the Lord: for he is come to judge the earth.

10 With righteousness shall he judge the world: and the people with equitie.

Dominus regnauit. Psal. 99.

The Lord is King, be the people neuer so unpatient: he sitteth betweene the Cherubims, bee the earth neuer so unquiet.

2 The Lord is great in Sion: and high above all people.

3 They shall give thankes unto thy name: which is great, wonderfull, and holy.

4 The kings power loueth judgement, thou haist prepared equitie: thou haist executed judgement and righteousness in Jacob.

5 O magnifie the Lord our God: and fall downe before his footestole: for he is holy.

6 Moses and Aaron among his priests, and Sainctel among such as call upon his name: these called upon the Lord, and he heard them.

7 He spake unto them out of the cloudie pillar: for they kept his testimonies, and the lawe that he gaue them.

8 Thou hearest them (O Lord our God:) thou forgauest them, O God, and punishedst their owne inventions.

9 O magnifie the Lord our God, and worshippe him
Moneth. The xix. day.

him upon his holy hill: for the Lorde our GOD is holy.

Jubilate Deo. Psal. 100.

O Be joyfull in the Lorde all ye landes: serve the Lorde with gladnesse, and come before his presence with a song.

2 Be yeersure that the Lord he is God, it is he that hath made vs, and not we our selves: we are his people, and the sheepe of his pasture.

3 O go your way into his gates with thankes gi
ting, and into his courtes with praise: be thankful unto him, and speake good of his name.

4 For the Lord is gracious, his mercie is everla-
tting: and his trueth endureth from generation to generation.


My song shall be of mercie and iudgement: unto thee O Lord, will I sing.

2 O let me haue understanding: in the way of god-
liness.

3 When wilt thou come unto me: I will walke in my house with a perfect heart.

4 I will take no wicked thing in hand, I hate the sinnes of unfaithfulness: there shall no such cleaue unto me.

5 A frowarde heart shall departe from mee: I will not know a wicked person.

6 Who so pritily flaundereth his neighbour: him will I destroy.

7 Who so hath also a proude looke, and high sto-
macke: I will not suffer him.

8 Mine eyes looke unto such as be faithfull in the land: that they may dwell with me.

9 Who so leadeth a godly life: hee shall bee my servant.
Moneth.  The xx. day.

10 There shall no deceitfull person dwell in my house: he that telleth lies shall not tarry in my sight.
11 I shall soone destroy all the ungodly that are in the land: that I may roote out all wicked doers from the citie of the Lord.

Domine, exaudi.  Psal.102.

Hear my prayer, O Lord: and let my crying come unto thee.
2 Hide not thy face from me in the time of my trouble: encline thine ears unto me when I call. O heare me, and that right soone.
3 For my days are consumed away like smoke: and my bones are hizent vp as it were a firebrand.
4 My heart is smitten downe, and withered like grasse: so that I forget to eate my bread.
5 For the boype of my groining: my bones will scarce cleaue to my flesh.
6 I am become like a Pelican in the wildernesse: and like an owle that is in the desert.
7 I have watched, and am euen as it were a sparowe: that sitteth alone upon the house top.
8 Mine enemies reuile me all the day long: and they that are madde vppon me, are twoynetogether against me.
9 For I have eaten ashes as it were bread: and mingled my drinke with weeping.
10 And that because of thine indignation and wrath: for thou hast taken me by, and cast me downe.
11 My dayes are gone like a shadowe: and I am withered like grasse.

12 But
12 But thou (O Lord) shalt endure for ever: and thy remembrance throughout all generations.
13 Thou shalt arise and have mercy upon Sion: for it is time that thou haue mercy upon her, yea, the time is come.
14 And why? thy servants thinke upon her stones: and it pitieth them to see her in the dust.
15 The heathen shall feare thy name, O Lord: and all the kings of the earth thy majestie.
16 When the Lord shall build by Sion: and when his glory shall appeare.
17 When he turneth him unto the prayer of the poore destitute: and despiseth not their desire.
18 This shall be written for those that come after: and the people which shall bee borne, shall prayle the Lord.
19 For he hath looked downe from his sanctuary: out of the heauen did the Lord behold the earth.
20 That hee might heare the mourninges of such as be in captivitie: and deliuer the children appointed unto death.
21 That they may declare the name of the Lord in Sion: and his worship at Hierusalem.
22 When the people are gathered together: and the kingdomes also to serve the Lord.
23 He brought downe my strength in my journey: and shortened my dayes.
24 But I sayde, O my God, take me not away in the middest of mine age: as for thy yeeres they endure throughout all generations.
25 Thou Lord in the beginning hast laid the foundation of the earth: and the heauens are the worke of thy handes.
26 They shall perish, but thou shalt endure: they all
all shall ware olde as doeth a garment.

27 And as a vesture shalt thou change them, and they shalbe changed: but thou art the same, and thy yeeres shall not faile.

28 The children of thy servants shall continue: and their seede shall stand fast in thy light.

Benedic anima mea. Psal.103.

Praise the Lord, O my soule: and all that is within me, praysle his holy name.

2 Prayse the Lord, O my soule: and forget not all his benefites.

3 Which forgiveth all thy sinne: and healeth all thine infirmities.

4 Which saueth thy life from destruction: and crowneth thee with mercie and louing kindnesse.

5 Which satisfieth thy mouth with good thinges: making thee yong and luffie as an eagle.

6 The Lord executeth righteousnesse and judgement: for all them that are oppressed with wrong.

7 He shewed his wayes unto Moses: his workes unto the children of Israel.

8 The Lord is full of compassion and mercie: long suffring and of great goodnesse.

9 He will not alway be chiding: neither keepeth he his anger for euer.

10 Hee hath not dealt with vs after our sinnes: noz rewarded vs according to our wickednesse.

11 For looke how high the heaven is in comparison of the earth: so great is his mercie also towarde them that feare him.

12 Looke howe wide also the East is from the West: so farre hath he set our sinnes from vs.

13 Pea, like as a father pitieth his owne children: even so is the Lord merciful unto the that feare him.

14 For
Moneth. The xx. day.

14 For he knoweth whereof we be made: he remembereth that we are but dust.
15 The days of man are but as grass: for he flowereth as a flower of the field.
16 For as soon as the winde goeth over it, it is gone: and the place thereof shall know it no more.
17 But the mercifull goodnesse of the Lord endureth for ever and ever, upon them that feare him: and his righteousnesse upon children's children.
18 Even upon such as keepe his covenant: and thinke upon his commandments to doe them.
19 The Lord hath prepared his seate in heaven: and his kingdom ruleth over all.
20 O praise the Lord, ye angels of his, yee that excell in strength: yee that fulfill his commandment, and hearken unto the voice of his wordes.
21 O praise the Lord, all ye his hostes: ye servants of his that doe his pleasure.
22 O speake good of the Lord, all ye works of his, in all places of his dominion: praise thou the Lord.

Benedic anima mea. Psal. 104.

Raise the Lord, O my soule: O Lord my God, thou art become exceeding glorious, thou art clothed with majesty and honour.

2 Thou deckest thy selfe with light as it were with a garment: and spreadest out the heavens like a curtain.

3 Which layeth the beames of his chamber in the waters: and maketh the cloudes his charret, and walketh upon the wings of the winde.

4 He maketh his angels spirits: and his ministers a flaming fire.

5 He
Moneth. The xx. day.

5 He layde the foundations of the earth: that it never should moove at any time.
6 Thou coveredst it with the deepe like as with a garment: the waters stand in the hilles.
7 At thy rebuke they flee: at the voyce of thy thund-der they are astrayde.
8 They goe vp as high as the hilles, and downe to the vallyes beneath: even unto the place which thou hast appointed for them.
9 Thou hast set them their boundes, which they shall not passe: neither tumble againe to couer the earth.
10 He sendeth the springs into the rivers: which runne among the hilles.
11 All beastes of the fielde drinke thereof: and the wilde Asles quench their thirst.
12 Beside them shall the foules of the ayre have their habitation: and sing among the braunches.
13 He watereth the hilles from aboue: the earth is filled with the fruite of thy workes.
14 Hee bringeth souther grasse for the cattell: and greene herbe for the service of men.
15 That he may bring foode out of the earth, and wine that maketh glad the heart of man: and oyle to make him a chearefull countenance, and bread to strenghten mans heart.
16 The trees of the Lord also are full of sap: euen the Cedars of Libanus, which he hath planted.
17 Wherein the birdes make their nestes: and the firre trees are a dwelling for the Stoike.
18 The high hilles are a refuge for the wilde Goates: and so are the stonie rockes for the Co-nies.
19 He appointed the Moone for certaine seasons: and
and the Sunne knoweth his going downe.
20 Thou makest darkness, that it may be night: wherein all the beastes of the forest doe move.
21 The Lions roaring after their pray: doe seek their meate at God.
22 The Sunne arisith, and they get them away together: and lay them downe in their dennes.
23 Man goeth forth to his worke, and to his labour: untill the evening.
24 O Lord, howe manifolde are thy workes: in wisedome hast thou made them all, the earth is full of thy riches.
25 So is the great and wide sea also: wherein are things creeping innumerable, both small and great beastes.
26 There goe the shippes, and there is that Leviathan: whom thou hast made to take his pastime therein.
27 These wayte all upon thee: that thou mayest give them meate in due season.
28 When thou givest it them, they gather it: and when thou openest thy hande, they are filled with good.
29 When thou hidest thy face, they are troubled: when thou takest away their breath they die, and are turned againe to their dust.
30 When thou lettest thy breath goe foorth, they shall be made: and thou shalt renew the face of the earth.
31 The glorious maiestie of the Lord shall endure for euer: the Lord shall rejoyce in his workes.
32 The earth shall tremble at the looke of him: if he doe but touch the hilles they shall smoke.
33 I will sing unto the Lord as long as I live: 
Moneth. The xx.i. day.

I will praise my God, while I have my being.
34 And so shall my words please him: my joy shall be in the Lord.
35 As for sinners, they shall be consumed out of the earth, and the iniquities shall come to an end: praise thou the Lord, O my soul, praise the Lord.

Confitemini Domino. Psal. 105.

Give thanks unto the Lord, and call upon his name: tell the people what things he hath done.
2 O let your songs be of him, praise him: and let your talking bee of all his wonderous workes.
3 Rejoyce in his holy name: let the heart of them rejoyce that seek the Lord.
4 Seek the Lord and his strength: seeke his face evermore.
5 Remember the marveilous workes that hee hath done: his wonders, and the judgements of his mouth.
6 O ye seede of Abraham his servant: ye children of Jacob his chosen.
7 He is the Lord our God: his judgements are in all the world.
8 He hath bene alway mindedfull of his covenant and promise: that he made to a thousand generations.
9 Even the covenant that hee made with Abraham: and the other that he sware unto Isahac.
10 And appointed the same unto Jacob for a law: and to Israel for an euerlasting testament.
11 Saying, Unto thee wil I give the land of Chanaan: the lot of your inheritance.
12 When there were yet but a seewe of them: and
Moneth. The xxi. day.

they strangers in the land.
13 What time as they went from one nation to another; from one kingdom to another people.
14 He suffered no man to doe them wrong: but reproved even kings for their sakes.
15 Touch not mine anointed: and do my Prophets no harme.
16 Moreover, he called for a dearth upon the land: and destroyed all the provision of bread.
17 But he had sent a man before them: even Joseph which was sold to be a bond servant.
18 Whose seete they hurt in the stockes: the yron entred into his soule.
19 Until the time came that his cause was known: the word of the Lord tried him.
20 The king sent and delivered him: the prince of the people let him go free.
21 He made him Lord also of his house: and ruler of all his substance.
22 That he might enflourme his princes after his will: and teach his Senators wisedome.
23 Israel also came into Egypt: and Jacob was a stranger in the land of Ham.
24 And he increased his people exceedingly: and made them stronger then their enemies.
25 Whose heart turned, so that they hated his people: and dealt untruly with his servants.
26 Then sent hee Moses his servant: and Aaron whom he had chosen.
27 And these shewed his tokens among them: and wonders in the land of Ham.
28 He sent darkness, and it was darke: and they were not obedient unto his word.
29 He turned their waters into blood: and slew their
Moneth. The xxii. day.

their fih.
30 Their land brought forth frogs: yea, even in their kings chambers.
31 He spake the word, and there came all manner of flies: and lice in their quarters.
32 He gave them hailstones for rain: flames of fire in their land.
33 He smote their vines also and figge trees: and destroyed the trees that were in their coasts.
34 He spake the word, and the grasshoppers came, and caterpillers innumerable: and did eate by all the grasse in their lande, and denoued the fruite of their ground.
35 He smote all the first borne in their land: even the chiefe of all their strength.
36 He brought them foorth also with silver and golde: there was not one seeble person among their tribes.
37 Egypt was glad at their departing: for they were astraide of them.
38 He spread out a cloude to bee a covering: and fire to giue light in the night season.
39 At their desire he brought quails: and he filleth them with the bread of heauen.
40 He opened the rocke of stone, and the waters flowed out: so that rivers ranne in drie places.
41 For why: he remembred his holy promise: and Abraham his servant.
42 And he brought forth his people with joy: and his chosen with gladnesse.
43 And gaue them the lands of the Heathen: and they tooke the labours of the people in possession.
44 That they might kepe his statutes: and observe his lawes.
Moneth. The xxxi. day.

Confitemini Domino. Psal. 106.

Give thanks unto the Lord, for he is gracious: and his mercy endureth for euer.

2 Who can express the noble acts of the Lord; or shew forth all his praise?

3 Blessed are they that alway keepe judgement: and doe righteousness.

4 Remember mee, O Lord, according to the favoure that thou bearest unto thy people: O visit me with thy salvation.

5 That I may see the felicitie of thy chosen: and rejoice in the gladness of thy people, I give thanks with thine inheritance.

6 Wee have sinned with our fathers: wee have done amiss, and dealt wickedly.

7 Our fathers regarded not thy wonders in Egypt, neither kept they thy great goodnes in remembrance: but were disobedient at the sea, even at the red sea.

8 Neuertheless, hee helped them for his names sake: that hee might make his power to bee known.

9 He rebuked the red sea also, and it was dryed vp: so he leede them through the deepe, as through a wildernesse.

10 And hee saued them from the aduersaries hande: and deliuered them from the hande of the enimie.

11 As for those that troubled them, the waters overwhelmed them: there was not one of them left.

12 Then believed they his wordes: I sang praise unto him.

13 But
Moneth. The xxi. day.

13 But within a while they forgat his works; and would not abide his counsell.
14 But lust came upon them in the wildernesse: and they tempted God in the desert.
15 And he gave them their desire: and sent leanness withall into their soule.
16 They angered Moses also in the tents: and Aaron the saint of the Lord.
17 So the earth opened, and swallowed up Dathan: and covered the congregation of Abiram.
18 And the fire was kindled in their company: the flame burnt up the vngodly.
19 They made a Calf in Horeb: and worshipped the molten image.
20 Thus they turned their glory: into the similitude of a Calf that eateth hay.
21 And they forgat God their Saviour: which had done so great things in Egypt.
22 Wonderous works in the land of Ham: and fearfull things by the red sea.
23 So he sayd he would have destroyed them, had not Moses his chosen stand before him in the gap: to turne away his wrathfull indignation, lest he should destroy them.
24 Psea, they thought scorne of that pleasant land: and gaue no credence unto his word.
25 But murmured in their tents: and hearkened not unto the Boyle of the Lord.
26 Then lift he vp his hand against them: to overthrow them in the wildernesse.
27 To cast out their seede among the nations: and to scatter them in the lands.
28 They joyned themselves vnto Baal Peor: and ate the offerings of the dead.

ff. iii. 29 Thus
Thus they provoked him unto anger with their owne inventions: and the plague was great among them.

Then stood by Phinees, and prayed: and so the plague ceased.

And that was counted unto him for righteousness among all posterities for evermore.

They angered him also at the waters of strife: so that he punished Moses for their sakes.

Because they provoked his spirit: so that he spake unadvisedly with his lips.

Neither destroyed they the heathen: as the Lord commanded them.

But were mingled among the heathen: and learned their works,

Inasmuch that they worshipped their Idoles, which turned to their owne decay: yea, they offered their sons and daughters unto devils.

And shed innocent blood, even the blood of their sons, and of their daughters: whome they offered unto the idoles of Chanaan, and the land was defiled with blood.

Thus were they fastned with their owne works: and went a whoring with their owne inventions.

Therefore was the wrath of the Lord kindled against his people: inasmuch that hee abhorred his owne inheritance.

And hee gave them over into the hande of the heathen: and they that hated them were lords over them.

Their enemies oppressed them: and had them in subjection.

Many a tyme did hee deliver them: but they rebelled
Moneth. The xxii. day.

rebelled against him with their owne inuention, &
were brought downe in their wickedness.

43 Nevertheselie, when he sawe their adversitie:
he heard their complaint.

44 He thought upon his covenant, pitied them
according unto the multitude of his mercies: yea, he
made all those that had ledde them away capture to
pitie them.

45 Deliver us (O Lord our God) and gather us
from among the heathen: that we may give thanks
unto thy holy name, and make our boast of thy praise.

46 Blessed be the Lord God of Israel, from ever-
lasting, and world without end: and let all the people
say, Amen.


Give thanks unto the Lord, for he is
gracious: and his mercy endureth for
ever.

2 Let them give thanks whom the
Lord hath redeemed: and delivered
from the hand of the enemy.

3 And gathered them out of the landes, from the
East and from the West: from the North and from
the South.

4 They went astray in the wilderness out of the
way: and found no citie to dwell in.

5 Hungrie and thirstie: their soule fainted in
them.

6 So they cried unto the Lord in their trouble: he
delivered them from their distresse.

7 Hee led them soorth by the right way: that they
might goe to the citie where they dwelt.

8 O that men woulde therefore praise the Lord
ff. iii. iii.
for his goodnesse: and declare the wonders that hee doth for the children of men.

9 For he satisfieth the emptie soule: and filleth the hungry soule with goodnes.

10 Such as sit in darkenesse and in the shadowe of death: being fast bound in miserie and pison.

11 Because they rebelled against the words of the Lorde: and lightly regarded the counsell of the most high.

12 Hee also brought downe their heart through heauienesse: they fell downe, and there was none to helpe them by.

13 So when they cried unto the Lorde in their trouble: he delivered them out of their distresse.

14 For he brought them out of darkenesse, and out of the shadowe of death: and brake their bondes in sunder.

15 O that men would therefore praise the Lorde for his goodnes: declare the wonders that hee doeth for the children of men.

16 For he hath broken the gates of brass: he smitten the barres of iron in sunder.

17 Foolish men are plagued for their offence: and because of their wickednes.

18 Their soule abhoyred all maner of meate: and they were euerm hard at deaths doze.

19 So when they cried unto the Lorde in their trouble: he delivered them out of their distresse.

20 He sent his worde and healed them: and they were saued from their destruction.

21 O that men would therefore praise the Lorde for his goodnes: declare the wonders that hee doth for the children of men.

22 That they would offer unto him the sacrifice of
of thankes giuing : and tell out his works with glad- 

tesse.

23 They that go downe to the sea in shippes : and 
occupie their busines in great waters.

24 These men see the works of the Lozde : and his 

wonders in the deepe.

25 For at his woorde the storny winde ariseth: 
which listeth by the waues thereof.

26 They are carried up to the heavens, and downe 
againe to the deepe : their soule melteth away because 
of the trouble.

27 They reele to and fro, a staker like a drunken 
man ; and are at their wits end.

28 So when they cry unto the Lord in their trou-
ble : he delivereth them out of their distresse.

29 For hee maketh the storme to cease : so that the 
waues thereof are still.

30 Then are they glad, because they be at rest: and 
so hee bringeth them into the haven where they 
would be.

31 O that men would therefore praise the Lozde 
for his goodnes : and declare the woders that he doeth 
for the children of men.

32 That they would exalt him also in the congre-
gation of the people: and praise him in the seate of the 
elders.

33 Which turneth the floods into a wilddernes : 
and dryeth by the water springs.

34 A fruitful land maketh he barren: for the wik-
ednesse of them that dwell therein.

35 Againe hee maketh the wilddernes a standing 
water : and water springs of a drye ground .

36 And there he setteth the hungry : that they 
may builde them a citie to dwell in.

37 That
That they may lowe their lande, & plant vineyards: to yeelde them fruitle of increase.

He blesseth them, so that they multiplye exceedingely: and suffereth not their cattell to decrease.

And againe, when they are minished and brought low: through oppressio, through any plague or trouble.

Though hee suffer them to bee euill intreated through tyrants: and let the wander out of the way in the wildernesse.

Yet helpeth he the poore out of miserie: and maketh him housetholds like a flocke of sheepe.

The righteous will consider this, and reioyce: and the mouth of all wickednes shall be stopped.

Who so is wise, will ponder these things: and they shall understande the louing kindnesse of the Lord.

Paratum commeum, Psal, 108.

God, my heart is readie (my heart is ready:) I will sing and giue praise with the best member that I haue.

Awake thou Lute & Harpe: I my selfe will awake right earely.

I will giue thankes unto thee, O Lord, among the people: I will sing praises unto thee among the nations.

For thy mercy is greater then the heavens: and thy trueth reacheth unto the cloudes.

Set vp thy selue (O God) aboue the heavens: and thy glory aboue all the earth.

That thy beloued may be deliuered: let thy right hand saue them, and heare thou me.

God hath spoken in his holines: I will reioyce there-
Moneth. The xxii. day.

therefore and divide Sichem, and mete out the valley of Socoth.

8 Gilead is mine, and Manasses is mine: Ephraim also is the strength of my head.

9 Juda is my lawgiver, Moab is my washpot: over Edom will I cast out my shoe, upon the Philistines will I triumph.

10 Who will lead me into the strong citie? who will bring me into Edom?

11 Hast not thou forsaken us, O God: and wilt not thou God go forth with our hostes?

12 O helpe vs against the enemy: for being is the helpe of man.

13 Through God we shall do great actes: and it is he that shall tred downe our enemies.


Holde not thy tongue, O God of my prays: for the mouth of the ungodly, yea, and the mouth of the deceitfull is opened upon me.

2 And they have spoken against mee with false tongues: they compassed me about also with wordes of hatred, and sought against me without a cause.

3 For the love that I had unto them, lo, they take nowe my contrary part: but I give my selfe unto prayer.

4 Thus haue they rewarde me euil for good: and hatred for my good will.

5 Set thou an ungodly man to be ruler over him: and let Satan stand at his right hand.

6 When sentence is giuen upon him, let him bee condemned: and let his prayer be turned into sinne.

7 Let his vaies bee sewe: and let another take his
his office.

8 Let his children be fatherles: and his wife a widoew.

9 Let his children be beggars, and begge their bread: let them seekke it also out of desolate places.

10 Let the extortioner consume all that he hath; let the strangers spoyle his labour.

11 Let there be no man to pitie him: not to have compassion upon his fatherlesse children.

12 Let his posteritty be destroyed: and in the next generation let his name be cleane put out.

13 Let the wickednes of his fathers be had in remembrance in the sight of the Lord: and let not the sinne of his mother be done away.

14 Let them alway be before the Lord: that he may roote out the memorials of them from off the earth.

15 And that because his minde was not to do good: but persecuted the poore helplesse man, that he might slay him that was bered at the heart.

16 His delight was in cursing, and it shal happen unto him: he loued not blessing, therefore shal it bee farre from him.

17 He clothed himselfe with cursing like as with a rayment: and it shall come into his bowels like water, and like oyle into his bones.

18 Let it be unto him as the cloke that he hath upon him: and as the girdle that hee is alway girded withall.

19 Let it thus happen from the Lord unto mine enemies: and to those that speake euill against my soule.

20 But deale thou with mee (O Lord God) according
cording unto thy name: for sweete is thy mercie.

21 O deliver me, for I am helpelesse and poore: and my heart is wounded within me.

22 I go hence like the shadowe that departeth: and am driven away as the grasshopper.

23 My knees are weake through fasting; my flesh is dried up for want of fatnesse.

24 I became also a rebuke unto them: they that looked upon me, shaked their heads.

25 Helpe me (O Lorde my God:) oh saue me according to thy mercie.

26 And they shall knowe howe that this is thy hand: and that thou Lorde hast done it.

27 Though they curse, yet blesse thou: and let them be confounded that rise vp against me, but let thy servuant reioyce.

28 Let mine aduersaries bee clothed with shame: and let the cover them selues with their owne confusion, as with a cloke.

29 As for me, I will giue great thankes into the Lorde with my mouth: and praise him among the multitude.

30 For hee shall stande at the right hande of the poore: to saue his soule from unrighteous Judges.

Dixit Dominus, Psal. 110.

The Lord saide unto my Lorde: sit thou on my right hand, until I make thine enemies thy footestoole.

2 The Lord shall send the rod of thy power out of Sion: be thou ruler even in the middes among thine enemies.

3 In the day of thy power shall the people offer thee free will offerings with an holy worshippe: the
Moneth. The xxiii. day.

The we of thy birth is of the wombe of the morning.  
4 The Loide sware, and will not repent: thou art a Priest for ever, after the order of Melchisedech.  
5 The Loide upon thy right hande: shall wounde even kings in the day of his wrath.  
6 Hee shall judge among the Heathen, he shall fill the places with the dead bodies: and smite in sunder the heads ouer divers countries.  
7 Hee shall drinke of the brooke in the way: therefore shall he lift vp his head.  

Confitebor tibi, Psal, 111.

I will give thanks vnto the Loide with my whole heart: secretly among the faithful, and in the congregation.  
2 The workes of the Loide are great: sought out of all them that have pleasure therein.  
3 His worke is worthie to be praised and had in honour: and his righteousnesse endureth for ever.  
4 The mercifull and gracious Loide hath so done his maruellous workes: that they ought to bee had in remembrance.  
5 He hath giuen meate vnto them that feare him: hee shall ever be mindfull of his covenant.  
6 Hee hath shewed his people the power of his workes: that hee may giue them the heritage of the Heathen.  
7 The workes of his hands are veritie and judgement: all his commandements are true.  
8 They stand fast for ever and ever: and are done in trueth and equitie.  
9 He sent redemption vnto his people: hee hath commanded his covenant for ever, holy and reverent is his name.  
10 The feare of the Loide is the beginning of wisedome:
wisedome: a good understanding have all they that do thereafter, the praise of it endureth for ever.

Beatus vir. Psal. 112.

Blessed is the man that seareth the Lord: he hath great delight in his commandments.
2 His seed shall be mighty upon earth: the generation of the faithfull shalbe blest.
3 Riches and plenteousnesse shall be in his house: and his righteousnesse endureth for ever.
4 Unto the godly there ariseth by light in § darkeenesse: he is mercifull, loving, and righteous.
5 A good man is mercifull and lendeth: and will guide his wordes with discretion.
6 For he shall never be moved: and the righteous shalbe had in an everlasting remembrance.
7 He will not be afraide for any euill tidings: for his heart standeth fast, and beleueth in the Lord.
8 His heart is stablished and will not shrinke: but he see his desire upon his enemies.
9 He hath dispersed abroade & given to the poore: and his righteousnesse remaineth for ever, his hornes shalbe exalted with honour.
10 The ungodly shall see it, and it shal grieve him: he shall gnash with his teeth, and consume away, the desire of the ungodly shall perish.

Laudate pueri. Psal. 113.

Praise the Lord (O ye servants:) O praise the name of the Lord.
2 Blessed be the name of the Lord: from this time forth for evermore.
3 The Lords name is praised: from the rising by of the Sunne, unto the going downe of the same.
4 The
N 2. Deuteronomy.

For thou art Israel's sake, for thy loving mercy, and for the sake of Jacob.

Thou hast divided the sea by thy power; thou hast broken horse-drawn chariots like a stubble-field.

8 Wherefore, O Lord, thou art my God; early will I beseech thee:

And be like a hills of Bashan, and like the mount Nebo, that rise above the mountains:

The mount Tabor, and the mount Carmel, and all the mount Libanus, and all the foreign mountains.

And all the princes of the nations shall serve thee, and all the kings of the earth shall fall before thee.

And the rulers of Sheba and Seba shall offer Sacrifice unto thee. They shall come from the ends of the earth, they shall offer thee the riches of them that Fourier shall be brought into the temple of the Lord.

For who is like thee, O Lord, among the gods? who is like thee, glorious in holiness, fearful in praises, doing wonders?

And thou art great, and doest wondrous things; thou art the God of Jacob.

Glory above the heavens, and praise above all principality.
Therefore shall the heathen say: Where is now their God?

3 As for our God, he is in heaven: he hath done whatsoever pleased him.

4 Their idols are silver and gold: even the work of men's handes.

5 They have mouths and speake not: eyes have they, and see not.

6 They have eares, and heare not: noses have they, and smell not.

7 They have handes, and handle not, feete have they, and walke not: neither speake they through their throate.

8 They that make them, are like unto them: and so are all such as put their trust in them.

9 But thou house of Israel, trust thou in the Lord: he is their succour and defender.

10 Ye house of Aaron, put your trust in the Lord: he is their helper and defender.

11 Ye that feare the Lorde, put your trust in the Lorde: he is their helper and defender.

12 The Lorde hath bene minded of vs, and he shall bless vs: even he shall bless the house of Israel, he shall bless the house of Aaron.

13 He shall bless them that feare the Lorde: both small and great.

14 The Lorde shall encrease you more and more: you and your children.

15 Ye are the blessed of the Lorde: which made heaven and earth.

16 All the whole heavenes are the Lords: the earth hath he given to the children of men.

17 The dead praise not thee, O Lord: neither all they that goe downe into the silence.

18 But
18 But we will praise the Lord: from this time forth for euermore. Praise the Lord.

Am well pleased: that the Lord hath heard the voyce of my prayer.
2 That he hath inclined his eare vnto me: therefore will I call
upon him as long as I liue.
3 The snares of death compassed me round about: & the paines
of hell gate holde vpon me.
4 I shall finde trouble and heavines, and I shall
call vpon the name of the Lord: O Lord, I beseech
thee deliver my soule.
5 Gracious is the Lord and righteous: yea our
God is mercifull.
6 The Lord preserueth the simple: I was in mi-
serie, and he helped me.
7 Turne againe then vnto thy rest, O my soule:
for the Lord hath rewarded thee.
8 And why: thou hast deliuered my soule frō death;
mine eyes from teares, and my seete from falling.
9 I will walke before the Lord: in the lande of
the living.
10 I beleueth, and therefore will I speake, but I
was sore troubled: I layde in my haue, All men are
lyars.
11 What reward shall I giue vnto the Lord: for
all the benefites that he hath done vnto me?
12 I will receive the cup of saluation: and call up-
on the name of the Lord.
13 I will pay my bowes nowe in the presence of
all his people: right deare in the light of the Lord, is
the death of his saints.
14 Beholde
Moneth.  The xxiii. day.

14 Beholde (O Lord) how that I am thy servant: I am thy servant, and the sonne of thine handmaid, thou hast broken my bones in sunder.
15 I will offer to thee the sacrifice of thanksgiving: and will call upon the name of the Lord.
16 I will pay my vows unto the Lord, in the sight of all his people: in the Court of the Lordes house, even in the midst of thee, O Jerusalem. Prayse the Lord.

Laudate Dominum. Psal. 117.

O Prayse the Lord all ye Heathen: praise him all ye nations.

2 For his mercifull kindenesse is euer more and more toward vs: and the trueth of the Lord endureth for euer. Prayse the Lord.

Confitemini Domino. Psal. 118.

O Give thankes unto the Lord, for he is gracious: because his mercy endureth for euer.
2 Let Israel now confesse, that hee is gracious: and that his mercy endureth for euer.
3 Let the house of Aaron now confesse: that his mercy endureth for euer.
4 Yes, let them now that feare the Lord confesse: that his mercy endureth for euer.
5 I called upon the Lord in trouble: and the Lord heard me at large.
6 The Lord is on my side: I will not feare what man doeth vnto me.
7 The Lord taketh my part with them that helpe me: therefore shall I see my desire vpon mine enemies.
8 It is better to trust in the Lord: then to put any confidence in man.
9 It is better to trust in the Lord: then to put any
any confidence in princes.

10 All nations compassed me round about: but in the name of the Lord will I destroy them.

11 They kept me in on every side, they kept me in (I lay) on every side: but in the name of the Lord will I destroy them.

12 They came about mee like Bees, \\n\textit{are extinct even as the fire among the thornes: for in the name of the Lord I will destroy them.}

13 Thou hast thyst love at me, that I might fall: but the Lord was my helpe.

14 The Lorde is my strength and my song: and is become my saluation.

15 The boyece of joy & health is in the dwellings of the righteous: the right hand of the Lorde bringeth mightie things to passe.

16 The right hand of the Lorde hath the preeminence: the right hand of the Lorde bringeth mightie things to passe.

17 I will not die but live: and declare the workes of the Lord.

18 The Lorde hath chastened and corrected mee: but he hath not given mee outer unto death.

19 Open mee the gates of righteousness: that I may goe into them, and give thankes unto the Lord.

20 This is the gate of the Lorde: the righteous shall enter into it.

21 I will thanke thee, for thou hast heard me: and art become my saluation.

22 The same stone which the builders refused: is become the head stone in the corner.

23 This is the Lords doing: and it is marueilous in our eyes.

24 This is the day which the Lorde hath made: wee
we will rejoice and be glad in it.
25 Help me now, O Lord: O Lord send us now prosperity.
26 Blessed be he that commeth in the name of the Lord: we have wished you good lucke, yet that be of the house of the Lord.
27 God is the Lord which hath shewed by light: binde the sacrifice with coxes, yea euen unto the hortices of the altar.
28 Thou art my God, and I will thanke thee: thou art my God, and I will praise thee.
29 O give thankes unto the Lord, for he is gracious: and his mercie endureth for ever.

Beati immaculati. Psal.119.

Blessed are those that are unselfed in the way: s walke in the law of the Lord.
2 Blessed are they s keepe his testimonies: s seek him s their whole hart.
3 For they which do no wickednes: walke in his wayes.
4 Thou hast charged: that wee shall diligently keepe thy commandements.
5 O that my wayes were made so direct: that I might keepe thy statutes.
6 So shall I not be confounded: while I have respect unto all thy commandements.
7 I will thanke thee with an unpayed heart: when I shall have learned the judgements of thy righteousness.
8 I will keepe thy ceremonies: O forsake me not utterly.

In quo corrigit.

Wherewithall shall a yong man clese his way: euen by ruling him selfe after thy word.

Ec. iii. 2 With
2 With my whole heart have I sought thee: O let me not goe wrong out of thy commandements.
3 Thy words have I hid within mine heart: that I should not sinne against thee.
4 Blessed art thou, O Lozde: O teach me thy statutes.
5 With my lippes have I bene telling: of all the judgements of thy mouth.
6 I have had as great delight in the way of thy testimonies: as in all maner of riches.
7 I will talke of thy commandements: and have respect unto thy wayes.
8 My delight shall be in thy statutes: and I will not forget thy word.

Retribue seruo tuo.

O Do well unto thy servant: that I may lirc, and keepe thy word.
2 Open thou mine eyes: that I may see the wondrous things of thy lawe.
3 I am a stranger upon earth: O hide not thy commandements from me.
4 My soule breaketh out for the very servent desire: that it hath alwayes unto thy judgements.
5 Thou hast rebuked the pride: and cursed are they that doe erre from thy commandements.
6 O turne from me shame and rebuke: for I haue kept thy testimonies.
7 Princes also did sit and speake against me: but thy servant is occupied in thy statutes.
8 For thy testimonies are my delight: and my counaylers.
Moneth. The xxv. day.

Adhaesit pauimento.

My soule cleaveth to the dust: O quicken thou me according to thy word.
2 I have knowledged my wayes, and thou hearknest me: O teach me thy statutes.
3 Make mee to understande the way of thy commandements: and so shall I talke of thy wonderous works.
4 My soule melteth away for very heavinesse: comfort thou me according unto thy word.
5 Take from me the way of lying: and cause thou me to make much of thy law.
6 I have chosen the way of truth: and thy judgements have I laide before me.
7 I have stickeid unto thy testimonies: O Lo:de confound me not.
8 I will runne the way of thy commandements: when thou hast set my heart at libertie.

Legem pone.

Each mee, O Lo:de, the way of thy statutes: and I shall keepe it unto the end.
2 Give me understanding, & I shall keepe thy law: yea, I shall keepe it with my whole heart.
3 Make mee to goe in the path of thy commandements: for therein is my desire.
4 Encline my heart unto thy testimonies: and not to covetousnesse.
5 O turne away mine eyes, lest they beholde vanity: and quicken thou me in thy way.
6 O establish thy word in thy servant: that I may feare thee.
7 Take away the rebuke that I am afeaid of: for thy judgements are good.

Gg.iii. 8 Beholde,
Moneth. The xxv. day.

8 Behold, my delight is in thy commandements: O quicken me in thy righteousnesse.
   Et veniat super me.

Let thy loving mercy come also unto me, O Lord: even thy salvation, according unto thy word.
2 So shall I make answer unto my blasphemers: for my trust is in thy word.
3 O take not the word of thy truth utterly out of my mouth: for my hope is in thy judgments.
4 So shall I alway keepe thy lawe; yea, for ever and ever.
5 And I will walke at libertie: for I seek thy commandements.
6 I will speake of thy testimonies also, even before kings: and will not be ashamed.
7 And my delight shall bee in thy commandements: which I have loved.
8 My hands also will I lift up unto thy commandements, which I have loved: and my studie shall be in thy statutes.

Memor esto verbi tui.

O Thinke upon thy servant, as concerning thy word: wherein thou hast caused mee to put my trust.
2 The same is my comfort in my trouble: for thy word hath quickened me.
3 The proud have had mee exceedingely in derision: yet have I not shrinked from thy lawe.
4 For I remembred thine everlasting judgements, O Lord: and received comfort.
5 I am horribly afraine: for the ungodly that for sake thy lawe.

6 Thy
6 Thy statutes have been my longes: in the house of my pilgrimage.
7 I have thought upon thy name, O Lord, in the night season: and have kept thy lawe.
8 This I had: because I kept thy commandments.

Portio mea Domine.

Thou art my portion, O Lord: I have promised to keepe thy lawe.
2 I made my humble petition in thy presence with my whole heart: O be merciful unto me according to thy word.
3 I called mine owne wayses to remembrance: and turned my seete unto thy testimonies.
4 I made haste, and prolonged not the time: to keepe thy commandments.
5 The congregation of the ungodly have robbed me: but I have not forgotten thy lawe.
6 At midnight I will rise to give thankes unto thee: because of thy righteous judgements.
7 I am a companion of all them that feare thee: and keepe thy commandments.
8 The earth, O Lord, is full of thy mercy: O teach me thy statutes.

Bonitatem fecisti.

O Lord, thou hast dealt graciously with thy servant: according unto thy word.
2 O learne me true understanding 5 knowledge: so I have beleued thy commandments.
3 Before I was troubled, I went wrong:but now have I kept thy worde.
4 Thou art good and gracious: O teach mee thy statutes.
5 The proude have imagined a lie against mee: but
but I will keepe thy commandements with my whole heart.

6 Their heart is as fatte as brawne: but my delight hath bene in thy lawe.

7 It is good for mee that I have bene in trouble: that I may learne thy statutes.

8 The law of thy mouth is dearer unto me: then thousands of gold and siluer.

Manus tuae fecerunt me.

Hym hands have made me, and fashioned me: O giue mee understanding, that I may learne thy commandements.

2 They that feare thee, will bee glad when they see me: because I have put my trust in thy word.

3 I knowe (O Lord) that thy judgements are right: and that thou of very faithfullnesse hast caused me to be troubled.

4 O let thy mercifull kindnesse be my comfort: according to thy word unto thy servant.

5 O let thy louslying mercies come unto me, that I may live: for thy law is my delight.

6 Let the proud be confounded, for they goe wickedly about to destroy me: but I will bee occupied in thy commandements.

7 Let such as feare thee, and have known thy testimonies: be turned unto me.

8 O let my heart be found in thy statutes: that I be not ashamed.

Defecit anima mea.

My soule hath longed for thy salvation: & I have a good hope because of thy word.

2 Mine eies longe for thy word: saying, O wile thou comfort me?
3 For I am become like a bottell in the smoke: yet doe I not forget thy statutes.
4 How many are the daies of thy servant: when wilt thou be avenged of them that persecute me?
5 The pride have digged pittes for me: which are not after thy lawe.
6 All thy commandements are true: they persecute me sadly, O be thou my helpe.
7 They had almost made an end of me upon earth: but I forsooke not thy commandements.
8 O quicken me after thy loving kindenesse: and so shall I kepe the testimonies of thy mouth.

In æternum Domine.

O Lorde, thy word: endureth for ever in heaven.
2 Thy trueth also remaineth from one generation to another: thou hast laid the foundation of the earth, and it abideth.
3 They continue this day according to thine ordinance: for all things serve thee.
4 If my delight had not bin in thy lawe: I should have perished in my trouble.
5 I will never forget thy commandements: for with them thou hast quickened me.
6 I am thine, oh sake me: for I have sought thy commandements.
7 The ungodly laide wayte for me, to destroy me: but I will consider thy testimonies.
8 I see that all things come to an ende: but thy commandement is exceeding broad.

Quomodo dilexi.

L O rde what love have I into thy law: all the day long is my study in it.

2 Thou
2 Thou through thy commandments hast made me wiser than mine enemies: for they are ever with me.

3 I have more understanding then my teachers: for thy testimonies are my study.

4 I am wiser then the aged: because I keepe thy commandements.

5 I have restrained my seete from every evil way: that I may keepe thy worde.

6 I have not shrunke from thy judgements: for thou teachst me.

7 O howe sweete are thy wordes unto my throte: yea, sweeter then hone unto my mouth.

8 Through thy commandements I get understanding: therefore I hate all wicked wayes.

\textit{Lucerna pedibus meis.}

\textit{My worde is a lanterne unto my seete: and a light unto my pathes.}

2 I have swayne, and am steadfastly purposed: to keepe thy righteous judgements.

3 I am troubled above measure: quicken me(O Lord) according to thy worde.

4 Let the free will offerings of my mouth please thee, O Lord: and teach me thy judgements.

5 My soule is alway in my hande: yet doe I not forget thy lawe.

6 The bungodly have laide a snare for me: but yet I swarued not from thy commandements.

7 Thy testimonies have I claimed as mine heritage for euer: and why? they are the very joy of my heart.

8 I have applied my heart to fulfill thy statutes alway: euene unto the ende.
Moneth.  The xxviij day.

Iniquos odio habui,

I hate them that imagine euill things: but thy law doe I love.

2 Thou art my defence and shield: and my trust is in thy word.

3 Away from me ye wicked: I will keepe the commandements of my God.

4 O establish mee according unto thy woorde, that I may liue: and let mee not bee disappoincted of my hope.

5 Holde thou me by, and I shall be safe: yea, my delight shalbe ever in thy statutes.

6 Thou hast troden downe all them that depart from thy statutes: for they imagine but deceit.

7 Thou puttest away all the ungodly of the earth like drosse: therefore I love thy testimonies.

8 My flesh trembleth for seare of thee: and I am a fraide of thy judgements.

Feci judicium.

I deale with the thing that is lawfull and right: O give me not ouer unto mine oppressours.

2 Make thou thy servant to delight in that which is good: that the proude doe me no wrong.

3 Mine eyes are wakend away with looking for thy health: and for the word of thy righteousness.

4 O deale with thy servant according unto thy looking mercy: and teach me thy statutes.

5 I am thy servant, O graunt me understanding: that I may know thy testimonies.

6 It is time for thee Lord to lay to thine hande: for they haue destroyed thy lawe.

7 For I love thy commandements: aboue gold and precious stone.

8 Therefore holde I straite all thy commandements:
Moneth. The xxvi. day.

thy testimonies are wonderfull: therefore doest my soule keepe them.

2 When thy worde goeth forth: it giveth light and understanding into the simple.

3 I opened my mouth, and drew in by my breath: for my delight was in thy commandements.

4 O looke thou upon mee, and be mercifull unto mee: as thou best to doe unto those that love thy Name.

5 Order my steppes in thy worde: and so shall no wickednesse haue dominion over me.

6 O deliver mee from the wrongfull dealings of men: and so shall I keepe thy commandements.

7 She we the light of thy countenance upon thy servant: and teach me thy statutes.

8 Mine eyes gushed out with water: because men keepe not thy lawe.

Iustus es Domine.

Righteous art thou, O Lord: and true is thy judgement.

2 The testimonies that thou hast commaundedy are exceeding righteous and true.

3 My zeale hath even consumed me: because mine enemies have forgotten thy worde.

4 Thy worde is tried to the uttermost: and thy servant loueth it.

5 I am small, and of no reputation: yet doe I not forget thy commandements.

6 Thy righteousness is an everlasting righteousness: and thy lawe is the trueth.

7 Trouble and heavinesse haue taken holde upon me: yet is my delight in thy commandements.
Moneth. The xxvi. day.

8 The righteousnesse of thy testimonies is everlasting: O graunt me understanding, and I shall live.

Clamavi in toto corde meo.

Cal with my whole heart: heare me, O Lord, I will keepe thy statutes.
2 Veae, even upon thee do I call: helpe me, and I shall keepe thy testimonies.
3 Carely in the morning do I cry un- to thee: for in thy word is my trust.
4 Mine eyes prevent the night watches: that I might be occupied in thy wordes.
5 Heare my voyce (O Lord) according unto thy louring kindnesse: quicken me according as thou art wont.
6 They drawe nigh that of malice persecute mee: and are farre from thy lawe.
7 Be thou nigh at hand, O Lord: for all thy commandements are true.
8 As concerning thy testimonies, I have known long since: that thou hast grounded them for euer.

Vide humilitatem.

O Consider mine adversitie, and deliuer me: so? I doe not forget thy lawe.
2 Avenge thou my cause and deliuer me: quicken me according unto thy worde.
3 Health is farre from the ungodly: for they regard not thy statutes.
4 Great is thy mercie, O Lord: quicken me as thou art wont.
5 Many there are that trouble me, and persecute me: yet doe I not swarue from thy testimonies.
6 It grieueth me when I see the transgressours: because
because they keepe not thy lawe.
7 Consider, O Lord, howe I love thy commandements: O quicken me according to thy lording kindnisse.
8 Thy worde is true from everlastinge: all the judgements of thy righteousnesse endure for evermore.

Principes persecuti sunt.

Princes have persecuted me without a cause: but my heart standeth in awe of thy wordes.
2 I am as glad of thy worde: as one that findeth great spoyles.
3 As for lyes, I hate and abhorre them: but thy lawe doe I love.
4 Seven times a day doe I praise thee: because of thy righteous judgements.
5 Great is the peace that they have which love thy lawe: and they are not offended at it.
6 Lord, I have looked for thy saving health: and done after thy commandements.
7 My soule hath kept thy testimonies: and loved them exceedingly.
8 I have kept thy commandements and testimonies: for all my wages are before thee.

Appropinquet deprecatio.

Let my complaint come before thee, O Lord: give me understanding according to thy worde.
2 Let my supplication come before thee: deliver me according to thy worde.
3 My lippes shall speake of thy praise: when thou hast taught me thy statutes.
4 Pea, my tongue shall sing of thy worde: for all thy commandements are righteous.
5 Let thine hande helpe me: for I have chosen thy
Moneth. The xxvii. day.

thy commandments.

6 I have longed for thy saving health, O Lord: and in thy lawe is my delight.

7 Oh let my soule live, and it shal praise thee: and thy judgements shall helpe me.

8 I have gone astray like a sheepe y is lost: oh seeke thy servant, for I do not forget thy commandements.

Ad Dominum. Psal. 120.

When I was in trouble, I called upon the Lord: and he heard me.

1 Deliver my soule, O Lord, from lying lippes: from a deceitfull tongue.

2 What rewarde shall be gitten or done vnto thee thou false tongue: euen mightie and sharpe arrowes, with hot burning coles.

3 Do is me, that I am constrained to dwell with Wesech: and to haue mine habitation among the tents of Cedar.

4 My soule hath long dwelt among them: that be enemies vnto peace.

5 I labour for peace, but when I speake vnto them thereof: they make them ready to battell.

Leauai oculos. Psal. 121.

I will lift by mine eyes vnto the hilles: from whence commeth my helpe.

2 My helpe commeth euen from the Lord: which hath made heavien and earth.

3 He will not suffer thy soote to be moved: and he that keepeth thee will not sleepe.

4 Behold, he that keepeth Israel: shall neither number nor sleepe.

5 The Lord him selfe is thy keeper: the Lord is thy defence vpon thy righthand.

6 So that the sunne shall not burne thee by day:

Psal. 1. neither
Moneth. The xxvii. day.

neither the moone by night.
7. The Lord shall preserve thee from all evil; yea, it is even he that shall keepe thy soule.
8. The Lord shall preserve thy going out and thy comming in; from this time soorth so: euermore.

Lætatus sum. Psal. 122.

I was glad when they said unto me: we will go into the house of the Lord.
2. Our feet shall stand in thy gates; O Hierusalem.
3. Hierusalem is builded as a citie: that is at unie in it selfe.
4. For thither the tribes go vp, even the tribes of the Lord: to testifie unto Israel, to giue thanks unto the name of the Lord.
5. For there is the seate of judgement: even the seate of the house of David.
6. O pray for the peace of Hierusalem: they shall prosper that love thee,
7. Peace be within thy walles: and plenteousnes within thy palaces.
8. For my brethren and companions sake: I will with thee prosperitie.
9. PEA, because of the house of the Lo:de our God: I will seeke to doe thee good.

Ad te leuauit oculos meos. Psal. 123.

Vp to thee list I by mine eyes: O thou that dwel- lest in the heauens.
2. Behold, even as the eyes of servants looke into the hand of their masters, and as the eies of a maiden unto the hand of her mistres: even so our eyes wayte upon the Lord our God, until he have mercie upon vs.
3. Have mercie upon vs, O Lord, have mercie upon vs: for we are utterly despised.
4. Our soule is filled with the sco:nenfull reproso.
of the wealthie: and with the despitefulnesse of the proude.

Nifi quia Dominus. Psal. 124.

If the Lord himselfe had not bene on our side (now may Israel say:) if the Lord himselfe had not bene on our side when men rose vp against vs.

2 They had swallowed vs by quickke: when they were so wrathfully displeased at vs.

3 Yea, the waters had drowned vs: & the streame had gone ouer our soule.

4 The deepe waters of the proud:had gone euuen ouer our soule.

5 But praised be the Lord: which hath not given vs ouer for a pray into their teeth.

6 Our soule is escaped, euuen as a birde out of the snare of the souler: the snare is broken, and we are delivered.

7 Our helpe standeth in the name of the Lord: which hath made heauen and earth.

Qui confidunt. Psal. 125.

They that put their trust in the Lord, shall be euern as the mount Sion: which may not be removed, but standeth fast for euver.

2 The hilles stand about Hierusalem: euuen so standeth the Lord round about his people, from this time forth for euermore.

3 For the rod of the ungodly commeth not into the lot of the righteous: lest the righteous put their hand into wickednesse.

4 Doe well, O Lord: unto those that be good and true of heart.

5 As for such as turne backe into their owne wickednesse: the Lord shall leade them soureth with the euill doers, but peace halbe upon Israel.
Moneth. The xxvij. day.

In contractendo. Psal. 126.

When the Lord turned againe the capti-
uitie of Sion: then were we like unto
them that dreame.

2 Then was our mouth filled with
laughter: and our tongue with joy.

3 Then layde they among the heathen: the Lozde
hath done great things for them.

4 Yea, the Lozde hath done great things for us
already: whereof we reioyce.

5 Turne our captiuitie, O Lozde: as the rivers
in the South.

6 They that sowe in tears: shall reape in joy:

7 Hee that now goeth on his way weeping, and
heareth forth good seede: shall doubtlesse come againe
with joy, and bring his sheares with him.

Nisi Dominus. Psal. 127.

Except the Lord build the house: their labour is but
lost that build it.

2 Except the Lord keepe the citie: the watchman
waketh but in vaine.

3 It is but lost labour that ye hast to rise by ear-
ly, and so late take rest, and eate the bread of careful-
nesse: for to he giueth his beloved sleepe.

4 Loce, children and the fruite of the wombe: are
an heritage and gift that commeth of the Lord.

5 Like as the arrowes in the hand of the Gyant:
euen so are the yong children.

6 Happy is the man that hath his quiter full of
them: they shall not bee ashamed when they speake
with their enemies in the gate.

Bati omnes. Psal. 128

Blesse are all they that feare the Lord: and walke
in his wayes.
Moneth. The xxvii. day.

2 For thou shalt eate the labours of thine hands: Dwell is thee, and happie shalt thou be.
3 Thy wife shall be as the fruitful vine: upon the wallies of thine house.
4 Thy children like the olive branches: rounde about thy table.
5 Loe, thus shall the man be blessed: that feareth the Loorde.
6 The LoRD from out of Sion shall so bless thee: that thou shalt see Hierusalem in prosperitie all thy life long.
7 Pea, that thou shalt see thy childrens children: and peace upon Israel.

Sæpe expugnaucrunt. Psal.129.

Many a time haue they fought against me from my youth vp: (may Israel nowe say.)
2 Pea many a time haue they bered me from my youth vp: but they haue not prevailed against me.
3 The plowers plowed upon my backe: and made long furrowes.
4 But the righteous LoRD hath heuen the snares of the ungodly in pieces.
5 Let them be confounded & turned backwarde: as many as haue euill will at Sion.
6 Let them be even as the grassse growing upon the house toppes: which withereoth afore it be plucked up.
7 Whereof the mower filleth not his hande: neither he that bindeth by the sheaues, his bosomie.
8 So that they which goe by, say not so much as the Lord prosper you: we wish you good lucke in the name of the LoRde.

Ps. iii.
Moneth. The xxviii. day.

De profundis. Psal.130.

Out of the deepe haue I called unto thee (O Lord:) Lord heare my boyme.

2 O let thine eares consider well: the boyme of my complaint.

3 If thou Lord willest be extreme to marke what is done amisse: oh Lord, who may abide it?

4 For there is mercie with thee: therefore haue thou be feared.

5 I looke for the Lord, my soule doeth waite for him: in his word is my trust.

6 My soule sleeth unto the Lord: before the morning watch, I say, before the morning watch.

7 O Israel trust in the Lord, for with the Lord there is mercie: and with him is plenteous redemption.

8 And he shall redeeme Israel: from all his sinnes.

Domine, non est. Psal.131.

Lord, I am not high minded: I haue no proude lookes.

2 I doe not exercise my selfe in great matters: which are too high for me.

3 But I restraine my soule, and kepe it lowe, like as a childe that is weaned from his mother: yea, my soule is euen as a weaned childe.

4 O Israel trust in the Lord: from this time forth for evermore.

Memento Domine. Psal.132.

Ode remember Dauid: and all his trouble.

2 Now he sware unto the Lord: and bowed a bowe unto the almightie God of Jacob.

3 I will
Moneth. The xxvij. day.

3 I will not come within my tabernacle of my house: nor cline up into my bed.

4 I will not suffer mine eyes to sleep, nor mine eyes lids to slumber; neither the temples of my head to take any rest.

5 Until I finde out a place for the temple of the Lord: an habitation for the mighty God of Jacob.

6 Lo, we heard of the same at Ephrata: I found it in the wood.

7 We will goe into his tabernacle: and fall lowe on our knees before his footstooole.

8 Arise, O Lord, into thy resting place: thou art the arke of thy strength.

9 Let thy Priests be clothed with righteousness: and let thy saints sing with joyfulness.

10 For thy servant Davids sake: turne not away the presence of thine anointed.

11 The Lord hath made a faithful othe unto Dauid: and he shall not shrinke from it.

12 Of the fruites of thy body: shall I set upon thy seate.

13 If thy children will keepe my covenent, and my testimonies that I shall learne them: their children also shall sit upon thy seate for evermore.

14 For the Lord hath chosen Sion to be an habitation for him selue: he hath longed for her.

15 This halbe my rest for ever: here wil I dwell, for I have a delight therein.

16 I will bless her vitales with encrease; I will satisfie her poure with bread.

17 I will decke her Priests with health: and her saints shall reioyce and sing.

Dh.iii. 18 There
Moneth. The xxviiij. day.

18 There shall I make the house of David to flourishe: I have ordeined a lanterne for mine anointed.
19 As for his enemies, I shall clothe them with shame: but upon himselfe shall his crowne flourishe.

Ecce quambonum. Psal. 133.
Behold how good and ippsfull a thing it is: brethren to dwell together in unitie.
2 It is like the precious ointment upon the head, that ranne downe onto the beard: even unto Aarons beard, & went downe to the skirtes of his clothing.
3 Like as the dewe of Hermon: which fell upon the hill of Sion.
4 For there the Lord promised his blessing: & life for euermore.

Ecce nunc. Psal. 134.
Beholde (now) praise the Lord: all ye servants of the Lord.
2 Ye that by night stand in the house of the Lord: even in the courtes of the house of our God.
3 Lift by your hands in the sanctuary: and praise the Lord.
4 The Lord that made heauen and earth: give thee blessing out of Sion.

Laudate nomen. Psal. 135.
O praise the Lord, laude yee the name of the Lord: praise it, O ye servants of the Lord.
2 Ye that stande in the house of the Lord: in the courtes of the house of our God.
3 O praise the Lord, for the Lord is gracious: D sing praises unto his name, for it is lovely.
4 For why? the Lord hath chosen Jacob unto himselfe: and Israel for his owne possession.
5 For I knowe that the Lord is great: and that
our Lord is above all gods.

6 What soever the Lordde pleased, that did he in heaven and in earth: and in the sea, and in all deep places.

7 He bringeth forth the cloudes from the endes of the worlde: and sendeth forth lightnings with the raine, bringing the windes out of his treasures.

8 Hee smote the first borne of Egypt: both of man and beast.

9 He hath sent tokens and wonders into the middest of thee, O thou land of Egypt: upon Pharao and all his servants.

10 He smote divers nations: and slewe mightie kings.

11 Sehon king of the Amozites, and Og the king of Basan: and all the kingdoms of Chanaan.

12 And gave their land to be an heritage: even an heritage vnto Israel his people.

13 Thy name, O Lord, endureth for ever: so doeth thy memoriall, O Lord, from one generation to another.

14 For the Lordde will avenge his people: and bee gracious unto his seruants.

15 As for the images of the heathen, they are but siluer and golde: the worke of mens hands.

16 They have mouthes, & speake not: eyes have they, but they see not.

17 They have eares, & yet they heare not: neither is there any breath in their mouthes.

18 They that make them, are like unto them: and so are all they that put their trust in them.

19 Praise the Lordde ye house of Israel: praise the Lordde ye house of Aaron.

20 Praise the Lord ye house of Leui: ye that feare the
the Lord, praise the Lord.

21 

Prayed be the Lord out of Sion: which dwelleth at Hierusalem.

Confitemini. Psal. 136.

Give thanks unto the Lord, for he is gracious: and his mercy endureth for ever.

2 O give thanks unto the God of all gods: for his mercy endureth for ever.

3 O thank the Lord of all lords: for his mercy endureth for ever.

4 Which onely doeth great wonders: for his mercy endureth for ever.

5 Which by his excellent wisedome made the heavens: for his mercy endureth for ever.

6 Which laide out the earth above the waters: for his mercy endureth for ever.

7 Which hath made great lights: for his mercy endureth for ever.

8 The sunne to rule the day: for his mercy endureth for ever.

9 The moone & the starres to gouerne the night: for his mercy endureth for ever.

10 Which smote Egypt with their first borne: for his mercy endureth for ever.

11 And brought out Israel from among them: for his mercy endureth for ever.

12 With a mightie hand and stretched out arme: for his mercy endureth for ever.

13 Which divided the reddsea in two partes: for his mercy endureth for ever.

14 And made Israel to goe through the middes of it: for his mercy endureth for ever.

15 But as for Pharaoh & his hoste, he overthrewe them
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them in the red sea: for his mercie endureth for ever.
16 Which led his people through the wildernes: for his mercie endureth for ever.
17 Which smote great kings: for his mercie endureth for ever.
18 Yea, and sue mightie kings: for his mercie endureth for ever.
19 Sehon king of the Amorites: for his mercie endureth for ever.
20 And Og the king of Basan: for his mercie endureth for ever.
21 And gaue away their land for an heritage: for his mercie endureth for ever.
22 Even for an heritage unto Israel his servant: for his mercie endureth for ever.
23 Which remembred vs when we were in trouoble: for his mercie endureth for ever.
24 And hath delivered vs from our enemies: for his mercie endureth for ever.
25 Which giueth fooe to all flesh: for his mercie endureth for ever.
26 O giue thankes unto the God of heauen: for his mercie endureth for ever.
27 O giue thankes unto the Lorde of lordes: for his mercie endureth for ever.

Super flumina. Psal.137.

By the waters of Babylon wee sat downe & wept:
when we remembred (thee) O Sion.
2 As for our harpes, we hanged them by: upon
the trees that are therein.
3 For they that led vs away capture, required of vs
then a song and melodie in our heauines: sing vs one
of the songs of Sion.
4 Howe shall we sing the Lordes song: in a
strange lande:

5 If I forget thee, O Jerusalem: let my right hand forget her cunning.

6 If I do not remember thee, let my tongue cleare to the roose of my mouth: yea, if I preferre not Jerusalem in my mirth.

7 Remember the children of Edom, O Lord, in the day of Jerusalem: howe they said, Downe with it, downe with it, even to the ground.

8 O daughter of Babylon, wasted with miserie: yea, happie shall he be that rewardeth thee as thou hast served vs.

9 Blessed shall he be that taketh thy children: and throweth them against the stones.

Confitebor tibi. Psal. 138.

I will giue thankes vnto thee, O Lord, with my whole heart: euern before the gods wil I sing praise vnto thee.

2 I will worshippe toward thy holy temple, and praise thy name, because of thy loving kindenes and truth: for thou hast magnified thy name, and thy wordes aboue all things.

3 When I called vpon thee, thou hearest me: and enduedst my soule with much strengthe.

4 All the kings of the earth shall praise thee, O Lord: for they have heard the wordes of thy mouth.

5 Yea, they shall sing in the wayes of the Lord: that great is the glory of the Lord.

6 For though the Lord be high, yet hath he respect vnto the lowly: as for the proude, he beholdeth them a farre off.

7 Though I walke in the middles of trouble, yet shalt thou refresh me: thou shalt strech forth thy hande vpon the furiousnesse of mine enemies, and thy
thy right hand shall save me.

8 The Lord shall make good his loving kindness towards me: yea, thy mercy, O Lord endureth for ever, despite not then the wanties of thine owne handes.

Domine, probasti. Psal. 139.

O Lord, thou hast searched mee out, and known me: thou knowest my downe sitting, and mine uprising, thou understandest my thoughts long before.

2 Thou art about my path, and about my bed: and spiest out all my ways.

3 For lye, there is not a worde in my tongue: but thou, O Lord, knowest it altogether.

4 Thou hast fashioned me behinde and before: and layde thine hand uppon me.

5 Such knowledge is too wonderfull and excellent for me: I cannot attaine unto it.

6 Wither shall I go then from thy spirit? or whither shall I goe then from thy presence?

7 If I clime up into heaven, thou art there: if I goe downe to hell, thou art there also.

8 If I take the wings of the morning: & remaine in the uttermost parts of the Sea.

9 Even there also shall thy hand leade me: and thy right hand shall hold me.

10 If I say, Peraduenture the darknesse shall cover me: then shall my night be turned to day.

11 Yea, the darknesse is no darknesse with thee, but the night is as cleare as the day: the darknesse and light (to thee) are both alike.

12 For my reynes are thine: thou hast covered me in my mothers womb.

13 I will give thankes unto thee, for I am fearfully
fully and wonderfully made: maruelous are thy works, and that my soule knoweth right well.

14. By bones are not hid from thee: though I bee made secretly, and fashioned beneath in the earth.
15. Thine eyes did see my substance; yet being unperfect; and in thy booke were all my members written.
16. Which day by day were fashioned: when as yet there was none of them.
17. Howe deare are thy counsailes ynto mee, O God: O how great is the summe of them?
18. If I tell them, they are moe in number then the sand: when I wake vp, I am present with thee.
19. Wilt not thou slay the wicked, O God: depart from me ye bloody thristie men.
20. For they speake unrighteously against thee: and thine enemies take thy name in vaine.
21. Doe not I hate them, O Lord, that hate thee: and am not I grieved with those that rise vp against thee?
22. Yea, I hate them right sore: even as though they were mine enemies.
23. Trye me, O God, and secke the grounde of my heart: proue me, and examine my thoughts.
24. Looke well if there be any way of wickednesse in me: and leade me in the way everlastinge.

Eripe me Domine. Psal.140.

D Eluer mee O Lord from the cuitill man: and preserve me from the wicked man.
2 Which imagine mischiese in their hearts: and stirre vp strife all the day long.
3 They haue sharpened their tongues like a serpent: Adders poxlon is under their lippes.
4 Keep me, O Lord, from the hands of the ungodly: preserve me from the wicked men, which are purposed to overthrowe my goings.

5 The proude hath layde a snare for me, and lyed a net abroad with cords: yea, and set trappes in my way.

6 I laid unto the Lord, Thou art my God: heare the boylce of my prayers, O Lord.

7 O Lord God, thou strength of my health: thou hast covered my head in the day of battaile.

8 Let not the ungodly have his desire, O Lord: let not his mischievous imagination prosper, leaft they be too prouide.

9 Let the mischiefe of their owne lippes fall upon the head of them: that compass me about.

10 Let hot burning coles fall upon them: let them be cast into the fire, and into the pit, that they never rise by againe.

11 A man full of wordes, shall not prosper upon the earth: evil shall hunt the wicked person to overthrowe him.

12 Sure I am that the Lord will avenge the poore: and maintaine the cause of the helpelesse.

13 The righteous also shall give thankes unto thy name: and the just shall continue in thy light.

Domine, clamaui. Psalm 141.

O Lord, I call upon thee, haste thee unto me: and consider my boyle, when I cry unto thee.

2 Let my prayer be set forth in thy light as the incense: and let the lifting vp of my hands be an evening sacrifice.

3 Set a watch (O Lord) before my mouth: and keepe the dooze of my lippes.

4 O let not mine heart be enclined to any evil thing:
let me not be occupied in ungodly works, with the men that worke wickednesse, lest I eate of such things as please them.

5 Let the righteous rather smite me friendly: and reprooue me.

6 But let not their precious balmes break mine head: yea, I will pray yet against their wickednes.

7 Let their Judges be ouerthrowen in stonic places: if they may heare my words, so they are sweete.

8 Our bones lie scattered before the pitte: like as when one breaketh the weth wood upon the earth.

9 But mine eyes looke unto thee, O Lord God: in thee is my trust, O cast not out my soule.

10 Keepe me from the snare which they hate laid for me: and from the trappes of the wicked doers.

11 Let the ungodly fall into their owne nettes togethers: and let me euer scape them.

Vocem meas ad Dominum. Psal.142.

Cryed into the Lord with my boype: yea, even into the Lord did I make my supplication.

2 I powred out my complaints before him: & shewed him of my trouble.

3 When my spirit was in heauines, thou knewest my path: in the way wherein I walked, haue they pruilly laid a snare for me.

4 I looked also upon my right hande: and sawe there was no man that would knowe me.

5 I had no place to sée boute: and no man cared for my soule.

6 I cryed into thee, O Lord, and sayde: thou art my hope, and my portion in the lande of the living.
Moneth. The xxix. day.

7 Consider my complaint: for I am brought very lowe.
8 O deliver mee from my persecutours: for they are too strong for me.
9 Bring my soule out of prizon, that I may give thankes unto thy name: which thing if thou wilt graunt mee, then shalt the righteous resort unto my company.

Domine, exaudi. Psal. 143.

Hear my prayer, O Lord, and consider my desire: hearken unto mee for thy trueth and righteousness sake.
2 And enter not into judgement with thy servant: for in thy sight shall no man living be justised.
3 For the enemie hath persecuted my soule, hee hath smitten my life downe to the grounde: he hath layde me in the darkenesse, as the men that haue bene long dead.
4 Therefore is my spirit vexed within me: and my heart within me is desolate.
5 Yet doe I remember the time past, I muse upon all thy worikes: yea, I exercise my selue in the worikes of thy hands.
6 I stretch forth my handes unto thee: my soule gaspeth unto thee as a thirsty land.
7 Hear me, O Lord, and that soone, for my spirit waxeth faint: hide not thy face from me, lest I be like unto them that go downe into the pit.
8 O let me heare thy loving kindnesse betimes in the morning, for in thee is my trust: shew thou me the way that I shoulde walke in, for I lift by my soule unto thee.
9 Deliver me, O Lord, from mine enemies: for I flee unto thee to hide me.

Ff. i. 10 Teach
Moneth. The xxxd day.

10 Teach mee to doe the thing that pleaseth thee, for thou art my God: let thy loving spirite leade mee forth into the land of righteousnesse.

11 Quicken me, O Lord, for thy names sake: and for thy righteousnesse sake bring my soule out of trouble.

12 And of thy goodnesse slay mine enemies: and destroy all them that be re my soule, for I am thy seruant.

Benedictus Dominus. Psal.144.

Lessed be the Lord my strenuth: which teacheth my handes to warre, and myingers to sight.

2 My hope and my forteresse, my castle and deliuerer, my defender,in whom I trust: which subdueyth my people that is under mee.

3 Lord, what is man that thou hast such respect unto him: or the sonne of man that thou so regardest him?

4 Man is like a thing of nought: his time palleth away like a shadowe.

5 How thy heauens, O Lord, and come downe: touch the mountains, and they shall smokke.

6 Cast forth thy lightning, and teare them: shooe out thine arrowes, and consume them.

7 Send downe thine hande from above: deliuer mee, and take me out of the great waters, from the hand of strange children.

8 Whose mouth talketh of banitie: and their right hand is a right hand of wickednesse.

9 I will sing a newes song unto thee, O God: and sing prapes unto thee upon a ten stringed Lute.

10 Thou hast giuen victorie unto Kings: and hast
Moneth. The xxx. day.

haist deliuered David thy servant from the perill of the sword.

11 Save mee and deliuer mee from the hande of strange children: whose mouth talketh of vanitie, & their right hand is a right hand of iniquitie.

12 That our sonnes may growe up as the young plantes: and that our daughters may be as the polished corners of the temple.

13 That our garners may bee full and plenteuous with all maner of store: that our sheepe may bring four thousand, and ten thousandes in our streetes.

14 That our ope may bee strong to labour, that there be no decay: no leading into captiuitie, and no complaining in our streetes.

15 Happie are the people that bee in such a case: yea, blessed are the people which have the Lord for their God.

Exaltabo re Deus. Psal.145.

I will magnifie thee, O God, my king: and I will praise thy name foreuer and euer.

2 Every day will I glie thankes vnto thee: and praise thy name for euer and euer.

3 Great is the Lord, and marueilous worthy to be praised: there is no end of his greatnesse.

4 One generation shall praise thy worke vnto nother: and declare thy power.

5 As for me, I will be talking of thy worship: thy glorie, thy praise, and wonderous workes.

6 So that men shall speake of the might of thy marueilous actes: and I will also tell of thy greatnesse.

7 The memorialis of thine aboundaunt kindnesse shalbe shewed: and men shall sing of thy righteousness.

I i. ii. 8 The
8 The Lord is gracious and mercifull: long suffering, and of great goodness.
9 The Lo\(\text{\textasciitilde} \text{\textasciitilde}\)de is loving unto every man: and his mercy is over all his works.
10 All thy wor\(\text{\textasciitilde} \text{\textasciitilde}\)kes pr\(\text{\textasciitilde} \text{\textasciitilde}\)yle thee, O Lo\(\text{\textasciitilde} \text{\textasciitilde}\)de: and thy saints give thankes unto thee,
11 They shewe the glozie of thy kingdome: \(\text{\textasciitilde} \text{\textasciitilde}\) talke of thy power.
12 That thy power, thy glozie, and mightines of thy kingdome: might be knowne unto men.
13 Thy kingdome is an everla\(\text{\textasciitilde} \text{\textasciitilde}\)st kingdome: \(\text{\textasciitilde} \text{\textasciitilde}\) thy dominion endureth throughout all ages.
14 The Lord up\(\text{\textasciitilde} \text{\textasciitilde}\)holdeth all such as fall: and li\(\text{\textasciitilde} \text{\textasciitilde}\)st by all those that be downe;
15 The eyes of all wa\(\text{\textasciitilde} \text{\textasciitilde}\)te upon thee, O Lo\(\text{\textasciitilde} \text{\textasciitilde}\)de: and thou gi\(\text{\textasciitilde} \text{\textasciitilde}\)uest them their meate in due season.
16 Thou openest thine hand: and fillest all things living with plenteoushelle.
17 The Lo\(\text{\textasciitilde} \text{\textasciitilde}\)de is righteous in all his wayes: and holy in all his wor\(\text{\textasciitilde} \text{\textasciitilde}\)kes.
18 The Lord is nigh unto all them that call upon him: yea all such as call upon him fa\(\text{\textasciitilde} \text{\textasciitilde}\)ithlie.
19 He will fulfill the desire of them that feare him: he also will heare their cry, and will helpe them.
20 The Lo\(\text{\textasciitilde} \text{\textasciitilde}\)de preferreth all them that love him: but scat\(\text{\textasciitilde} \text{\textasciitilde}\)tereth abroad all the ungodly.
21 My mouth shall speake the praise of the Lo\(\text{\textasciitilde} \text{\textasciitilde}\)de: and let all flesh give thankes unto his holy name for ever and ever.

Lauda anima mea. Psal.146.
Praise the Lo\(\text{\textasciitilde} \text{\textasciitilde}\)de, O my soule, while I live will I praise the Lord: yea as long as I have any being, I will sing praises unto my God.
Moneth. The xxx. day.

2 O put not your trust in princes, nor in any child of man: for there is no helpe in them.
3 For when the breath of man goeth forth, he shall turne againe to his earth: and then all his thoughtes perish.
4 Blessed is he that hath the God of Jacob for his helpe: and whose hope is in the Lord his God.
5 Which made heaven and earth, the sea and all that therein is: which keepeth his promise for ever.
6 Which helpeth them to right that suffer wrong: which feedeth the hungry.
7 The Lord looseth men out of prison: the Lord giveth sight to the blinde.
8 The Lord helpeth them that are fallen: the Lord careth for the righteous.
9 The Lord careth for the strangers, he defendeth the fatherlesse and widowe: as for the way of the ungodly, he turneth it upside downe.
10 The Lord thy God, O Sion, shall be king for euermore: and throughout all generations.

Laudate Dominum. Psal. 147.

Prayse the Lord, for it is a good thing to sing praysles unto our God: yea, a prosperous and pleasant thing it is to bee thankfull.

2 The Lord doth bulde by Hierusalem: and gather together the outcastes of Israel.
3 He healeth thosse that are broken in heart: and giueth medicine to heale their lickenesse.
4 He telleth the number of the starres: and calleth them all by their names.
5 Great is our Lord, and great is his power: yea, and his wisedome is infinite.
6 The Lord setteth up the meeke: and bringeth the
Moneth. The xxx.day.

the bungodly downe to the ground.
7 O sing unto the Lord with thanksgiving: sing praises upon the harpe unto our God.
8 Which covereth the heauen with cloudes, and prepareth raine for the earth: and maketh the grave to growe upon the mountaines, and herbe for the use of men.
9 Which giueth sodder unto the cattell: and feedeth the yong rauens that call upon him.
10 He hath no pleasure in the strength of an horse: neither delighteth he in any mans legges.
11 But the Lordes delight is in them that feare him: and put their trust in his mercie.
12 Prayle the Lord, O Hierusalem: prayle thy God, O Sion.
13 For he hath made fast the barres of thy gates: and hath blessed thy children within thee.
14 He maketh peace in thy borders: and filleth thee with the floures of wheate.
15 He sendeth forth his commandement upon earth: and his word runneth very swiftly.
16 He giueth snow like wooll: and scattereth the hoare frost like ahes.
17 He casteth forth his yce like morsels: who is able to abide his frost?
18 He sendeth out his worde, and melteth them: he bloweth with his winde, and the waters owle.
19 Hee heaweth his worde unto Jacob: his statutes and ordinances unto Israel.
20 He hath not dealt so with any nation: neither have the heathen knowledge of his lawes.

Praise the Lord of heauen: praise him in the height.
Moneth. The xxx day.

2 Prayse him all ye angells of his: prayse him all his hoste.
3 Prayse him Sune and Moone:prayse him all yee starres and light.
4 Prayse him all yee heauen:and ye waters that be aboue the heauen.
5 Let them prayse the name of the Loorde: for he spake the word, and they were made, he commanded, and they were created.
6 Hee hath made them fast for ever and ever: he hath given them a lawe which shall not be broken.
7 Prayse the Loorde upon earth: yee daugthers and all deepe.
8 Fire and haile,snow and vapours: winde and snowe, fulfilling his worde,
9 Mountaines and all hilles,fruitfull trees, and all Cedars.
10 Beastes and all cattell:wormes, and feathered foules.
11 Kings of the earth, and all people:princes, and all judges of the world.
12 Young men and maydens, olde men and children, prayse the name of the Loord: for his name only is excellent, and his prayse aboue heauen and earth.
13 Hee shall eralt the home of his people, all his saintes shall prayse him: even the children of Israel, even the people that serveth him.

Cantate Domino. Psal.149.

O Sing unto the Lord a new song: let the congregation of saints prayse him.
2 Let Israel rejoyce in him that made him: and let the children of Sion be joyfull in their king.
3 Let them prayse his name in the daunce: let them
Moneth. The xxx. day.

them sing praises unto him with Tabret and Harpe.

4 For the Lozde hath pleasure in his people: and helpeth the meeke hearted.

5 Let the saints be joyfull with glory: let them rejoice in their beddes.

6 Let the praysles of God be in their mouth: and a two edged sworde in their hands.

7 To be avenged of the heathen: & to rebuke the people.

8 To binde their kings in chaines: & their nobles with linkes of iron.

9 That they may bee avenged of them, as it is written:such honoz haue all his saints.

Laudate Dominum. Psal.150.

0 Prayse God in his holines: praise him in the ornament of his power.

2 Prayse him in his noble actes:praise him according to his excellent greatnessse.

3 Prayse him in the sound of the Trumpet:praise him upon the Lute and Harpe.

4 Prayse him in the Cimballes & daunces:praise him upon the stringes and pipe.

5 Prayse him upon the well tuned Cymbals:praise him upon the loute Cymballes.

6 Let every thing that hath breath: prayse the Lozde.

FINIS.
Certaine godly prayers

to be used for sundrie purposes.

A generall confession of sinnes, to bee
said euery Morning

Almightie God our heavenly Father,
I confesse and knowledge, that I am a
miserable and a wretched sinner, and
have manifold wayes most grievously
transgressed thy most godly commandments, through wicked thoughts, ungodly lustes,
sinfull words & deeds, committed all my whole life.
In sinne am I borne and conceived, and there is no
goodness in mee, in as much as if thou shouldest en-
ter into thy narrowe judgement with mee, judging
mee according unto the same, I were never able to
luster and advise it, but must needs perish & bee dam-
 nied for ever. So little helpe, comfort, or succour is
there either in mee, or in any other creature. Only
this is my comfort (O heavenly Father) that thou
diddest not spare thy onely deare beloved Sonne, but
diddest give him up into the most bitter, a most bile
and slaunderous death of the crosse for mee, that hee
might so pay the raunforme for my sinnes, satisfi thy
judgement, still and pacifie thy wrath, reconcile me
againe unto thee, and purchase mee thy grace and fa-
nour & everlasting life. Wherefore through the mer-
eite of his most bitter death and passion, and through
his innocent bloodshedding, I beseech thee, O hea-
tenly father, that thou wilt bouchsafe to be gracious
and mercifull unto mee, to forgive & pardon mee of all
my
my times, to lighten my heart with thy holy spirit, to renew, confirm, and strengthen me with a right & perfect faith, to inflame mee in love towards thee and my neighbour, that I may henceforth with a willing and glad heart, walke as it becommeth me, in thy most godly commandements, to glorifie and praise thee everlastingly. And also that I may with a free conscience a quiet heart in all manner of temptations, afflictions, or necessities, and even in the very pangs of death, crie boldly and mearely unto thee, and say, I beleue in God the father almightie, maker of heauen and earth, and in Iesus Christ, &c. But, O Lord God heavenly father, to comfort myself in affliction and temptation with these articles of the Christian faith, it is not in my power, so faith is thy gift: and so as much as thou wilt bee prayed unto, and called upon for it, I come unto thee, to pray and beseech thee, both for that and so, all other my necessities, even as thy dearely beloued sonne our Saviour Iesus Christ himself hath taught vs. And from the very bottome of my heart I crie and say, Our father which art in heauen, halowed be thy name, &c.

Prayers to be sayde in the morning.

Mercifull Lord God heavenly Father, I render most high laudes, praise and thankes unto thee, that thou hast preserued mee both this night, and all the time and dayes of my life hither-to under thy protection, and hast suffered mee to live untill this present houre. And I beseech thee heartily, that thou wilt vouchsafe to receive mee this day, and the residue of my whole life, from henceforward into thy tuition, ruling and governing me
Godly prayers.

me with thy holy spirit, that all manner of darkenesse, of misbelieve, infidelitie and of carnall lustes and affections, may be utterly chased and driv'en out of my heart, and that I may be justified and saued both body and soule through a right and perfect faith, and to walke in the light of thy most godly trueth, to thy glory and praise, and to the profite and furtherance of my neighbour, through Jesus Christ our Lord and Saviour. Amen.

All possible thanks that we are able, wee render unto thee, O Lord Jesus Christ, for that thou hast willed this night past to be prosperous unto vs: and wee beseech thee likewise to prosper all this same day unto vs, for thy glory, and for the health of our soule, that thou which art the true light, not knowing any going downe, and which art the sunne eternall, giving life, food, and gladnes unto all things, bouchsafe to shine into our mindes, that we may not any where stumble to fall into any sinne, but may through thy good guiding and conducting come to the life everlasting. Amen.

O Lord Jesus Christ, which art the true sinne of the worlde, evermore ariling, and never going downe, which by the most wholesome appearing and light, doeth bring foodth, preserve, nourish, and refresh all things, as well that are in heaven, as also that are on earth, we beseech thee mercifully and favourably to shine into our heartes, that the night and darkenesse of sinnes, and the mystes of errores on every side driv'en away, thou brightly shining within our heartes, wee may all our life space goe without any stumbling or offence, and may decently and seemely walke (as in the day time)
Godly prayers.

(Inc.2) being pure and clean from the works of darkness, and abounding in all good works which God hath prepared for us to walk in, which with the father and with the holy Ghost liuest and reignest for ever and ever. Amen.

O God and Lord Jesus Christ, thou knowest, yea, and hast also taught us how great the infirmities and weaknesses of man is, and how certain a thing it is that it can nothing doe without thy godly helpe. If man trust to himselfe, it can not be avoyded, but that he must headlong runne and fall into a thousand un-doings and mischieves. O our father have thou pitie and compassion upon the weaknesses of us thy children, be thou prett and ready to helpe us, alwayes heewing thy mercy upon us, and prospering whatsoever we godly goe about: so that thou givynge us light, we may see what things are truly good indeede: thou encoxaging us, we may have an earnest desire to the same: and thou being our guide, we may come where to obtaine them: so we having nothing but mistrust in our selves, doe yeeldde and commit our selves full and whole onto thee alone, which workest all things in all creatures, to thy honour and glorie. So be it.

A prayer to be said at night going to bed.

O Mercifull Lord God heavenly Father, whether we sleepe or wake, live or die, wee are always thine. Wherefore I beseech thee heartily, that thou wilt bouchsafe to take care and charge of mee, and not to suffer mee to perish in the works of darkness, but to kindle the light of thy countenance in my heart, that thy godly knowledge may dayly encrease in me, through a right and pure faith, and that
Godly prayers.

that I may always bee founde to walke and live after thy will and pleasure, through Jesus Christ our Lord and Saviour, Amen.

A prayer containing the duetie of every true Christian.

Most mightie God, mercifull and loving father, I wretched sinner come unto thee in the name of thy dearely beloved sonne Jesus Christ my onely saviour and redeemer; and most humbly beseech thee for his sake to bee mercifull unto me, and to cast all my sines out of thy sight and remembrance, through the merites of his bloodie death and passion.

Powre upon me (O Lord) thy holy spirite of wisedome and grace: Gouverne and leade mee by thy holy wordde, that it may bee a lanterne unto my seete, and a light unto my steppes. Shew thy mercy upon me, and so lighten the naturall blindness and darkenes of my heart, through thy grace, that I may daily be renewed by the same spirite and grace: By the which (O Lord) purge the grossenesse of my hearing and understanding, & I may profitably reade, heare, and understand thy word and heavenly wil, belectric, and practie the same in my life and conversation, et euermore holde fast that blessed hope of everlasting life.

Mortifie and kill all vice in mee, that my life may express my faith in thee: mercifullly heare the humble suit of thy servant, and graunt mee thy peace all my daies: Graciouly pardon mine infirmities, and
defend me in all dangers of body, goods & name: but
most chiefly my soule against all assaults, temptati-
ons, accusations, subtilly batees and sleightes of that
old enemie of mankind Satan that roaring Lion,
ever seeking whom he may devoure.

And here (O Lord) I prostrate, with most humble
mind crave of thy divine maestie, to be mercifull bi-
to the universall Church of thy sonne Christ: And
especially according to my bounden duty, beseeche
thee for his sake to blesse, saue, and defende the prin-
cipall member thereof, thy servant our most deare and
Souveraigne Ladie Queene Elizabeth, increase in
her Royall heart, true faith, godly zeale, & love of the
same: And graunt her victorie over all her enemies,
a long, prosperous, and honourable life upon earth,
a blessed ende, and life everlastinge.

Moreover, O Lord, graunt unto her Maesties
most honourable Countasilours, and every other
member of this thy Church of Englande, that they
and we in our severall callings, may truely and god-
ly serve thee: Plant in our heartes true feare and ho-
nour of thy name, obedience to our Prince, and love
to our neighbours: increase in vs true faith & religi-
on: Replenish our mindes with all goodnes, and of
thy great mercie keepe vs in the same till the ende of
our liues: Glue onto vs a godly zeale in prayer, true
humilitie in prosperitie, perfect patience in aduer-
tie, and continuall joy in the holy Ghost.

And lastly I commende unto thy fatherly protec-
tion, all that thou hast giuen mee, as wise, chil-
dren, and servants: Ayde me, O Lord, that I may
gouerne, nourish, and bring them by in thy seare and
service. And so as much as in this worlde I must
alwayes bee at warre and strife, not with one sorte
of enemies, but with an infinite number, not onely with flesh and blood, but with the devil which is the prince of darkness, and with wicked men executors of his most damnable will: Grant me therefore thy grace, that being armed with thy defence, I may stand in this battell with an invincible constancie against all corrupcion, which I am compassed with on every side, untill such time as I having ended the combate, which during this life I must sustaine, in the ende I may attaine to thy heauenly rest, which is prepared for me and all thine elect, through Christ our Lord and onely Sauior. Amen.

Certaine godly prayers
for sundry dayes.

Munday.

Almighty God, the Father of mercie, and God of all comfort, which onely forgivest sinne: forgive unto vs our sinnes, good Lord, forgive unto vs our sinnes, that by the multitude of thy mercies they may be covered, and not imputed unto vs, and by the operation of the holy Ghost, wee may have power and strength hereafter to resist sinne, by our Sauior and Lord Jesus Christ. Amen.

Tuesday.

O Lord God, which despisest not a contrite heart, and forgettest the sinnes and wickedness of a sinner, in what hour soever he doth mourn and lament his olde maner of livynge.
Godly prayers.

Grant unto vs (O Loyde) true contrition of heart, that we may vehemently despise our sinfull life past, and wholly be converted unto thee, by our Saviour and Lord Jesus Christ. Amen.

Wednesday.

O Mercifull Father, by whose power and strength wee may overcome our enemies both bodiely and ghostly: grant unto vs, O Loyde, that according to our promise made in our baptism, we may overcome the chiefe enemies of our soule, that is, the desires of the world, the pleasures of the flesh, and the suggestions of the wicked spirite: and so after, leade our liues in holinesse and righteousnesse, that wee may serve thee in spirite and truth, and that by our Saviour and Lord Jesus Christ. Amen.

Thursday.

O Almightye and everlasting God, which not onely giest every good and perfect gift, but also encressest those gifts that thou hast given: we most humbly beseech thee (mercifull God) to encrase in vs the gift of faith, that we may truely beleue in thee, and in thy promise made unto vs: and that neither by our negligence, nor infirmite of the flesh, nor by grievedness of temptation, neither by the subtile craftes and assaults of the devill, wee be druen from faith in the blood of our Saviour and Loyde Jesu Christ. Amen.

Fryday.

Grant unto vs, O mercifull God (wee most heartily beseeche thee) knowledge and true understanding of thy woorde, that all ignorance expelled,
Godly prayers.

expelled, we may knowe that thy will and pleasure is in all things, and how to do our dutties, and truly to walke in our vocation: and that also we may expresse in our living, those things that we do knowe, that we bee not onely knowers of thy wo:de good Lord, but also be workers of the same by our sauiour and Lord Jesus Christ, Amen.

Saturday.

O Almightye God, which hast prepared everlasting life to all those that bee thy faithfull servants: graunt unto vs Lord, sure hope of life everlasting, that we being in this miserable wo:de, may have some taste and feeling of it in our hearts, and that not by our deserruing, but by the merits and deserruing of our Saviour and Lord Jesus Christ, Amen.

O Mercifull GOD, our onely ayde, succour, and strength at all times: graunt unto vs, O Lord, that in the time of prosperitie we be not pride, and so forget thee, but that with our whole heart and strength we may cleave unto thee, and in the time of aduersitie that we fall not into insidelitie, & desperation, but that always with a constant faith, we may call for helpe unto thee: graunt this, O Lord, for our advocates sake, and Saviour Jesus Christ, Amen.

Sunday.

O Almightye and mercifull Lord, which givest unto thy elect people the holy Ghost, as a sure pledge of thy heavenly kingdome: Graunt unto vs, O Lord, thy holy spirit, that hee may beare witness with our spirit, that we be thy children, and heires of thy kingdome, and that by the operation of this
Godly prayers.

This spirit, we may kill all carnall lustes, unlawful pleasures, concupiscences, evil affections, contrary unto thy will, by our Saviour and Lord Jesus Christ, Amen.

A prayer for trust in God.

Thus beginning of the fall of man, was trust in himselfe. The beginning of the restoring of man, was distrust in himselfe, and trust in God. O most gratious and most wise guide, our Saviour Christ, which doest leade them the right way to immortall blessednesse, which truely and unsaignedly trusting in thee, commit them selves to thee: Grant vs, that like as wee be blinde and seeble in deede, so we may take and repute our selves, that we presume not of our selves to see to our selves, but so farre to see, that alway we may haue thee before our eyes, to followe thee, being our guide, to be ready at thy call most obediently, and to commit our selves wholly unto thee, that thou which only knowest the way, mayest lead vs the same way unto our heauenly desires: to thee with thy father and the holy Ghost, be glory for euer.

Amen.
A prayer against worldly carefulnesse.

Most deare and tender father, our defender and nourisher, endue vs with thy grace, that we may cast off the great blindnessse of our mindes, and carefulnesse of worldly things, and may put our whole studie and care in keeping of thy holy lawe, and that we may labour and travaile for our necessities in this life, like the birds of the ayre, and the lilies of the fielde, without care, for thou hast promised to be carefull for vs, and hast commaunded that upon thee we should cast all our care: which liuest and reignnest world without ende. Amen.

A prayer against temptation.

Lorde Jesus Christ, the onely stay and fence of our mortall state, our onely hope, our onely salvation, our glozie, and our triumphe, who in the flesh (which thou haddest for our only cause taken upon thee) diddest suffer thy selfe to be tempted of Satan, and who onely and alone of al men diddest utterly overcome and vanquish sinne, death, the worlde, the devil, and all the kingdome of hell: and whatsoever thou haft so overcommende, for our heepe, it is that thou haft overcommende it, neither haft it bene thy will to haue any of thy seruants to keepe battell, or fight with any of the foresayde evils, but of purpose to rewarde vs with a crowne of the moze glozie for it: And to the intent that thou
mightest likewise overthowe Satan in thy members, as thou haddest afore done in thine owne person, give thou (wee beseech thee) unto vs thy soldiers, (O Lion most victorious of the tribe of Juda) strength against the roaring Lion, which continually wandereth to and fro, seeking whom he may devour. Thou being that same serpent, the true giver of health and life, that was napp’d on high upon a tree, give unto vs thy seely ones, wilines against the deceitfull awaunting of the most subtill serpent. Thou being a lamb as white as snowe, the banquisher of Satan’s tyrannie, give unto vs thy little sheepe the strength and vertue of thine spirite, that being in our owne selues weake and seable, and in thee strong and valiant, we may withstand and overcome all assaults of the devil, so that our ghostly enemy may not glory on vs, but being conquered through thee, wee may give thanks to thy mercy, which never leaveth them destitute that put their trust in thee, who livest and reignest God for euer, without ende. Amen.

A prayer for the obtaining of wisedome.

Sapi. 9.

God of our fathers, a Lord of mercy, thou that hast made all things with thy word, and ordeined man through thy wisedome, that he shoulde have dominion over the creatures which thou hast made, that he shoulde order the world according to equitie and righteousness, and execute judgement with a true heart: give me wisedome, which is euer about thy seate, and put me not out from among thy children: so if thy servant and sonne of thy hand-maid, an a seable person, of a short time, too young to the understanding of thy judgement and lawes: pe
Godly prayers.

yea though a man be never so perfect among the children of men, yet if thy wisedom be not with him, hee shall bee nothing woorthy. Oh send thy wisedome out of thy holy heavens, and from the throne of thy ma-"*esti", that shee may bee with mee, and labour with mee, that I may knowe what is acceptable in thy sight, for shee knoweth and understandeth all things, and shee shall conduct me right soberly in thy works, and preserue mee in her power, so shall my workes bee acceptable, Amen.

A prayer necessary for all persons.

O Mercifull GOD, I a wretched sinner reknowledge my selfe bounde to keepe thy holy commandements, but yet unable to performe them, and to bee accepted for just, without the righteousnes of Jesu Christ thy onely sonee, who hath perfectly fulfilled thy lawe, to justifie all men that beleue and trust in him. Therefore graunt me grace, I be-seech thee, to be occupied in doing of good workes, which thou commaindest in holy Scripture, all the dayes of my life, to thy glozie, and yet to trust onely in thy mercy, 3 in Christes merites, to bee purged from my sinnes, and not in my good workes, be they never so many. Give me grace to love thy holy worde frequently, to search the Scriptures diligently, to reade them humbly, to understande them truely, to live after them effectually. Order my life so, O Loorde, that it may be alway acceptable unto thee. Give me grace, not to reioyce in any thing that displeasest thee, but evermore to delight in those thinges that please thee, bee they never so contrary to my desire. Teach me to pray, that my petitions may be graciously heard of thee. Keepe mee upright among de-
Godly prayers.

In adversities of opinions and judgements in the word, that I never swarue from thy truth taught in holy Scripture. In prosperitie, O Lord, save me, that I were not proude. In aduersitie helpe me, that I neither despaire nor blaspheme thy holy name, but taking it patiently, to give thee thankes, and trust to be deliuered after thy pleasure. When I happen to fall into sorne through traittie, I beseeche thee to worke true repentance in my heart, that I may bee soe without desperation, trust in thy mercy without presumption, that I may amende my life, and become truly religious without hypocrisy, lowly in heart without feigning, faithfull and trustie without deceit, merie without lightnesse, sad without mistrust, sober without slothfulnesse, content with mine owne without couetousnesse, to tell my neighbour his faultes charitably without dissimulation, to instruct my householde in thy lawes truely, to obey our Queene and all gournours under her unsainedly, to receive all lawes and common ordinances, (which disagreeeth not from thy holy worde) obediently, to pay every man that which I owe unto him truely, to backe bite no man, noz launder my neighbour secretly, and to abhore all vice, louing all goodnesse earnestly. O Lord graunt me thus to doe, for the glozie of thy holy name. Amen.

A prayer for pacience in trouble.

Ow hast thou (O Lord) humbled and plucked me downe? I dare nowe unneathes make my prayers unto thee, for thou art angrie with me, but not without my deserving. Certainly I have sinned, Lord, I confesse it, I will not denye it: but oh my God, pardon my trespasse, release my debts,
Godly prayers.

Godly prayers, render nowe thy grace againe into me, stop my woundes, so: I am all to plagued and beaten: yet Lord this notwithstanding I abide patiently, & give mine attendance on thee, continually waiting for reliefe at thy hand, and that not without skill, so: I have received a token of thy favour and grace towards me, I mean, thy worde of promise concerning Christ, who for me was offered on the crosse for a ransom, a sacrifice and price for my sinnnes: wherefoe according to that thy promise, defend me Lord by thy right hand, and give a gracious eare to my requestes, for all mans staines are but baine, Beate downe therefore mine enemies thine owne seffe with thy power, which art mine only aydour and protector, O Lord God almightie, Amen.

A prayer to be said at the houre of death.

Lord Jesus, which art the onely health of all men living, and the everlastinge life of them which die in faith: I wretched sinner giue and submit my seffe wholly into thy most blessed will, and being sure that the thing cannot perish which is committed unto thy mercie, willingly nowe I leave this fraile and wicked flesh, in hope of the resurrection, which in better wise shall restore it to me againe, I beseeche thee most mercifull Lord Jesus Christ, that thou wilt by thy grace make strong my soule against all temptation, and that thou wilt cover and defend me with the buckler of thy mercie against all the assaules of the devill, I see and know ledge that there is in my seffe no helpe of salvation, but all my confidence, hope and trust is in the most mercifull goodnesse. I have no merites nor good workes which I may allledge before thee, Of sinnes & euill workes (alas) I see a great heape, but through thy
Godly prayers.

thy mercy I trust to be in number of them to whom thou wilt not impute their sines, but take & accept me for righteous and just, and to be the inheritor of everlasting life. Thou merciful Lord wast borne for my sake, thou diddest suffer both hunger and thirst for my sake, thou didst preach & teach, thou didst pray and fast for my sake, thou diddest all good works and deeds for my sake, thou sufferedst most grievous paynes and torments for my sake. And finally thou gavest thy most precious body to die, and thy blood to be shedde on the crosse for my sake. Howe most merciful Saviour, let all these things profite me, which thou freely hast given me, that hast given thy leisse for me. Let thy blood cleanse and wash away the spots and foulenes of my sines. Let thy righteousnes hide and couer mine unrighteousnesse. Let the merites of thy passion & blood, be the satisfaction for my sines. Give me, Lord, thy grace, that my faith and salvation in thy blood waver not in me, but be ever firme and constant, that the hope of thy mercy and life everlasting never decay in me, that charitie ware not colde in me. Finally, that the weakenesse of my flesh be not overcome with the seare of death. Grant mee, merciful Saviour, that when death hath shut up the eyes of my body, yet that the eyes of my soule may still be holde and looke upon thee: that when death hath taken away the use of my tongue and speach, yet that my heart may cry and lay unto thee, In manus tuas Domine, commendospiritus meum (that is to say) O Lord, into thy handes I give and commit my soule: Domine Jesu acc pecspiritum meum, Lord Jesu receive my soule unto thee.

Amen.

FINIS.
THE Whole booke of Psalms: collected into English metre by T. Sternhold, W. Whitingham, I. Hopkins, and others. Conferred with the Hebrue, with apt notes to sing them withall.

Newlie set forth and allowed to be sung of all the people together, in all churches, before and after Morning and Evening praiere, as also before and after the sermons: and moreover in private houses for their goodlie solace and comfort, taking apart all ungodlie songs and ballads, which tend only to the nourishing of vice, and corrupting of youth.

IAMES. 5.
If any be afflicted, let him pray, and if any be merrie, let him sing Psalms.

AT LONDON
Printed, in the now dwelling house of Henrie Denham, being in Aldersgate-street at the signe of the starre.

Cum privilegio Regie Maiestatis.

Forbidding all others to print these Psalms, or any part of them.

An. 1588.
A treatise made by Athanasius the great, concerning the use and vertue of the Psalms.

Whole scriptures is certeinly the teacher of all vertue and of the true faith: but the booke of the psalms doth express, after a certeine manner, the very state and condition of the soule. For as he which intendeth to present himselfe to a king, will first compound with himselfe to set in good order both his gesture and speech, least else he might be reputed rude and ignorant: even so doth this godly booke informe all such as be desirous to lead their life in vertue, and to know the life of our Saviour, which he lead in his conversation, putting them in mind in the reading thereof, of all their affections and passions whereunto their soule is inclined.

Moreover, the psalms informe and teach every man with divers instructions, whereby he may not only expic the affections and state of his soule, and also win a good paterne and discipline, how he may please God, but also with what forme of words he may amend himselfe, and how to give God due thanks, least if he should speak otherwise than were convenient, he should fall into impiety by his unconstant estimation of God, for we must all make an account to the judge, as well of our idle words, as our evil deeds.

1. If therefore thou wouldest at any time describe a blessed man, who he is, and what thing maketh him to be: thou hast the 1, 32, 41, 112, 128, 143, psalms.
2. If thou wouldest rebuke the Jews for their spite they have to Christ, thou hast the 2 psalme.
3. If thine owne familiars pursue thee, and if many rise against thee, lay the 3, 143, psalms.
4. If thou in trouble thou hast called on God, and hast taried upon his helpe, and wouldest give him thanks for that he hath heard thee with his helpe, sing the 4, 40, 116 psalms.
5. If that thou feest that cruel men lay snares for thee, and therefore desirest God's ears to heare thy prayers, sing the 5 psalme.
6. If thou feestest God's dreadfull threats, and feest thy selfe afraid of them: thou maist lay the 6, 31, 88 psalms.
7. If any take counsel against thee, as Achitophel did against David, if thou be admonished thereof, sing the 7 psalme.
8. If thou in beholding the grace of our Saviour spread on every side, speciallie for the restoring of mankind to saluation, wouldest speake thereof in meditation to God, sing the 8 psalme.
9. If so againe thou wouldest sing in giving thanks to God for the prosperous gathering of thy frutes, vse the 8 psalms.
10. If thou wouldest have thine adversarie kept backe, and thy soule saved, trust not in thy selfe but in the commaundment of God, sing the 9 psalme.
11. If thou perceivest God to be wroth with his people, as though he regarded...
A treatise for the use of the Psalms.

did them nothing, thou hadst to parlie him to complain thereof, the 10, 60, 74
psalms.
11 If any man would put thee in fear, have thou thy hope in God, and sing
the 11 psalms.
12 If thou beholdest the pride of many men, and seest malice to abound, so
that there is no godliness amongst men, repair the to God, and sing the 12
psalms.
13 If thine adversaries lie long in wait against thee, despairs not as though
God had forgotten thee, but call upon the Lord, and sing the 13, 16, 22 psalms.
14 If thou hearest any to blaspheme God in his providence, be not partak-
er with them in wickedness, but make haste unto God, and sing the 14, and 55
psalms.
16 If thou desirest to know who is a citizen of heaven, sing the 15 psalms.
17 If thou hast need of prayer for such as be against thee, and have closed thy
soul to every one, sing the 16, 17, 87, 141 psalms.
18 If thou hast escaped from thine enemies, and art delivered from them
who pursued thee, sing thou the 18, 82 psalms.
19 If thou dost wonder at the order of things created by God, considering
the grace of the divine providence, sing the 19, 24 psalms.
20 If thou hast any man in adversity, comfort him and pray for him with
the 20 psalms.
21 If thou perceivest thy selfe to be defended and fed by God, and to live pros-
perously, rejoice therein, and sing the 23 psalms.
22 If thine enemie conspire against thee, lift by thy soul to God and sing the
23 psalms, and thou shalt espie them to labour but in vain against thee.
23 If thine enemies cluster against thee, and go about with their bloody hand
to destroy thee, go not thou about by means heeple to revenge it, for all mens judg-
ments are not trussie, but require God to be judge, for he alone is judge, and sing
the 26, 35, 42 psalms.
24 If they please more seditious on thee, though they be in numbers like an ar-
med host, leave them not which thus rerect thee; as though thou were not an-
nointed and elect by God, but sing the 27 psalm.
25 If they be yet so impudent that lay wait against thee, so that it is not law-
sfull for thee to have any bocation by them, regard them not, but sing to God the
48 psalms.
26 If thou wilt exhort and provoke kings and princes to submit their power
to God, and to regard his honour, sing the 29, 82 psalms.
27 If thou renew and build thine house both of the soul, whereby thou recei-
vedst God to host, and of thy temporal habitation, sing the 30, 41, and 127
psalms.
28 If thou seeest thy selfe had in hate, for the truths sake, of thy friends and
kinsfolk, leave not off thy purpose, nor leave them which be against thee, but
think on them which follow, and sing the 31 psalms.
29 If thou beholdest such as be baptized and so delivered from the corrup-
tion of their birth, praise thou the bountiful grace of God, and sing the 32
psalms.
30 If thou delightest to sing amongst many, call together righteous men of
godlie life, and sing the 33 psalms.
31 If by chance thou fallest amongst thine enemies, and yet hast fortunate
escaped
escaped them: if therefore thou wilt give thanks, call together make men, and sing the 33 psalme.

32. If thou wilt wicked men contend amongst themselves to do mischief, think not that their nature doth impell them by necessity to work sin against their will, as certaine hereunto suppose, but consider this psalme 36, and thou wilt perceive that they be to themselves their owne occasion of sinning.

33. If thou wilt how wicked men do much wickednesse, and that yet simple folke praise such, when thou wilt admonish any man not to follow them, to be like unto them, because they shall be shortly rooted out and destroied: lyke unto thy selfe and others, the 37 psalme.

34. If thou hast decreed to take heed of thy selfe, set thine enimie appreoch nigh thee, as against one whom the adulterer is most provoked to come with assault, and therefore wilt prepare thy selfe, sing the 39 psalme.

35. If thou wilt many noze men to beg and wilt they pitie unto them, thou must both thy selfe receave them to mercie, and also exhort others to do the same, sing the 41 psalme.

36. If thou hast a desire to Godward, and heareth thine enimie to upbraide thee, be not troubled, but consider what fruite of immoraltie risheth unto thee for this desire, comfort thy soule with hope to God, and therein relieving and allaying the heauinesse of thy life, sing the 42 psalme.

37. If thou wilt remember Gods benefites which he did to their fathers both in their outgoing from Egypt, and in the desert, and how God God was unto them, but they unthankfull unto him, thou hast the 44, 78, 89, 106, 114, and 117 psalms.

38. If thou hast made thy refuge to God, and hast escaped such trouble as was prepared against thee, if thou wilt give thanks and shew but his kindnesse to thee, sing the 46 psalme.

39. If thou wilt know how to give thanks to God when thou doest refoze to him with a sound understanding, sing the 47, 48 psalms.

40. If thou wilt exhort men to put their trust in the living God, who ministreth all things abundantly to god mens use: and blame the madnesse of the world: which serveth their god Mammon so inordinatly, sing the 49 psalme.

41. If thou wouldst call upon the blind world for their wrong confidence of their brute sacrifices, and shew them what sacrifice God most hath required of them, sing the 50 psalme.

42. If thou hast sinned and art converted and moved to do penance, desirous to have mercie thou hast the words of confession in the 51 psalme.

43. If thou hast suffered false accusation before the king, and laid the diuell to triumph thereat, go aside and lay the 52 psalme.

44. If they which persecute thee with accusations would betray thee, as the Pharisees did Jesus, as the aliens did David, discomfort not thy selfe therewith, but sing in god hope to God the 54, 69, 57 psalms.

45. If thine adversaries which trouble thee do upbraide thee, and that they which saie to be thy freinds, speake most against thee, whereby ouf in the meditation thou art somewhat drawn theraft, thou must call on God, sing the 55 psalme.

46. If persecution come fierce on thee, and beware saue chance to enter into the case where thou hast thy selfe, feare not, for in this straight thou shalt have
A treatise for the use of the Psalms.

have expedient words both to comfort thee, and to put thee in remembrance of his old mercy with the 57, 142 psalms.

47 If thou wilt confound hypocrites which make glorious shows outwardly, speak their conversion with the 58 psalms.

48 If thy pursuers command thy house to be watched, when thou art escaped give thanks to God, and grace it in the tables of thine heart for a perpetual remembrance, and lay the 59 psalms.

49 If thine enemies cruelly assault thee, and would catch thy life, offer thy submission to God against them, and be of good comfort: for the more they rage, the more shall God subdue them, and lay the 62 psalms.

50 If thou feest persecution, and gettest thee into wilderness, fear thou not, as though thou went there alone, but having God nigh to thee, rise to him early in the morning, sing the 93 psalms.

51 If thine enemies would put thee in fear, and never cease to lay trains for thee, and pick all manner quarrels against thee, though they be very many, give no place to them, for the darts of babes shall be their destruction, if thou shalt the 61, 68, 70, 71 psalms.

52 If thou wilt lay God with a psalme or hymne, sing the 65, 66 psalms.

53 If thou alke mercy of God, sing the 67 psalme.

54 If thou wouldst sing to the Lord, thou hast what to lay in the 96, 98 psalms.


56 If thouarest wicked men prosper in peace, be not offended thereat, but lay the 73 psalms.

57 If thine enemies have becat the wales whether thou flakst, and art there- by in great anguish, yet in this trouble despair not, but pray, and if thy prayer be heard, give God thanks, and lay the 77 psalms.

58 If they persecute still, and desile the house of God, kill the elect, and cast their bodies to the foulace of the aire, fear not their cruelty, but shew pite unto them which be in such agonie, and lay the 97 psalms.

59 If thou wilt informe any man with the mysteries of the resurrection, sing the 81 psalms.

60 If thou wilt sing to the Lord, call together Gods servants on the festivall day, and sing the 81, 95, 134 psalms.

61 If thine adversaries flocke together on every side, and threaten to destroy the house of God, and make their conspiracies against the religion, let not their number and power trouble thee, for thou hast an anchor of the words of the 83 psalms.

62 If thou castest an eye to Gods house and to his eternall tabernacles, and hast a desire thereto as the apostle had: say thou also the 84 psalms.

63 If Gods wrath be ceased, and the captivitie ended, thou hast cause how to give thanks to God with David, recounting his goodness to thee and others, with the 76, 85, 116 psalms.

64 If thou wilt rebuke Psalms and heretike, for that they have not the knowledge of God in them, thou maist have an understanding to sing to God the 86, 115 psalms.

65 If thou wilt see and know the dissent that the catholike church hath from schisme, and wouldst convert them, or to discern the church concerning the outward appearance and looking there of, thou maist lay the 87 psalms.
A treatise for the use of the Psalms.

66 If thou wouldst know how Moses praid to God, and in his meditation recounting the britle state of mans life, desired of God to direct to his short life, that he might follow wisdom, read the 90 psalme.

67 If thou wouldst comfort thy selfe and others in true religion, and teach them that hope in God will never suffer a soule to be confounded but make it bold and without fear for Gods protection, sing the 91 psalme.

68 If thou wilt sing on the sabbath day, thou hast the 92 psalme.

69 If thou wilt sing on sunday in meditation of Gods word, desiring to be instructed therein, whereby thou maist rest in Gods holy will, and ease from all the works and doctrine of base men, revolue that notable psalme 119.

70 If thou wilt sing in the second day of the sabbath, thou hast the 95 psalme.

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

72 If thou wilt sing the fourth day of the sabbath, sing the 94 psalme: 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 Jewses to take counsel against the Lord, and that he standeth boldly against the danell, then sing the sox said psalme.

73 If thou wilt sing on god-friday, thou hast a commendation of the psalme 93, for then was the house of Gods church built and groundly founded, though the enimies went about to hinder it: for which cause sing to God the songs of triumphant victory, with the said psalme, and with the 98 and 120 psalms.

74 If there be any captuittie wherein thy house is laid waste and yet builded againe, sing the 96 psalme.

75 If the land be vexed with enimies, & after come to any rest by the power of God, if thou wilt sing therefor, sing the 97 psalme.

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

77 If thou dost acknowledge in God his invincible power, and that in judgement he misceth mercie, if thou wilt draw nigh unto him, thou hast the words of this psalme 101, to the end.

78 If for the imbecilitie of thy nature, thou art scarce with the continual miseries and griefs of this life, and wouldest comfort thy selfe, sing the 102 psalme.

79 If thou wilt give thanks to God, as it is most convenient and due, for all his gifts, when thou wilt so do, thou hast how to revoice thy soule thereunto, with the 103, and 104 psalms.

80 If thou wilt praise God, and also know how and soz what cause, and what words thou maist best do it, consider the 113, 117, 133, 146, 147, 148, 149, 150 psalms.

81 If thou hast faith to such things as God speaketh, & believest that which in prayer thou utterest, lay the psalme 116 to the end.

82 If thou seelst thy selfe to rise upward in degrees of well working: as though thou seelst with Saint Paule, I forget those things which be before me, thou hast the 120 psalme.

83 If thou be holde in thy doome under straing and wandring thoughts, and seelst thy selfe draunne by them, whereof thou art forz, then lay thy selfe from henceforth, and tarry where thou hast found thy selfe in fault, sit thee downe
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downe and mourne thou also as the Hebrew people did, and lay with them the 137 psalme.

84 If thou perceivest that temptations be sent to prove thee, thou oughtest after such temptations to give God the thanks, and lay the 139 psalme.

85 If yet thou be in bondage by thine enemies, and wouldst faine be delivered, lay the 140 psalme.

86 If thou wouldst pray and make supplication, lay the 141, 142, 143 psalms.

87 If any tyrannous enimie rise vp against the people, feare thou not no more than David did Goliath, but beleeve like David, and sing the 144 psalme.

88 If they art elect out of low degree, especiallie before others to some voca tion to serve the brethren, advance not thy selfe too high against them in thine owne power, but giue God his glorie who did choose thee, and lay thou the 145 psalme.


90 If thou wilt sing speciallie of our saviour Christ, thou hast of him in everie psalme, but most chiefly in the 25, 45, 110 psalms.

91 Such psalms as shew his lawfull generation of his father, and his corporeal presence, be the 15, 69 psalms.

92 Such as do propheticke before of his most holy crosse and passion, telling how many deceitfull antithes he sustaine for vs, and how much he suffered, be the 2, 119 psalms.

93 Such as expresseth the malicious enmities of the Jewes, and betraying of Judas, are the 21, 50, 55, 69, 72, 109 psalms.

94 Such as declare his agonie in his passion, death and sepulture be the 22, 28 psalms.

95 For his dominion and presence in the flesh, read the 116 psalme.

96 Such as shew the glorious resurrection of his bodie be the 24, 47 psalme.

97 Such as set out his ascension into heaven are the 23, 96, 98, 99 psalms.

98 I nd that he sitteth on the right hand of his father, the 110 psalme maketh manifest.

99 Such as shew that he hath authoritie of his father to judge, expressing his judic Peace power, both in condemning the diuell and all wicked nations, are the 72, 50, 82 psalms.

FINIS.
Veni Creator.

Ome holic Ghost eternall God, proceeding from above: Both from the Fa-
ther and the Sonne, the God of peace and love. 2. Visit our minds and into vs thy heauenlie grace inspire: That in all truth and godlinessse, we may have true desire.

3 Thou art the verie comforter, in all woe and distresse:
The heauenlie gift of God most high, which no toong can expresse.

4 The fountaine and the liuelie spring, of joy celestiall:
The fire so bright, the love so cleare, and unction spirituall.

5 Thou in thy gifts art manifold, whereby Christes church doth stand:
In faithfull hearts writing thy law, the singer of Godshand.

B. s. 6 Accor-
Veni Creator.

6 According to thy promise made,
    thou givest speech of grace:
That through thy helpe, the praise of God,
    may stand in euery place.

7 O holic ghost, into our wits,
    send downe thy heauenlie light:
Kindle our hearts with fervent loue,
    to serve God daie and night.

8 Strength and stabilize all our weaknesses,
    so feeble and so fraile:
That neither flesh the world nor deuill,
    against us do preyale.

9 Put backe our enemies far from vs,
    and grant vs to obtaine:
Peace in our hearts with God and man,
    without grudge or dislike.

10 And grant O Lord that thou being,
    our leader and our guide:
We may eschew the snares of sinne,
    and from thee never slide.

11 To vs such plentie of thy grace,
    good Lord grant we the praise:
That thou maist be our comforter,
    at the last dreadful daie.

12 Of all strife and dissention,
    O Lord dissolve the bands:
And make the knots of peace and loue,
    throughout all christian lands.

13 Grant vs (O Lord) through thee to
    the father most of might:
That of his deare beloved sonne,
    we may attaine the sight.

14 And
The humble fute of a sinner.

14. And that with perfect faith also,
we may acknowledge thee:
The spirit of them both alway,
one God in persons three.

15. Laud and praise be to the father,
and to the sonne equall:
And to the holy spirit also,
one God coeternall,

16. And praise we that the onlie sonne,
bouchsafte his spirit to send:
To all that do profess his name,
unto the worlds end.

The humble fute of a sinner. M.

1. O Lord of whom I do depend, behold my carefull hart,
and when thy will and pleasure is, release me of my smart.

Thou seeest my sorrow what they are, my griefe is
knowne to thee, and there is none that can remoue, or

B. is. take
The humble lute of a sinner.

4

take the same from me.

3 But only thou whose aid I craue,
 whose mercie still is presst:
To eale all those that come to thee,
 for succour and for rest.

4 And see thou seest my restlesse eies,
 my teares and greeuous grone:
Attend bin into my lute (O Lord,)
 marke well my plaint and mone.

5 For sinne hath so inclosed me,
 and compast me about:
That I am now remediless,
 if mercie helpe not out.

6 For mostall man can not release,
 or mitigate this paine:
But euen thy Christ, my Lord, and God
 which for my sinnes was slain.

7 Whole bloudie wounds are yet to see,
 though not with mostall eie:
Yet do thy Saints behold them all,
 and so I trust shall I.

8 Though sinne doth hinder me a while,
 when thou shalt see it good:
I shall enjoy the sight of him,
 and see his wounds and bloud.

9 And as thine angels and thy saints,
 do nowe behold the same:
So trust I to possesse that place,
 with them to praise thy name.
Venite exultemus. Psalm xcvi.

Come and let us now rejoice, and sing unto the Lord:
And to our only Saviour, also with one accord.

And let us come before his face, with inward reverence:
Confessing all our former sins, and that with diligence.

To thank him for his benefits, alwaie distributing:

Burgh
Wherefore to him right ioisfulle, in psalms now let vs sing.

4 And that because that God alone, is Lord magnificent:
And eke aboue all other gods, a king omnipotent.

5 His people doth not he forake, at any time or tide:
And in his handes are all the coasts, of all the world so wide.

6 And with his loving countenaunce, he looketh every where:
And doth behold the tops of all, the mountaines far and neare.

7 The sea and all that is therein, are his for he them made:
And eke his hand hath fashioned, the earth, which doth not fade.

8 O come therefore and worship him, and downe before him fall:
And let vs weepe before the Lord, the which hath made vs all.

9 He is our God, our Lord and King, and we his people are:
His scliffe and sheepe of his pasture, on whom he taketh care:

10 This daie if ye do heare his voice, yet harden not your hart:
As in the bitter murmuring, when ye were in desert.

11 Which thing was of their negligence, committed in the time:
Of trouble, in the wilderness,
a great and grievous crime.

Whereas your fathers tempted me,
and tried me every way:
They proved me, and saw my works,
what I could do or say.

This seven years have I been grieved
with this generation:
And evermore I say'd, they erred
in their imagination.

Wherewith their harts were sore com-
long time and many days:
Wherfore I know assuredly,
they have not knowne my waies.

To whom I in mine anger sware,
that they should not be blest:

See my joy celestiall,
noe enter in my rest.

Gloria patri.

All laud and praise be to the Lord,
O that of might art most:
To God the Father and the Sonne,
And to the holie Ghost.

As it was in the beginning was,
For ever heerethore:
And is now at this present time
And shall be evernore.

The song of S. Ambrose, called
Te Deum.

We praise thee God, wee knowledge thee, the onelie

Lord to be: And as eternall Father, all the earth doth

worship
worship thee. To thee all Angels crie, the heauens and
all the powers therein. To thee Cherub & Seraphin,
to crie they do not lin.

3 O holie, holie, holie Lord,
of saboth Lord the God:
Through heauen & earth thy praise is spread,
and glorie all abroad.

4 Th'apostles glorious companie,
yeeld praises unto thee:
The prophets goodlie fellowship,
praise thee continuallie.

5 The noble and victorious host,
of martyrs found thy praise:
The holie church throughout the world,
both knowledge thee alwaies.

6 Father of endlesse maiestie,
they do acknowledge thee:
Thy Christ thine honorable, true,
and onlie sonne to be.

7 The holie ghost the comforter,
of glorie thou art king:
O Christ and of the Father art,
the sonne everlasting.

8 When
8 When sinfull mans deceie in hand,  
thou tookest to restore:  
To be incloide in virgins womb,  
thou diddest not abhore.

9 When thou hadst overcome of death,  
the sharp and cruel night:  
Thou heavens kingdom didst let ope,  
to each beleueing wight.

10 In glozie of the Father thou,  
doest sit, on Gods right hand:  
We trust that thou shalt come our judge,  
our cause to understand.

11 Lord help thy servants whom thou haist,  
bought with thy precious blood:  
And in eternall glozie, set  
them with thy Saints so good.

12 O Lord do thou thy people save,  
blesse thine inheritance:  
Lord gouerne them, and Lord do thou,  
foeuer them aduance.

13 We magnifie thee daie by daie,  
and world withouten end:  
Adore thy holie name O Lord,  
bouche safe bs to defend.

14 From sin this daie. Have mercie Lord,  
have mercy on bs all:  
And on bs (as we trust in thee)  
Lord let thy mercy fall.

15 O Lord, I have repose all,  
my confidence in thee:  
But to confounding shame therefore,  
Lord let me neuer bee.
The Song of the three children praying God,
prouoking all creatures to do the same.

1 O all ye works of God the Lord, blesse ye the Lord,
praise him and magnifie him for euer.

2 O ye the angels of the Lord, blesse ye the Lord, &c.
3 O ye the starrie heauens hie, blesse ye the Lord, &c.
4 O ye waters above the skie, blesse ye the Lord, &c.
5 O all ye powers of the Lord, blesse ye the Lord, &c.
6 O ye the shining sun and moone, blesse ye the Lord, &c.
7 O ye the glittering stars of heauen, blesse ye the Lord, &c.
8 O ye the showers & dropping dew, blesse ye the Lord, &c.
9 O ye the blowing winds of God, blesse ye the Lord, &c.
10 O ye the fire and warming heat, blesse ye the Lord, &c.
11 O ye winter and the summer tide, blesse ye the Lord, &c.
12 O ye the dewes & binding froses, blesse ye the Lord, &c.
13 O ye the frost and chilling cold, blesse ye the Lord, &c.
14 O ye congeled ise and snow, blesse ye the Lord, &c.
15 O ye the nights & lightsome daies, blesse ye the Lord, &c.
16 O ye the darknesse and the light, blesse ye the Lord, &c.
17 O ye the lightnings & the clouds, blesse ye the Lord, &c.
18 O let the earth eke blesse the Lord, blesse ye the Lord, &c.
19 O ye the mountaines and the hills, blesse ye the Lord, &c.
20 O all ye greene things on the earth, blesse ye the Lord, &c.
21 O ye the euer springing wels, blesse ye the Lord, &c.
22 O ye the seas and ye the fflouds, blesse ye the Lord, &c.
23 Whales & all that in the waters moone, blesse ye Lord, &c.
24 O all ye flieg soules of the aire, blesse ye the Lord, &c.
25 O all ye beasts and cattell eke, blesse ye the Lord, &c.
26 O ye
The song of Zacharias, called
Benedictus.

1. The onlie Lord of Israell be praised evermore. For
through his visitation, & mercie kept in stroze. His people
now he hath redeemed, that long hath been in thrall:

> spread abroad his sauing health upon his servants all.

3 In Davids house his servant true,
according to his mind:
And also his annointed king,
as we in scripture find.
4 As by his holy prophets all,
oft times he did declare:
The which were since the world began,
his waies for to prepare.

5 That we might be delivered,
From those that make debate:
Our enimies and from the hands,
of all that do vs hate.

6 The mercie which he promised,
our fathers to fulfill,
And thinke upon his covenant made,
according to his will.

7 And also to performe the oth,
which he before had sworn:
To Abraham our father deere,
for vs that were forborne.

8 That he would giue himselfe for vs,
and vs from bondage bringing:
Out of the hands of all our foes,
to serue our heauenlie king.

9 And that without all maner seare,
and eke in righteousness:
And also for to lead our life,
in stedfast holinesse.

10 And (O child) which now art borne,
and of the Lord elect:
Shalt be the Prophet of the highest,
his waies for to direct.

11 For thou shalt goe before his face,
for to prepare his waies:
And also for to teach his will,
and pleasure all the daies.
Magnificat.

12 To giue them knowledge, how can their,
   salvation is neere:
And that remission of their sinnes,
is through his mercie meere.

13 Whereby the daie spring from on high,
is come vs for to visit:
And those for to illuminat,
which do in darkenesse sit.

14 To lighten those that shadowed be,
   with death, and eke opprest:
And alfo for to guide their feete,
the way to peace and rest.

The song of blessed Marie called
Magnificat.

My soule doth magnifie the Lord, my spirit eke euer-
more, rejoyceth in the Lord my God which is my saui-
our. And why? because he did regard, he gave respect un-
to, so base estate of his handmaid, and let the mightie go.

3 For now behold all nations,
   and generations all:

From
Magnificat.
From this time forth for evermore,
shall all me right blessed call.
4 Because he hath me magnified,
which is the Lord of might:
Whole name be ever sanctified,
and praised day and night.
5 For with his mercie and his grace,
all men he doth inflame:
Throughout all generations,
to such as feare his name:
6 He shewed strength with his great arme,
and made the proud to start:
With all imaginations,
that they bare in their hart.
7 He hath put downe the mightie ones,
from their supernall seat:
And did exalt the meeke in hart,
as he hath thought it meet.
8 The hungrie he replenished,
with all things that were good:
And through his power, he made the rich,
oft times to want their food.
9 And calling to remembrance,
his mercie euerie deale:
Hath holpen by assitantlie,
his servant Israel.
10 According to his promise made,
to Abraham before:
And to his seede succesiuelie.
to stand for euermore.

The song of Simion, called
Nunc dimittis.

1 O Lord,
O Lord, because my heart's desire hath wished long to see,

my one and only Lord and Saviour thy Sonne before I die. 2 The joy of health of all mankind, desired long before: Which now is come into the world, of mercy bringing hope.

Thou sinnest thy servant now,
in peace so to depart:
According to thy holy word,
which lighteneth my heart.

Because mine eyes which thou hast made
to give my body light:
Hast now beheld thy saving health,
which is the Lord of might.

Whom thou mercifully hast set,
of thine abundant grace:
In open sight and visible
before all peoples face.

The Gentiles to illuminate,
and Satan overquell:
And eke to be the glory of,
your people Israel.
What man soever he be that salvation will attain:

The catholic believe he must before all things retaine.

2. Which faith unless he holy keep: and undefiledly:

without all doubt eternallie, he shall be sure to die.

3 The Catholic believe is this,
that God we worship one:
In trinities, and trinities
in unitie alone.

4 So as we neither do confound,
the persons of the three:
No yet the substance whole of one,
in Sunder parted be.

5 One person of the father is,
another of the sonne:
Another person proper of,
the holy Ghost alone.

6 Of father, sonne, and holy Ghost,
but one the Godhead is:
Like glory coeternally eke,
the maiestie likewise.
Such as the father is, such is
the sonne in ech degree:
And such also we do beleue,
the holie Ghost to bee.
Uncreate is the Father, and
uncreate is the Sonne:
The holy Ghost uncreate, so
uncreate is echone.

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

And yet though we beleue, that ech
of these eternals bee:
Yet there but one eternall is,
and not eternals three.
As ne incomprehensible we,
ne yet uncreate threes:
But one incomprehensible, one
uncreate hold to bee.

Almightie so the Father is,
the Sonne almightie so:
And in like sort, almightie is,
the holy Ghost also.
And albeit, that every one
of these almightie bee:
Yet there but one almightie is,
and not almighties three.
15 The Father God is, God the Sonne, God holy Ghost also:
Yet are there not three Gods in all, but one God and no mo.
16 So likewise Lord the Father is, and Lord also the Sonne:
And Lord the holy Ghost, yet are there not three Lords but one.
17 For as we are compeld to grant, by Christian veritie:
Each of the persons by himselfe, both God and Lord to be.
18 So Catholicke religion, forbiddeth us alway:
That either Gods be three, or that there Lords be three to say.
19 Of none the Father is, ne made ne create, noz begot:
The Sonne is of the Father, not create, noz made, but got.
20 The holy Ghost is of them both, the Father, and the Sonne:
Ne made, ne create, noz begot, but both proceed alone.
21 So we one Father hold, not three, one Sonne also not three:
One holy Ghost alone, and not three holy Ghosts to bee.
22 None in this trinitie, before noz after other is:
Noz greater any then the rest, ne lesser be likewise.
Quicunque vult.

23 But every one among themselves,
of all the persons three:
Together coeternall all,
and all coequall bee.
24 So unitie in trinitie,
as said it is before:
And trinitie in unitie,
in all things we adore.
25 Therefore, what man soever that
saluation will atteine:
This faith touching the trinitie,
of force he must receiue.
26 And needful to eternall life,
it is, that every wight:
Of the incarnating of Christ,
our Lord, believe aright.
27 For this the right faith is, that we
believe and eke do know:
That Christ our Lord the Sonne of God,
is God and man also.
28 God of his Fathers substance, got
before the world began:
And of his mothers substance, borne
in world a very man.
29 Both perfect God and perfect man,
in one, one Jesus Christ:
That doth of a reasonable soule,
and humane flesh subsist.
30 Touching his Godhead, equall with
his Father God is hee:
Touching his manhood, lower then
his Father in degree.
31 Who though he be both very God,
C.is. and
Quicunque vult.

and verie man also:
Yet is he but one Christ alone;
and is not persons two.

32 One, not by turning of Godhead
into the flesh of man:
And by taking manhood to God,
this being one began.

33 All one, not by confounding of
the substance into one:
But onely by the unitie,
that is of one person.

34 For as the reasonable soule,
and flesh, but one man is:
So in one person God and man,
is but one Christ likewise.

35 Who suffered for to saue vs all,
to hell he did descend:
The third day rose againe from death,
to heauen he did ascend.

36 He sits at the right hand of God,
th'almightie Father there:
From thence to judge the quicke and dead,
againe he shall retire.

37 At whose returne, all men shall rise
with bodies new restord:
And of their owne works, they shall gene
account unto the Lord.

38 And they into eternall life,
shall go that have done well:
Who have done ill, shall go into
eternall fire to dwell.

39 This is the Catholike beliefe,
who doth not faithfullie:

Beleeue
The Lamentation.

Believe the same, without all doubt,
he saued cannot be.
To father, sonne and holy Ghost,
all glory be therefore:
As in beginning was is now,
and shall be euermore.

† The Lamentation of a sinner. M.

1. O Lord turre not away thy face, from him that lieth

prostrate: Lamenting for his sinfull life, before thy

mercie gate. 2 Which gate thou openest wide to

those that do lament their sin: Shut not that gate a-

gainst me Lord, but let me enter in.

3 And call me not to mine accounts, how I have liued here:
For then I know right well O Lord, how vile I shall appeare.

C.iii. 4
4 I neede not to confesse my life,  
I am sure thou canst tell:  
What I have bene, and what I am  
I know thou knowest it well.

5 O LorD ye knowest what things be past,  
and eke the things that be:  
Thou knowest also what is to come,  
nothing is hid from thee.

6 Before the heavens & earth were made,  
thou knowest what things were then:  
As all things els that hath bene since,  
among the sonnes of men.

7 And can the things that I have done,  
be hidden from thee then?  
Nay, nay, thou knowest them all (O LorD)  
where they were done and when.

8 Wherefore with teares I come to thee,  
to begge and to entreat:  
Even as the child that hath done euill,  
and seareth to be beat.

9 So come I to thy mercy gate,  
where mercy doth abound:  
Requiring mercy for my sinne,  
to heale my deadly wound.

10 O LorD, I need not to repeat,  
what I do begge or crave:  
Thou knowest O LorD, before I aske,  
the thing that I would haue.

11 Mercie good LorD, mercie I aske,  
this is the totall summe:  
For mercie LorD is all my sute,  
LorD let thy mercie come.

1 Our
The Lords prayer, or Paternoster.

1. Our Father which in heaven art, Lord hallowed be thy name: Thy kingdom come, Thy will be done in earth, even as the same in heaven is. 2. Give us O Lord our daily bread this day: As we forgive our debtors, so forgive our debts we pray. Into temptation lead us not, from evil make us free: For kingdom, power & glory, thine both now and ever be.

Audi Israel. Exod. 20. N.
I am the Lord thy God that brought thee out of Egypt

land, even from the house wherein thou didst in thy age
dome live a slave: None other gods at all before my

presence shalt thou have.

3 No manner graven image shalt,
thou make at all to thee:
Noz any figure like by thee,
shall counterfeited bee.

4 Of any thing in heaven above,
noz in the earth below:
Noz in waters beneath the earth,
to them thou shalt not bow.

5 Noz shalt them serve: the Lord thy God,
a jealous God am I:
That punish parents faults, unto
the third and fourth degree.

6 Upon their children that me hate,
and mercy do display:
To thousands of such as me love,
and my precepts obey.

The
The x. Commandements.

7 The name thou of the Lord thy God, in vaine shalt never ble:
For him that takers his name in vaine, the Lord shalt not excuse.
8 Remember that thou holie keepe, the sacred Sabaoth day:
SIX daies thou labour shalt, and do thy needful works alway.

9 The seuenth day is set by the Lord, thy God to rest upon:
No worke then shalt thou do in it, ne thou now yet thy son.

10 Thy daughter, servant noz handmaid,
thine ore noz yet thine ass:
Noz stranger that within thy gates, hath his abiding place.

11 Noz in six daies God heauen and earth, and all therein did make:
And after those, his rest he did upon the seuenth day take.

12 Wherefoe he blest the day, that he for resting did ordaine:
And sacred to himselfe alone, appointed to remaine.

13 Veld honoz to thy parents, that prolongd thy daies may bee:
Upon the land, the which the Lord thy God hath geuen thee.

14 Thou shalt not murther. Thou shalt not commit adultery:
Thou shalt not steale. Noz wittnesse false against thy neighbour be.
15 Thou shalt not covet house that to,
thy neighbour doth belong:
He covet shalt in having of,
his wife, to do him wrong.
16 No, his servant, no, his maid,
no, ore, or ass of his:
No, any other thing, that to
thy neighbour proper is.

\[The\ \text{complaint\ of\ a\ sinner.}\]

Where righteousness doth say, Lord for my sinful part, In
wrath thou shouldest me pay, vengeance for my desert: I
can it not deny, but needs I must confess, how that contin-
ually, thy laws I do transgress. Thy laws I do transgress.

But if it be thy will, with sinners to contend:
Then all thy flocke shall spill, and be lost without end.
For who liueth here so right, that rightlie he can say:
He sinneth not in thy sight, full oft and everie day. (deeth:
The scripture plaine telleth me, the righteous man offen-
Seven times a day to thee, whereon thy wrath dependeth.

So
So that the righteous man, both walke in no such path:
But the faith now and than, in danger of thy wrath.
Then think the case so stands, that even such man right wise:
Faith oft in sinnefull bands, whereby thy wrath may rise.
Lord I that am untrust, and righteousnesse none haue:
Where to then shall I trust, my sinnefull soule to save.
But trulie to that post, where to I cleaue and shall:
Which is thy mercie most? Lord let thy mercie fall.
And mitigate thy mood, or else we perish all:
The price of this thy bloud, where in mercie I call.
The scripture doth declare, no drop of bloud in thee:
But that thou didst not spare, to shed each drop for me.
Now let those drops most sweet,so moist my heart to dye:
That I with sinne repeat, may live and sinne may die.
That being mortisied, this sinne of mine in me:
I may be sanctisied, by grace of thine in thee.
So that I never fall, into such mortall sinne:
That my foes infernal, rejoice my death therein.
But vouchsafe me to kepe, from those infernal foes:
And from that lake so deepe, whereas no mercie growes.
And I shall sing the songs, confirmed with the iust:
That unto thee belongs, which art mine onlie truist.

PSALMES OF DAVID

in Meetre.

Beatus vir. Psal. j. T. S.

C This Psalme is set first as a preface to ebesch all godlie men to studie and meditate the heauenlie Wisedome: for they be blessed that so doe: but the wicked contemnors thereof at length shall come to mererie.

He man is blest that hath not bent, to wicked reed his
his care: noz led his life as sinners do, noz sat in scow-
ners' chaire. 2. But in the law of God the Lord, doth
let his whole delight: and in that law doth exercise
himselxe both day and night.

3 He shall be like the tree, that growtheth
fast by the rivers side:
Which bringeth forth most pleasant fruit,
in her due time and tide.

4 Whole leafe shall never fade noz fall,
but flozish still and stand:
Euen so all things shall prosper well,
that this man takes in hand.

5 So shall not the bungodie men,
they shalbe nothing so:
But as the dust which from the earth,
the windes drue to and fro.

6 Thersore shall not the wicked men,
in judgement stand upright:
Noz yet the sinners with the iust,
shall come in place of sight.

7 For
Psalm 2.

7 For why the way of godly men,
unto the Lord is known:
And eke the way of wicked men,
shall quite be overthrown.

Quare fremuerunt. Psalm. T. S.

1 David reciteth, that albeit enemies, and worldly power rage, God will advance his kingdom, even to the farthest end of the world. Therefore he exhorteth princes humbly to submit themselves under the same. Herein is signified Christ & his kingdom.

Why did the Gentiles tumults raise; what rage was in their brain?

Why did the Jewish people muse, seeing all is but vain?
2 The kings and rulers of the earth, conspire, and are all bent.
Against the Lord and Christ his sonne, which he among vs sent.

3 Shall we be bound to them: say they, let all their bands be broke:
And of their doctrine and their law, let vs reject the yoke.
4 But he that in the heaven dwelleth, their doings will deride
And make them all as mocking stocks, throughout the world so wide.

5 For in his wrath the Lord will say, to them upon a day:
And in his fury trouble them, and then the Lord will say.
6 I have annointed him my king, upon my holy hill:
I will therefore Lord preach thy laws, and eke declare thy will.
Psalme.iii.

7 For in this wise the Lord himself,
did say to me I wot:  
Thou art my deare and onely sonne,
to day I thee begot.
8 All people I will geue to thee,  
as heires at thy request:
The ends and coasts of all the earth,  
by thee shalbe possesse.

9 Thou shalt them byse euene with a mace,  
as men under foot trod:
And as the potters sheards,shall breake  
them with an iron rod.
10 Now ye O kin ges and rulers all,  
be wise therefore and learnd:
By whom the matters of the world,  
be judged and discernd.
11 See that ye serve the Lord a bove,  
in trembling and in feare:
See that with reverence ye rejoice,  
to him in like maner.
12 See that ye kisse and eke embrace,  
his blessed sonne I saie:
Least in his wrath he suddenlie,  
perish in the mid waie.
13 If once his wrath never so small,  
shall kindle in his brest:
Oh then all they that trust in Christ,  
shall happie be and blest.

Domine quid. Psal. iii. T. S.

David dsiuen out of his kingdome by his sonne Absalon, was greatlie tormented in mind for his sonne. Therefore he calleth uppon God, and is bold in his promises against the terrores both of enemies and present death. Then he rejoiceth for the victorie given to him and the church, over their enemies.
1. O Lord, how are my foes increast, which bere me more and more? They kill my heart when as they say,

God can him not restore. 2. But thou O Lord art my defence, when I am hard bestead: My worship and mine honour both, and thou holdest by my head.

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

5 I laid me downe and quietlie, I slept and rose againe:
For why? I know assuredlie, the Lord will me sustaine.

6 If ten thousand had hended me in, I could not be afraid:
Psalme.iiiij.
For thou art still my Lord my God,
my saviour and my aide.

7 Rise by therefore save me my God,
for now to thee I call:
For thou hast broke the cheeks and teeth,
of these wicked men all.

8 Salvation onluye doth belong,
to thee O Lord above:
Thou dost bestow upon thy folke,
thy blessing and thy love.

Cum inuocarem. Psal. iiiij. T. S.

God that art my righteousness,
O Lord heare me when I call:
Thou hast set me at libertie,
when I was bond and thrall.

2 Have mercy Lord therefoze on me,
and grant me this request:
For unto thee incessantly,
to cry I will not rest.

3 O mostall men,how long will ye
my glorie thus despise:
Why wander ye in vanitie,
and follow after lies?

4 Know ye,that good and godlie men,
the Lord doth take and chuse:
And when to him I make my plaint,
he doth me not refuse.

5 Sinne not, but stand in awe therefoze,
examine well your hart:
And in your chamber quietly,
see you your selues conuart.
6 Offer to God the sacrifice, of righteousness, I say: And looke that in the lining Lord, you put your trust alway.

7 The greater lost crave worldly goods, and riches do embrace: But Lord grant vs thy countenaunce, thy favour and thy grace.

8 For thou thereby shalt make my hart, more iosifull and more glad: Then they that of their cozne and wine, full great increase haue had.

9 In peace therefore lie downe will I, taking my rest and sleepe: For thou onlie wilt me (O Lord) alone in safetie keepe.

Verba mea auribus. Psal. v. T. S.

T David persecuted by Doeg and Achitophel Sauls slatterers, calleth upon God to punish their malice. Then assured of successe, he conceived comfort.

1 Dcline thine eares unto my words, O Lord my plaint consider: And heare my voice, my king, my God to thee I make my praiier.

2 Heare me betime, Lord tarie not for I will haue respect: My praiier early in the mozone, to thee for to direct.

3 And I will trust through patience, in thee my God alone: That art not pleased with wickednesse, and ill with thee dwels none.

D. S. 5 And
And in thy sight shall never stand,
these furious fools O Lord:
Wayne workers of iniquitie,
thou hast alwaies abhord.

The liers and the flatterers, 
thou shalt destroy them than:
And God will hate the bloud thirsty, 
and the deceitfull man.

Therefore will I come to thy house, 
trusting upon thy grace:
And reverently will worship thee, 
toward thine holy place.

Lord lead me in thy righteousness, 
for to confound my foes:
And eke the way that I shall walke, 
before my face disclose.

For in their Mouthes there is no truth, 
their hart is soule and vaine:

Their throat an open sepulchre, 
their tongues do gloss and faine.

Destroy their false conspiracies, 
that they may come to nought:
Subvert them in their heapes of sinne, 
which have rebellion wrought.

But those that put their trust in thee, 
let them be glad alwayes:
And render thankes for thy defence, 
and give thy name the prays.

For thou with favour wilt increase, 
the iust and righteous still:
And with thy grace as with a shield, 
defend him from all ill.

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

C David for his sinnes felt Gods hand, and conceived the horroes of everlastinge death. Therefore he desirably forgiuenesse, and not to die in Gods indignation. Then suddeuely feeling Gods mercie, he rebuke his enimies, who rejoiced at his affliction.

1. Lord in thy wrath reprove me not, though I deserve thine ire: Ne yet correct me in thy rage, O Lord I thee desire. 2. For I am weak, therefore O Lord of mercie me forbear: And heale me Lord, for why? thou knowst my bones do quake for feare.

3 My soule is troubled verie sore, and vexed vehementlie: But Lord how long wilt thou delate, to cure my miserie? 4. Lord turne thee to thy wounted grace, my lillie soule by take: O save me not for my deserts, but for thy mercies sake.

5 For why? no man among the dead, remembresth thee one whic:
O Lord my God, I put my trust, and confidence in thee:
Saue me from them that me pursue, and eke deliver me.
Least like a lion he me teare, and rend in peeces small.
Whist there is none to succour me, and rid me out of thrall.

3 O Lord my God, if I have done the thing that is not right:
D6 els if I be found in fault,
guilty in thy sight.
4 O to my friend rewarded ill,
left him in distresse:
Which me pursued most cruelly, and hated me causelesse.

5 Then let my foes pursue my soule, and eke my life downe thrust:
Unto the earth, and also lay mine honory in the dust.
6 Start by O Lord now in thy wrath, and put my foes to paine:
Performe thy kinrdom promised, to me, which wrong sustaine.

7 Then shall great nations come to thee, and know thee by this thing:
If thou declare for loue of them, thy selfe as Lord and king.
8 And thou that art of all men judge,
O Lord now judge thou me:
According to thy righteousnesse, and mine integritie.

The second part.

9 Lord cease the hate of wicked men, and be the just mans guide:
10 By whom the secrets of all hearts, are searched and descrie.
11 I take my helpe to come of God, in all my griefe and smart:

D.iii. That
That doth preferue all those that be,
of pure and perfect hart.

12 The iust man and the wicked both,
   God judgeth by his power:
So that he feelth his mightie hand,
euen euerie day and houre.

13 Except he change his mind I die,
   for euery as he should smite:
He whets his sword, his bow he bends,
aiming where he may hit.

14 And doth prepare his mortall darts,
his arrowes keene and sharpe:
For them that do me persecute,
   whiles he doth mischiefe warpe.
15 But lo though he in trauell be,
of his diueldish forcast:
And of his mischiefe once conceived,
   yet bringeth soule throught at last.

16 He digs a ditch and delues it deepe,
in hope to hurt his brother:
But he shall fall into the pit,
   that he digd vp for other.

17 Thus wrong returneth to the hurt,
of him in whom it bred:
And all the mischeife that he wrought,
   shall fall upon his head.

18 I will give thanks to God therefore,
   that judgeth righteouslie:
And with my song will praise the name,
of him that is most high.

Domine
Domine Deus noster. Psal. viij. T. S.

The prophet considering the excellent liberalitie and fatherlie providence of God towards man, whom he made as it were a god over all his works, giuen thanks, and is astonished with the admiration of the same.

O God our Lord how wonderfull, are thy works euerie where? Whose fame surmounts in dignitie, above the heavens cleare.

2 Even by the mouths of suckling babes, thou wilt confound thy foes: For in these babes thy might is seene, thy graces they disclose.

3 And when I see the heavens high, the works of thine owne hand: The sunne, the moone, and all the stars, in order as they stand.

4 What thing is man (Lord) thinke I thee, that thou dost him remember? Or what is mans posteritie, that thou dost him consider!

5 For thou hast made him little lesse, then angels in degree: And thou hast crowned him also, with glory and dignitie.

6 Thou hast prefered him to be Lord, of all thy works of wonder: And at his feet hast set all things, that he should keepe them under.

7 As sheepe and neate, and all beasts els, that in the fields doe feed: 

8 Foules of the aire, fish in the sea, and all that therein breed.

9 There
Therefore must I say once again, 
O God that art our Lord:
How famous and how wonderfull,
are thy works through the world.

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

C David giving thanks for his manifold victories received, deserreth the same would have 
help againe, against his new enemies, & their malicious arroganctie to be destroyed.

With hart and mouth unto the Lord, 
will I sing laud and praise: 
And speake of all his wonderous works, 
and them declare alwaies.

1 I will be glad and much rejoice, 
in thee (O Lord) most high: 
And make my songs extoll thy name, 
aboue the starrie skie.

2 For that my foes are dyuen backe, 
and turned into sight:
They fall downe flat, and are destroyed, 
by thy great force and might.

3 Thou hast revenged all my wrong, 
my grief and all my grudge:
Thou dost with justice hearre my cause, 
most like a righteous judge.

4 Thou dost rebuke the heathen folke, 
and wicked so confound: 
That afterward the memorie, 
of them cannot be found.

5 My foes thou hast made good dispatch, 
and all their townes desstroid: 
Thou hast their fame with them desstaste, 
throughe all the world so wide.

7 Know
7 Know thou that he which is above,
for evermore shall reign:
And in the seat of equitie,
true judgement will maintaine.
8 With justice he will keepe and guide,
the world, and every wight:
And so will yeeld with equitie,
to every man his right.
9 He is protector of the poore,
what time they be oppress:
He is in all aduersitie,
their refuge and their rest.
10 All they that know thy holy name,
therefore shall trust in thee:
For thou forslakest not their lute,
in their necessitie.

The second part.

11 Sing psalmes therefore unto the Lord,
that dwelleth in Sion hill:
Publish among all nations,
his noble acts and will.
12 For he is mindfull of the bloud,
of these that be oppress:
Forgetting not th' afflicted hart,
that seeks to him for rest.
13 Have mercy Lord on me poore wretch,
whose enemies still remaine:
Which from the gates of death, art wont
to raise me by againe.
14 In Sion that I might set forth,
thy praise, with hart and voice:
And that in thy saluation (Lord)
my soule might still rejoic.
The heathen sticke fast in the pit,  
that they themselves prepar'd; 
And in the net that they did set,  
their owne feet fast are snared.

God shewes his judgments which were  
for euerie man to marke: (good,  
When as ye see the wicked man,  
lie trapt in his owne warke.

The wicked and the sinnefull men,  
go downe to hell for euer:  
And all the people of the world,  
that will not God remember.

But sure, the Lord will not forget,  
the poore mans grief and paine:  
The patient people never looke,  
for helpe of God in vaine.

O Lord arise, least men preuaile,  
that be of worldly might:  
And let the Heathen folke receive,  
their judgement in thy sight.

Lord strike such terroz, seare, and dread  
into the hearts of them:  
That they may know assuredly,  
they be but moztall men.

Vt quid Domine. Psal. x. T. S.

The complaineth of all the songes which worldly men ble, because of there prosperity who therefore without all fear of God, thinke they may all things uncon- trolled. He calleth for remedie against such, and is comforted with the hope therof.

What is the cause that thou O Lord,  
art now so farre from thine?  
And keepest close thy countenaunce,  
from vs this troublous time?
2 The poor doth perish by the proud,
   and wicked men's desire:
Let them be taken in the craft,
   that they themselves conspire.
3 For in the lust of his owne hart,
   the ungodly doth delight:
So doth the wicked praise himselfe,
   and doth the Lord despight.
4 He is so proud, that right and wrong,
   he setteth all apart.
Nay, nay, there is no God faith he,
   for thus he thinks in hart.
5 Because his waies do prosper still,
   he doth thy lawes neglect:
And with a blast doth pufse against,
   such as would him correct.
6 Tush, Tush, (faith he) I haue no dread,
   least mine estate should change:
And why? oz all aduersitie,
   to him is verie strange.
7 His mouth is full of cursednesse,
   of fraud, deceit, and guile:
Under his tongue doth mischiefes sit,
   and travell all the while.
8 He lieth hid in waies and holes,
   to slay the innocent:
Against the poor, that passe him by,
   his cruelleies are bent.
9 And like a Lion privilie,
   lieth lurking in his den:
If he may snare them in his net,
   to spoile poore simple men.
10 And
And for the nonce, full craftily, he croucheth downe I lay:
So are great heaps of poore men made by his strong power his pray.

The second part.

Tush, God forgetteth this (sayth he)
therefore may I be bold:
His countenance is cast aside,
he doth it not behold.

Arise (O Lord) O God, in whom the poore mans hope doth rest:
Lift up thy hand, for get not Lord, the poore that be oppressd.

What blasphemy is this to thee, Lord doest thou not abhore it?
To heare the wicked in their harts, say, tush, thou carest not for it?

But thou seest all this wickedness, and well doest understand:
That frendleffe and poore fatherleffe, are left into thy hand.

Of wicked and malicious men, then breake the power for ever:
That they with their iniquitie, may perish altogether.

The Lord shall raigne for euermore, as kyng and God alone:
And he will chace the heathen folke, out of his land eacheone.

Thou hearst (O Lord) the poore mans their prayer and request: (plaint, Their harts thou will confirme, untill thine eares to heare be prest.)
Psalm. xij.

20 To judge the pouze and faterlesse,
and helpe them to their right:
That they may be no more opprest,
with men of worldly might.

In Domino. Psal. xj. T. S.

The psalmes the weith first what assaults of temptation and anguish of mind he sustained in persecution. Next, he rejoiceth that God sent him succour in necessitie, declaring his justice, as well in governing the good and wicked men, as the whole world.

I Trust in God how dare ye then,
say this my soule untill:
Flie hence as fast as anie soule,
and hide you in your hill?
2 Behold the wicked bend their bowes,
and make their arrowes prest:
To shoot in secret and to hurt,
the sound and harmelesse brest.

3 Of worldly hope all states were shonke,
and clearelie brought to nought:
Alas the iuift and righteous man,
what euill hath he wrought?
4 But he that in his temple is,
most holie and most hie:
And in the heavenes hath his seat,
of roiall maiestie.

5 The pouze and simple mans estate,
considereth in his mind:
And searcheth out full narrowlie,
the manners of mankind.
6 And with a chearefull countenance,
the righteous man will bie:
But in his heart he doth abhore,
all such as mischiefe muse.

7 And
Psalm xij.

7 And on the sinners casteth snares, as thicke as anie raine:
Fire & brimstone, and whirlwinds thicke, appointed for their paine.

8 Behold then how a righteous God, doth righteousness imbrace:
And to the just and right men, shewes forth his pleasant face.

Saluuum me fac. Psalm xij. T. S.

The prophet seeing the miserable decay of all good order, desireth God speedily to send reformation. Then comforted with the assurance of God's help and promises, concludes that when all orders are most corrupted, then God will deliver his.

Help Lord, for good and godlie men, do perish and decaye:
And faith and truth from worldly men, is parted cleane away.

2 Who so doth with his neighbour talke, his talke is all but bayne:
For every man bethinketh how, to flatter, lye, and sayne.

3 But flattering and deceitfull lips, and tongues that be so stout:
To speak proud words, make great byags the Lord loone cut them out.

4 For they say still, we will preuail, our tongues shall vs extoll:
Our tongues be ours, we ought to speake, what Lord shall vs controll?

5 But for the great complaint and cry, of pootie and men opprest:
Arise will I now faith the Lord, and them restore to rest.

6 Gods
Plalme.xiiij.

6 God's word is like to siluer pure,
that from the earth is triade:
And hath no lesse then seven times,
in fire bene puriside.

7 Now since thy promise is to helpe,
Lord keepe thy promise then:
And saue vs now and evermore,
from this ill kind of men.

8 For now the wicked world is full,
of mischiefs manifold:
When vanitie with worldly men,
so highly is extold.

Vsqve quo Domine. Psal. xiiiij. T. S.

To David as it were overcome with afflictions, flicht to God his oneile
refuge, and encouraged through God's promises, he conceieth con-
sidence against the extreme horroes of death.

How long wilt thou forget me Lord,
shall I neuer be remembered?
How long wilt thou thy visage hide,
as though thou were offended?

2 In hart and mind, how long shall I
with care tormented be?
How long eke shall my deadly foe,
thus triumph over me?

3 Behold me now the Lord my God,
and heare me sore oppress:
Lighten mine eies, leaft that I sleepe
as one by death possesse.

4 Leaft thus mine enemy say to me,
behold I do preuaile:
Leaft they also that hate my soule,
reioyce to see me quaile.

5 But
Psalme. xiiiij.
5 But for thy mercies and goodnesse, my hope shall never start:
In thy reliefe and sauing health, right glad shal be my hart.
6 I will gie thanks unto the Lord, and praises to him sing:
Because he hath heard my request, and granted my wishing.

Dixit insipiens. Psal. xiiiij. T. S.

C He describeth the wickednesse of men so growne to such licentiousnesse, that God was brought to utter contempt: for which, albeit he was greatly grieved, yet persuaded that God would redresse it, he is comforted.

1. There is no God, as foolish men affirme in their mad mood: Their drifts are all corrupt & vaine, not one of them doth good.
2. The Lord beheld from heauen high the whole race of mankind: & saw not one that sought in deede, the living God to find.
3 They went all wide and were corrupt, and trulie there was none:
That in the world did any good, I say there was not one.
4 Is all their judgement so farre lost, that all work mischiefe still?
Eating my people even as bread, not one to seeke Gods will.
5 When they thus rage then suddenly, great feare on them shall fall:
For God doth love the righteous men, and will maintaine them all.
6 Ve mocke the doings of the poore, to their reproch and shame:
Because they put their trust in God, and call upon his name.
7 But who shall give thy people health, and when wilt thou fulfill:
The promise made to Israel, from out of Sion hill.
8 Even when thou shalt restore againe, such as were captaine lad:
Then Jacob shall therein reioice, and Israel shall be glad.

Domine quis. Psal. xv. T. S.

There is taught why God chose the Jewes his peculiar people, and placed his temple among them, which was that they by living uprightly, might witness that they were his speciall and holie people.

O Lord within thy tabernacle, who shall inhabit still?
Or whom wilt thou receive to dwell, in thy most holie hill.

Sing this to the tune of the 114. psal.
Psalter: Psal. xvi.

1 The man whose life is uncorrupt,
    whose works are just and upright:
    whose heart doth thinke the verie truth,
    whose tongue speakes no deceit.

2 No, to his neighbour doth none ill,
    in bodie, goods, or name:
    No, willingly doth move false tales,
    which might impaire the same.

3 That in his heart regardeth not,
    malicious wicked men:
    But those that love and feare the Lord,
    he maketh much of them.

4 His'oth and all his promises,
    that keepeth faithfully:
    Although he make his covenant so,
    that he doth loose thereby.

5 That putteth not to bluere,
    his money and his coine:
    Ne for to hurt the innocent,
    doth brbe of els purloine.

6 Who so doth all things as you see,
    that here is to be done:
    Shall never perish in this world,
    nox in the world to come.

Conferua me. Psal. xvi. T. S.

David praiseth to God for succour, not for his works; but for his fathers sake, protesting that he hateth all idolatry, taking God onlie for his comfort and felicity, who suffereth his to lacke nothing.

Lord keepe me for I trust in thee,
and do confesse in deede:
Thou art my God and of my goods,
O Lord thou hast no need.
2 I give my goods unto the saints, 
that in the world do dwell:
And namelie to the faithfull flocke, 
in vertue that excell.

3 They shal heape sorrowes on their heads 
which run as they were mad:
To offer to the idoll gods, 
 alas it is too bad.

4 As for the bloudie sacrifice, 
and offrings of that sort:
I will not touch noz yet thereof, 
my lips shall make report.

5 For why? the Lord the portion is, 
of mine inheritance:
And thou art he that dost mainteine, 
my rent, my lot, my chance,

6 The place wherein my lot did fall, 
in beautie did excell:
Mine heritage assignd to me, 
dothe please me wondrous well.

7 I thanke the Lord that caused me, 
to understand the right:
For by his meanes my secret thoughts, 
do teach me euerie night.

8 I set the Lord still in my sight, 
and trust him ouer all:
For he doth stand on my right hand, 
therefore I shall not fall.

9 Wherefore my heart and tong also, 
dothe both reioice together:
My flesh and bodie rest in hope, 
when I this thing consider.

E.is. 10 Thou
Thou wilt not leave my soule in graue,
for Lord thou louest mee:
Yet wilt give thy holie one,
corruption for to see.

But wilt teach me the way of life,
for all treasure and store:
Of perfect joy are in thy face,
and power for evermore.

Exaudi Domine. Psal. xvij.  T. S.

There he complaineth to God of the cruell pride and arroganie of Sanie,
who raged without anie cause. Therefore he desireth God to revenge
his innocencie and deliver him.

O Lord give eare to my just cause,
attend when I complaine:
And heare the praiere that I put forth,
with lips that do not faie:
2 And let the judgement of my cause,
proceed alwaies from thee:
And let thine eies behold and cleare,
this my simplicitie.

Thou hast well tride me in the night,
and yet couldst nothing find:
That I haue spoken with my toong,
that was not in my mind.

As for the works of wicked men,
and pathes perverse and ill:
For loure of thy most holie word,
I haue restrained still.

Then in the pathes that be most pure,
stay me Lord and preserue:
That from the way wherein I walke,
my steps may never swerue.
6 For I do call to thee (O Lord)
surely thou wilt me aide:
Then heare my prayer & way right well,
the words that I have said.

7 O thou the Saviour of all them,
that put their trust in thee:
Declare thy strength on them that spurne,
against thy maestie.

8 O keepe me Lord as thou wouldst keepe
the apple of thine eie:
And under couert of thy wings,
defend me secretlie.

9 The second part.

9 From wicked men that trouble me,
and daily me annoy:
And from my foes that go about,
my soule soz to destroy.

10 Which wallow in their worldly wealth,
sO full and eke so fat:
That in their pride they do not spare,
to speake they care not what.

11 They lie in waite where I should passe,
with craft me to confound:
And musing mischiefe in their minds,
to cast me to the ground.

12 Much like a lion greedily,
that would his prey embrace:
O plurking like a lions whelpe,
within some secret place.

13 Up Lord with haste preuent my foe,
and cast him at thy feete:
Saue thou my soule from the evil man,
and with the sword him smite.

Deliver me Lord by thy power, out of these tyrants hands: Which now so long time reigned have, and kept us in their bands.

I mean from worldly men to whom, all worldly goods are rise; That have no hope nor part of joy, but in this present life.

Thou of thy store their bellies fill, with pleasures to their minde; Their children have enough, and leave, to theirs the rest behind.

But I shall with pure conscience, behold thy gracious face: So when I wake I shall be full, of thine image and grace.

Diligam te Domine. Psal. xviij. T. S.

David giveth thanks entering into his kingdom, extolling the marvellous graces of God, in his preservation. Herein is the image of Christ's kingdom, which shall conquer through Christ, by the unspeakable love of God, though all the world resist.

1. O God my strength, I must love thee: Thou art my castle and defence in my necessitie.

2. My God, my rocke, in whom I trust, the worker of
my wealth: My refuge, buckler, a my shield, the house
of all my health.

3 When I sing laud unto the Lord,
most worthie to be served:
Then from my foes I am right sure,
that I shall be preserved.

4 The pangues of death did compasse me,
and bound me ev ery where:
The flowing waues of wickedness,
did put me in great fear.

5 The sile and subtil snares of hell,
were round about me let:
And for my death there was prepared,
a deadly trapping net.

6 I thus beset with griefe and smart,
did praise to God for grace:
And he soothen with did heare my plaint,
out of his holy place.

7 Such is his power that in his wrath,
he made the earth to quake:
Yea, the foundations of the mount,
of Basan for to shake:

8 And from his nostrils came a smoke
when kindled was his ire:
And from his mouth came kindled coales,
of hote consuming fire.

9 The
9 The Lord descended from above, and bowed the heavens hie:
And underneath his feet he cast, the darkness of the skie.

10 On Cherubes and on Cherubines, full royally he rode:
And on the wings of all the windes, came sing all abroad.

† The second part.

11 And like a denne most darke he made, his hid and secret place:
With waters blacke and aire clouds, environned he was.

12 But when the presence of his face, in brightness shall appeare:
The clouds consume and in their stead, come haile and coales of fire.

13 The fierie darts and thunderbolts, disperse them here and there:
And with his often lightenings, he puts them in great feare.

14 Lord, at thy wrath and threatnings, and at thy chiding cheare:
The springs and the foundations, of all the world appeare.

15 And from above the Lord sent downe, to fetch me from below:
And pluckt me out of waters great, that would me overflow.

16 And me deliered from my soes, that would have made me thrall:
Yea from such soes, as were too strong, for me to deale with all.
17 They did prevent me to oppresse, 
in time of my great grieue:  
But yet the Lord was my defence, 
my succour and reliefe.

18 He brought me forth in open place: 
whereas I might be free: 
And kept me safe because he had, 
a favour unto mee.

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

20 For that I walked in his waies, 
and in his paths haue trod: 
And haue not wauered wickedly, 
against my Lord and God.

The third part,

21 But euermore I haue respect, 
to his law and decree: 
His statutes and commandements, 
I cast not out from mee.

22 But pure and cleane, and uncorrupt, 
appeard before his face: 
And did refraine from wickednesse, 
and sinne in anie case.

23 The Lord therefore will me reward, 
as I have done aright: 
And to the cleannessse of my hands, 
appearing in his light.

24 For Lord with him that holie is, 
wilt thou be holie too: 
And with the good and vertuous men, 
right vertuouslie wilt do.
25 And to the loving and elect,
thy love thou wilt reserve:
And thou wilt use the wicked men,
as wicked men deserve.
26 For thou doest save the simple folk,
in trouble when they lie:
And doest bring downe the countenance,
of them that looke full hie.
27 The Lord will light my candle so,
that it shall shine full bright:
The Lord my God will make also,
my darknesse to be light.
28 For by thy helpe, an hoast of men
discomfte Lord, I shall:
By thee I scale and ouerleap,
the strength of any wall.
29 Unspotted are the waies of God,
his word is purelie tride:
He is a sure defence to such,
as in his faith abide.
30 For who is God except the Lord,
for other there is none:
O els who is omnipotent,
saving our God alone?

5- The fourth part.
31 The God that girdeth me with strength
is he that I do meane:
That all the waies wherein I walke,
did euermore keepe cleane.
32 That made my feet like to the Harts,
in stwiftnesse of my pace:
And for my suretie brought me sooth,
into an open place.
33 He did in order put my hands,
to battell and to fight.
To breake in snder barres of brasse,
he gaue mine arme the might.
34 Thou teachest me thy lauing health,
thy right hand is my tower:
Thy loue and familiaritie,
doth still increase my power.
35 And under me thou makest plaine,
the waie where I should walke:
So that my feet shall never slip,
noe stumbe at a balke.
36 And fiercelie I pursue and take,
my foes that me annoyd:
And from the field do not returne,
till they be all destroid.
37 So I suppose and wound my foes
that they can rise no more:
For at my feet they fall down flat,
I strike them all so sore.
38 For thou dost gird me with thy strength
to warre in such a wise:
That they be all scattered abroad,
that by against me rise.
39 Lord thou hast put into my hands
my mortall enemies yoke:
And all my foes thou dost devote,
in snder with my stroke.
40 They cald for help but none gave eare,
noe helpt them with reliefe:
Yea to the Lord they cald for help,
yet heard he not their griefe.
41 And still like dust before the wind, 
    I drive them under feet: 
And sweep them out like filthie clote, 
    that stinketh in the street.

42 Thou keepst me from seditious folke, 
    that still in strife be lead: 
And thou dost of the heathen folke, 
    appoint me to be head.

43 A people strange to me unknowne, 
    and yet they shall me serve: 
And at the first obey my word, 
    whereas mine owne will swerve.

44 I shall be irkesome to mine owne, 
    they will not see my light: 
But wander wide out of my waies, 
    and hide them out of sight.

45 But blessed be the living Lord, 
    most worthie of all praise: 
That is my rocke and sauing health, 
    praised be he alwaies.

46 For God it is that gaue me power, 
    revenged for to be: 
And with his holy word subdude, 
    the people unto me.

47 And from my foes me deliuered, 
    and set me higher than thole: 
That cruell and ungodlie were, 
    and by against me rose.

48 And for this cause O Lord my God, 
    to thee gene thanks I shall: 
And sing out praises to thy name, 
    among the Gentiles all.

49 Thou
49 Thou gavest great prosperitie
unto the king I saie:
To David thine annointed king,
and to his seed for aye.

Cæli enarrant. Psal. xix. T. S.

The heavenes and the firmament,
do wondrouslie declare:
The glozie of God omnipotent,
his works and what they are.

2 The wondrous works of God appeare,
by euerie daies successe:
The nights likewise which their race run,
the selfe same things expresse.

3 There is no language, tong, or speech,
where their sound is not heard:
In all the earth and coasts thereof,
their knowledge is confered.

4 In them the Lord made for the sunne,
a place of great renoune:
Who like a bridegrome readie trimd,
both from his chamber come.

5 And as a valiant champion,
who for to giue a price:
With joy doth haft to take in hand,
some noble enterprice.

6 And all the skie from end to end,
he compasseth about:
Nothing can hide it from his heat,
but he will find it out.

Sing this to the tune of the xliiiij. Ps.
7 How perfect is the law of God, how is his covenant sure? Converting souls and making wise, the simple and obscure.

8 Just are the Lord's commandments, and glad both heart and mind: His precepts pure, and giveth light, to eyes that be full blind.

9 The fear of God is excellent, and doth endure for ever: The judgments of the Lord are true, and righteous altogether.

10 And more to be embraced alwaies, then siled gold I say: The honie and the honie combe, are not so sweet as they.

11 By them thy servant is so warnd, to have God in regard: And in performance of the same, there shall be great reward.

12 But Lord what earthly man doth know, the errors of this life: Then cleanse my soule from secret sinnes, which are in me most rise.

13 And keepe me that presumptuous sins, preuaile not over me: And when I shall be innocent, and great offences flee.

14 Accept my mouth and eke my heart, my words and thoughtes eehone: For my redeemer and my strength, O Lord thou art alone.
The people pray to God to hear their king and receive his sacrifice which he offered before he went to battle against the Ammonites, declaring that Heaven put their trust in horses. But they trust only in his name, wherefore the other shall fall, but the king and his people shall stand.

In trouble and adversitie,
the Lord God heare thee still:
The majestie of Jacobs God,
defend thee from all ill.

2 And send thee from his holie place,
his helpe at every neede:
And so in Sion establish thee,
and make thee strong in deed.

3 Remember well the sacrifice,
that now in him is done:
And so receive right thankfulie,
thy burnt offerings echone.

4 According to thy hearts desire,
the Lord grant unto thee:
And all thy counsell and devise,
full well perfoyme may hee.

5 He shall rejoice when thou vs fauest,
and our banners displeaie:
Unto the Lord, which thy requests,
fulfilled hath alwaie.

6 The Lord will his anointed save,
I know well by his grace:
And send him health by his right hand,
out of his holie place.

7 In chariots some put confidence,
and some in horses trust:
But we remember God our Lord,
that keepeth promise iust.
8 They fall downe flat, but we do rise,
and stand by stedfastlie:
Now saue and helpe vs Lord and king,
on thee when we do crie.

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

David in the person of the people prayseth God for the victorie given the against the
Syrians and Ammonites, 1 Sam. xxix, wherein he was crowned with the crowne
of the king of Ammon 2 Sam. i2, and indued with the manifold blessings of God.

1 O Lord how joyfull is the king, in thy strength and thy

power? How vehemently doth he reioice in thee his sa-

nior? For thou hast giue unto him, his godly harts de-

sire: to him nothing hast thou denied, of that he did require.

3 Thou didst present him with thy gifts,
and blessings manifold:
And thou hast let upon his head,
a crowne of perfect gold.

4 And when he asked life of thee,
thereof thou madest him sure:
To have long life, yea such a life,
as euer should endure.
5 Great is his glory by thy help,
thy benefits and aid:
Great worship and great honor both,
Thou hast upon him laid.
6 That wilt give him felicite,
That never shall decline:
And with thy cheerful countenance,
Wilt comfort him alwaie.

7 For why? the king doth strongly trust,
in God for to prenaile:
Therefore his goodnesse and his grace,
Will not that he shall quail.
8 But let thine enemies feel thy force,
And those that thee withstand:
Find out thy foes and let them feel,
The power of thy right hand.

9 And like an oven burne them Lord,
in fierie flame and smoke:
Thine anger shall destroy them all,
And fire shall them consume.
10 And thou wilt root out of the earth,
Their fruite that should increase:
And from the number of thy folke,
Their seed shall end and cease.

11 For why? much mischiefe did they muse,
Against thy holy name:
Yet did they faile and had no power,
For to perfomne the same.
12 But as a marke thou shalt them see,
in a most open place:
And charge thy bowstring ready,
Against thine enemies face.
13 Be thou exalted Lord therefore, in thy strength everie houre: So shall we sing right solemnlie, praising thy might and power.

Deus Deus meus. Psal. xxij. T. S.

David complaineth of the desperate extremeties, and declareth whereof he recouereth himselfe from temptation. Under his person is figured Christ.

O God my God, wherefore dost thou forsake me utterly: And helpest not when I do make, my great complaint and crie? To thee my God euen all day long, I do both crie and call: I cease not all the night, and yet thou hearest not at all.

Euen thou that in thy sanctuarie, and holie place dost dwell: Thou art the comfort and the joy, and glorie of Israel.

And he in whom our fathers old, had all their hope for euer: And when they put their trust in thee, so didst thou them deliver.

They were deliverd euer, when they called on thy name: And for the faith they had in thee, they were not put to shame.

But I am now become a woe me, more like than anie man: An outcast whom the people loyne, with all the spite they can.
7 And me despise as they behold,
me walking on the way:
They grin, they now, they nod their heads,
and in this wise they say.
8 This man did glose in the Lord,
his favour and his love:
Let him redeeme and helpe him now,
his power if he will proue.
9 But Lord out of my mothers wombe,
I came by thy request:
Thou didst preserve me still in hope,
while I did succour and reliefe.
10 I was committed from my birth,
with thee to have abode:
Since I was in my mothers wombe,
though hast beene ever my God.

The second part.

11 Then Lord depart not now from me,
in this my present griefe:
Since I haue none to be my helpe,
my succour and reliefe.
12 So many bulls do compass me,
that be full strong of head:
Bea bulls so fat as though they had,
in Balan field beene fed.
13 They gape upon me greedily,
as though they would me slay:
Much like a lion roaring out,
and ramping for his pray.
14 But I drop downe like water shed,
my joints in sunder break:
My heart doth in my bodie melt,
like war against the heat.
And like a potshard, dchildren, my strength,
my toong it cleaveth fast.
Unto my lawes, and I am brought,
to dust of death at last.

And manie dogs do compass me,
and wicked counsell eke:
Conspire against me cursedly,
they pierce my hands and feet.

I was tormente, that I
might all my bones have told:
Yet still upon me they did looke,
and still they me behold.

My garments they divided eke,
in parts among them all:
And so, my coat they did cast lots,
to whom it might befall.

Therefore I pray thee be not far
from me at my great need:
But rather sith thou art my strength,
to helpe me Lord make speed.

And from the sword Lord save my soule,
by thy might and thy power:
And keepe my soule thy darling deare,
from dogs that would devour.

And from the lions mouth that would
me all in sunder shiver:
And from the hoynes of Unicorns,
Lord safely me deliver.

And I shall to my brethren all,
thy maestie record:
And in thy church shall praise the name,
of thee the luing Lord.
The third part.

23 All ye that fear the Lord, 
thou Jacob honor him:
And all ye seed of Israel, 
with reverence worship him,
24 For he despiseth not the poor, 
he turneth not away:
His countenance when they do call, 
but granteth to their crie.
25 Among the flock that fear the Lord, 
I will therefore proclaime:
Thy praise and keepe thy promise made, 
for setting forth thy name.
26 The poor shall eat and be filled, 
and those that do their deuer:
To know the Lord shall praise his name, 
their hearts shall live for euer.
27 All coasts of earth shall praise the Lord, 
and turne to him for grace:
The heathen folke shall worship him, 
before his blessed face.
28 The kingdome of the heathen folke, 
the Lord shall have therefore:
And he shall be their gouernor, 
and king for euermore.
29 The rich men of his godlie gifts, 
shall feed and tast also:
And in his presence worship him, 
and bow their knees full low.
30 And all that shall go downe to dust, 
of life by him must tast:
My seed shall serve and praise the Lord, 
while anie world shall last.
Psalm. xxiii.

31 My seed shall plainly shew to them,
that shalbe boyn thereafter:
His justice and his righteousnesse,
and all his works of wonder.

Dominus regit. Psal. xxiii. W. W.

David having tried Gods manifold mercies diuerse times, gathereth the assurance that God will continue his goodnesse for ever.

The Lord is onlie my support,
and he that doth me feed:
How can I then lack anie thing,
whereof I stand in need.

2 He doth me fold in coats most safe,
the tender grass fast by:
And after driveth me to the streames,
which run most pleasantly.

3 And when I feele my selfe neare lost,
then doth he me home take:
Conducting me in the right paths,
euen for his owne names sake.

4 And though I were euen at deaths doze,
yet would I feare none ill:
For with thy rod and shepheardes crooke,
I am tormented still.

5 Thou hast my table richly deckt,
in deslight of my foe:
Thou hast my head with balme refresheth,
my cup doth overflow.

6 And finally while breath doth last,
thy grace shall me defend:
And in the house of God will I,
my life fo for ever spend.
Psalme.xxiii.

An other of the same, by T. S.

My shepheard is the living Lord, nothing therefore I need: In pastures faire with waters calme, he sets me for to feed.

2 He did convert and glad my soule, and brought my mind in frame: To walke in paths of righteousness, for his most holie name.

3 Yea though I walke in vale of death, yet will I feare none ill: Thy rod, thy staffe, doth comfort me, and thou art with me still.

4 And in the presence of my foes, my table thou shalt spread: Thou shalt O Lord fill full my cup, and eke annoint my head.

5 Through all my life thy favour is, so frankly shewde to me: That in thy house for evermore, my dwelling place shall be.

Domini est terra. Psal. xxiii. I. H.

The grace of God being now betted in the temple, more glorious then before in the Tabernacle, David with exclamation setteth forth the honour thereof, meaning the consideration of the eternall mansions prepared in heaven, whereof this was a figure.

The earth is all the Lords, with all her store and furniture:

Yea his is all the world, and all that therein do endure.

{ Sing this to the tune of the xxj. pl. }
2 For he hath fastly founded it, 
above the sea to stand! 
And laid alow the liquid foulds, 
to flow beneath the land.

3 For who is he (O Lord) that shall, 
ascend into thy hill? 
Or passe into thy holie place, 
there to continue still?

4 Whose hands are harmlesse, 
Whose hart no spot there both defile: 
His soule not set on vanitie, 
who hath not twozne to guile.

5 Him that is such a one, the Lord 
shall place in blissfull plight: 
And God his God and fauour, 
shall yeeld to him his right.

6 This is the brood of travellers, 
in seeking of his grace: 
As Jacob did the Israelite, 
in that time of his race.

7 Pe princes ope your gates, stand ope 
the everlasting gate: 
For there shall enter in thereby, 
the king of glorious state.

8 What is the king of glorious state, 
the strong and mightie Lord? 
The mightie Lord in battell stout, 
and triall of the sword.

9 Pe princes ope your gates, stand ope 
the everlasting gate: 
For there shall enter in thereby, 
the king of glorious state.
What is the king of glorious state, 
the Lord of hosts it is: 
The kingdom and the royaltie,
of glorious state is his.

Ad te Domine. Psal. xxv. T. S.

David grieved at his sins and malicious enemies, most fervently praiseth for forgiveness, especially of such as he committed in youth.

1 I lift mine heart to thee my God and guide most just:

Now suffer me to take no shame, for in thee do I trust.

2. Let not my foes rejoice, nor make a scorne of mee:

let them not be overthrown, that put their trust in thee.

3 But shame shal them besal, which harm them wsghfully: Therefore thy paths & thy right waies, unto me Lord desery.

4 Direct me in thy truth, and teach me I thee praie: Thou art my God and savioyr, on thee I wait alwaie.

5 Thy mercies manifold, I praiie thee Lord remember: And eke thy pittie plentifull: for they have beene for euer.

6 Remember not the faults, and frailtie of my youth: Remember not how ignorant, I have beene of thy truth.
Psalme. xxv.

7 Hear after my deserts, let me thy mercie find:
But of thine owne benigneitie Lord haue me in thy mind.
8 His mercie is full sweet, his truth a perfect guide:
Therefore the Lord will sinners teach, and such as go aside.
9 The humble he will teach, his precepts for to kepe:
He will direct in all his waies, the lowly and the meeke.
10 For all the waies of God, are truth and mercie both:
To them that kepe his testament, the witness of his troth.

The second part.

11 Now for thy holy name, O Lord I thee intreat:
To grant me pardon for my sinne, for it is wondrous great.
12 Who so doth feare the Lord, the Lord doth him direct:
To lead his life in such a way, as he doth best accept.
13 His soule shall euermore, in goodnesse dwell and stand:
His seed and his posteritie, inherit hall the land.
14 All those that feare the Lord, know his secret intent:
And unto them he doth declare, his will and testament.
15 Mine eies and eke my heart, to him I will aduance:
That pluckt my feet out of the snare, of sinne and ignorance.
16 With mercie me behold, to thee I make my mone:
For I am poore and desolate, and comfortlesse alone.
17 The troubles of my heart, are multiplied in deed:
Bring me out of this miserie, necessitie and need.
18 Behold my pouertie, mine anguish and my paine:
Remit my sinne & mine offence, and make me cleane againe.
19 O Lord behold my foes, how they do still increase:
Pursuing me to deadly hate, that faine would live in peace.
20 Preserve and keepe my soule, and eke deliver me:
And let me not be overthyowne, because I trust in thee.
21 Let my simple pureness, me from mine enimies shend:
Because I looke as one of thine, that I shouldst me defend.
22 Deliver
Psalme. xxvij.

22 Deliver Lord thy folk, and send them some relief:
I meane thy chosen Israel, from all their paine and griefe.

Iudica me Domine. Psal. xxvij. T. S.

C David instrumently oppressed, and helpless, yet assured of his integritie to
Saule, calleth God to defend him: and hee did not deale afflicted. Then he desired to
be in the companie of the faithful in the congregation of God, when he was
banished by Saule, promising godly life, open praises, thanksgiving, and
sacrifice for his deliverance.

Lord be my judge, and thou shalt see,
my paths be right and plaine:
I trust in God and hope that he,
will strength me to remaine.

2 Prove me my God I thee desire,
my waies to search and trie:
As men do prove their gold with fire,
my raines and hart espie.

3 Thy goodness laid before my face,
I durst behold alwaies:
For of thy truth I tread the trace,
and will do all my daies.

4 I do not lust to hant or bze,
with men whose words are baine:
To come in house I do refuse,
with the deceitfull taine.

5 I much abhorre the wicked sort,
their deeds I do despise:
I do not once to them resort,
that hurtfull things devise.

6 My hands I wash and do proceed,
in works that walke uprigh:
Then to thine altar I make speed,
to offer there in sight.

7 That
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Psalme. xxvij.

7 That I may speake & preach thy praise,
that both belong to thee:
And to declare how wondrous wails,
thou hast beene good to mee.
8 O Lord thy house I love most deare,
to me it doth excell:
I have delight and would be neare,
whereas thy grace doth dwell.
9 O shut not up my soule with them,
in time that take their sill:
Do yet my life among those men,
that seeke much bloud to spill. (guile,
10 Whose hands are heapt with craft and
their lips thereof are full:
And their right hand with wrench & wile,
for bribes do pluck and pill.
11 But I in righteousness intent,
my time and daies to ferue:
Have mercie Lord and me defend,
so that I do not swerve.
12 My foot is staid for all assaies;
it standeth well and right:
Wherefore to God will I give praise,
in all the peoples sight.

Dominus illumi. Psal. xxvij. I. H.

David delivered from great perils, giveth thanks: Wherein we see his constant
faith against the assaies of all enemies, and the end why he desireth to live and to
be delivered. Then he exhorteth to faith, and to attend upon the Lord.

The Lord is both my health and light,
shall man make me dismayd?
Sith God doth give me strength & might,
why should I be afraid?
2 While that my foes have all their strength,
begin with me to braule!

And
And thinke to eate me up at length, 
themselues haue caught the fall.

3 Though they in camp against me rise, 
my heart is not afraid:
In battell plight if they will trie, 
I trust in God for aid.

4 One thing of God I do require, 
that he will not denie:
For which I pray and will desire, 
till he to me applie.

5 That I within his holy place, 
my life throughout may dwell: 
To see the beautie of his face, 
and view his temple well.

6 In time of dread he shall me hide, 
within his place most pure: 
And keepe me secret by his side, 
as on a rock most sure.

7 At length I know the Lords good grace 
shall make me strong and stout: 
My foes to foilie and cleane deface, 
that compass me about.

8 Therefore within thy house will I, 
give sacrifice of praise: 
With psalmes and songs I will applie, 
to laud the Lord alwaies.

9 Lord heare the voice of my request, 
for which to thee I call: 
Have mercie Lord on me oppress, 
and send me helpe withall.

10 My heart doth knowledge vnto thee, 
I sue to haue thy grace:
Then seek my face fairest thou to me,
  Lord I will seek thy face.

In wrath turne not thy selwe away,
  nor suffer me to slide:
Thou art my helpe still to this day,
  be still my God and guide.

My parentes both their comne forsooke,
  and cast me of at large:
And then the Lord himselfe yet tooke
  of me the cure and charge.

Teach me O God the way to thee,
  and lead me on forth right:
For seare of such as watch for me,
  to trap me if they might.

Do not betake me to the will,
  of them that be my foes:
For they surmise against me still,
  false witness to depose.

My hart would faint, but that in me
  this hope is fixed fast:
The Lord Gods good grace shall it see,
  in life that aie shall last.

Trust stil in God whose whole thou art,
  his will abide thou must:
And he shall ease and strengthe thy heart,
  if thou in him do trust.

Ad te Domine. Psal. xxviii. T. S.

Thou art O Lord my strength and stay,
  the succour which I craue:

Sing this to the tune of
  the xxv. Ps.
Neglect me not least I be like,  
to them that go to graue.

2 The voice of thy suppliant heare,  
that unto thee doth crie:  
When I lift up my hands unto  
thy holy arke most hie.

3 Repute me not among the sort,  
of wicked and peruerse:  
That speake right faire unto their friends,  
and thinke full ill in heart.

4 According to their handie worke,  
as they deserue in deed:  
And after their inventions,  
let them receive their meed.

5 For they regard nothing Gods works,  
his law, yet his loze:  
Therefore he will them and their seed,  
destroie fo for evermore.

6 To render thanks unto the Lord,  
how great a cause haue I:  
My voice, my praier, and my complaint,  
that heard so willingly?

7 He is my shield and fortitude,  
my buckler in distresse:  
My hope, my health, my hearts reliefe,  
my song shall him confesse.

8 He is our strength and our defence,  
our enmies to resist:  
The health and the salvation,  
of his elect by Chrift.

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

Afferre Domino. Psal. xxix. T. S.

C David exhorteth princes (who for the most part thinke there is no God) at least to fear him for the thunders and tempests, for fear whereof all creatures tremble. And albeit it threateth sinners, yet it mourneth his to praise his name.

Glue to the Lord yee Potentates,  
ye rulers of the world:  
Glue ye all praise, honour, and strength,  
unto the living Lord.

2 Glue honor to his holy name,  
and honor him alone:  
Worship him in his maieftie,  
within his holy throne.

3 His voice doth rule the waters all,  
euen as himselfe doth please:  
He doth prepare the thunderclaps,  
and governs all the seas.

4 The voice of God is of great force,  
and wondrous excellent:  
It is most mightie in effect,  
and most magnificent.

5 The voice of God doth rent and breake,  
the Cedar trees so long:  
The Cedar trees of Libanus,  
which are most high and strong.

6 And makes them leap like as a Calfe,  
or else the Unicorn:  
Not onlie trees but mountaines great,  
whereon the trees are born.

7 His voice denides the flames of fire,  
and shakes the wildernesse:
8 It makes the desert quake for fear,  
that called is Cades.
9 It makes the Hindes for fear to callue,  
and makes the count plaine:
Then in his temple euerie man,  
his glorie both proclaine.
10 The Lord was set aboue the frouds,  
ruling the raging sea:
So shall he raigne as Lord and king,  
for ever and for aie.
11 The Lord will giue his people power,  
in vertue to increase:
The Lord will blesse his chosen folke,  
with euerlasting peace.

Exaltabo te Domine. Psal. xxx. I. H.

When David shou'd dedicate his house to the Lord, he fell extreme sicke without all hope of life, and therefore after recovery, he thanked God, exhorting others to do the like, and to learne by him that God is rather mercifull than seuer towards his also that aduersitie is sudden. Then he praieth, and promiseth to praise God for ever.

1 All lande praise with heart & voice, O Lord I give to thee: which didst not make my foes reioice, but hast exalted me. 2 O Lord my God to thee I cride in all my paine.
A griese: Thou gauest an eare, and didst provide to ease me with reliefe.

3 Of thy good will thou hast calde backe my soule from hell to saue:
Thou didst requie when strength did lacke,
and kept me from the graue.

4 Sing praise ye saints, that prooue and see the goodnesse of the Lord:
In memorie of his maiestie,
reioice with one accord.

5 For why? his anger but a space
doth lust, and slacke againe:
But in his fauour and his grace,
alwaies doth life remaine.
Though gripes of greefe & pangs full soxe,
Shall lodge with vs all night:
The Lord to ioy shall vs restore,
before the day be light.

6 when I inioyd the world at will,
thus would I boast and say:
Tush, I am sure to seele none ill,
this wealth shall not decay.

7 For thou, O Lord, of thy good grace,
hadst lent me strength and aid:
But when thou turndst away thy face,
my mind was soxe disnайд.

8 where-
Psalm xxxi.

8 Wherefore againe yet did I crie
to thee, O Lord of might:
My God with plaints I did applie,
and prayd both day and night.
9 What gaine is in my blood said I,
if death destroie my daies:
Both dust declare thy maiestie,
or yet thy truth doth praise!
10 Wherefore my God some pitie take,
O Lord I thee desire:
Do not this simple soule forsake,
of helpe I thee require.
11 Then didst thou turne my greeke and wo
into a chearefull voice:
The mourning weed thou tookst me fro,
and madst me to reioice.
12 Wherefore my soule uncessantlie,
shall sing unto thy praise:
My Lord my God, to thee will I
glue laud and thanks alwaies.

In te Domine speravi. Psal.xxxi. I. H.

O Lord I put my trust in thee,
let nothing worke me shame:
As thou art just deliver me,
and let me quite from blame.
2 Hearre me, O Lord, and that anon,
to helpe me make good speed:

Sing this to the tune of the xvij. Pf.
Psalme.xxxj.
Be thou my rocke and house of stone,
my fence in time of need.

3 For whil: as stones thy strengthe is strie,
   thou art my forse and tower:
   For thy names sake be thou my guide,
   and lead me in thy power.

4 Plucke forth my feet out of the snare;
   which they for: me haue laid:
   Thou art my strengthe, and all my care
   is for thy might and aid.

5 Into thy hands Lord I commit
   my spirit which is thy due:
   For why: thou haft redeemed it,
   O Lord my God most true.

6 I hate such folke as will not part
   from things to be abhorr:
   when they on trisles set their hart,
   my trust is in the Lord.

7 For I will in thy mercie joy,
   I see it dooth excell:
   Thou seest when ought would me annoy,
   and knowest my soule full well.

8 Thou hast not lef: me in their hand
   that would me overcharge:
   But thou hast let me out of band,
   to walke abrode at large.

The second part.

9 Great greese O Lord doth me assaile,
   some pitie on me take:
   Mine eies war dim, my sight doth faile,
   my wombe for wo doth ake.

10 My life is worne with grieffe and paine,
   my yeares in wo are past:
Psalme.xxxj.

My strength is gone, through disdain,
My bones corrupt and wast.

11 Among my foes I am a scorne,
My friends are all disdain:
My neighbors and my kinsmen borne,
to see me are afraid.

12 As men once dead are out of mind,
So am I now forgot:
As small effect in me they find,
as in a broken pot.

13 I heard the brags of all the rout,
Their threats my mind did fray:
How they conspired and went about,
to take my life away.

14 But Lord I trust in thee for aid,
not to be ouertrod:
For I confess and still have laid,
you art my Lord and God.

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

16 To me thy servant Lord expresse,
and shew thy joyfull face:
And save me Lord for thy goodness,
thy mercie and thy grace.

The third part.

17 Lord let me not be put to blame,
for that on thee I call:
But let the wicked beare their shame,
and in the grave to fall.

18 O how great good hast thou in store,
laid up full safe for them:
Psalm xxxij.

That fear and trust in thee therefore,
before the sonses of men.

19 Thy presence shall all them fence and guide
from all proud brags and wrongs:
Within thy place thou shalt them hide,
from all the strife of tongues.

20 Thanks to the Lord that hath declared
on me his grace so faire:
Me to defend with watch and ward,
as in a towne of warre.

21 Thus did I say both day and night,
when I was sore oppressed:
Lo, I was cleane cast out of sight,
yet heardst thou my request.

22 Ye saints love ye the Lord I say,
the faithfull he doth guide:
And to the proud he will repay,
according to their pride.

23 Be strong and God shall stay your heart,
be bold and haue a lust:
For sure the Lord will take your part,
lith ye on him do truist.

Beati quorum. Psalm xxxij. T. S.

David punished with grievous sickness for his sines, counteth them happy
to whom God both not impute their transgressions. And after that he had con-
fessed his sines, and obtained pardon, he exhorted the wicked men to live
godly, and the God to rejoice.

The man is blest, whose wickednesse
the Lord hath cleane remitted:
And he whose sinne and wretchedness,
is hid and also covered.

And blest is he, to whom the Lord
imputeth not his sinne:

Sing this to
the tune of
the xxx. pr.

Which
Plalme. xxxij.

Which in his heart hath hid no guile,
not fraud is found therein.

3 For whilst that I kept close my sinne,
in silence and constraint:
My bones did weare and wast away,
with daily mone and plaint.

4 For night and day thy hand on me,
so grievous was and smart:
That all my bloud and humours moist,
to zinnes did convert.

5 I did therefore confesse my fault,
and all my sinnnes discouer:
Then thou, O Lord, didst me forgiue,
and all my sinnnes passe over.

6 The humble man shall pray therefore,
and seeke thee in due time:
So that the floods of waters great,
shall haue no power on him.

7 When trouble and adversitie
do compass me about:
Thou art my refuge and my joy,
and thou dost rid me out.

8 Come hether and I shall thee teach
how thou shouldst walke aright:
And will thee guide as I my selfe,
haue learnt by proofe and light.

9 Be not so rude and ignorant,
as is the horse and mule:
Whose mouth without a raine or bit,
from harme thou canst not rule.

10 The wicked man shall manifold,
sorowes and grieue sustaine:
Psalm xxxiiij.

But unto him that trusteth in God,
his goodness shall remaine.

Be merry therefore in the Lord,
ye just lift up your voice:
And ye of pure and perfect hart,
be glad and eke rejoice.

Exultate iusti. Psal. xxxiiij. I. H.

The exhorteth good men to praise God for creating and governing all things,
for his faithfull promises, for scattering the council of the wicked, teaching
that no creature preserueth anie man, but onlie his mercie.

YEE righteous in the Lord reioice,  
it is a seemely sight:
That by right men with thankfull voice,
should praise the God of might.

Praise ye the Lord with harp and song,
in psalmes and pleasant things:
With lute and instrument among,
that soundeth with ten strings.

Sing to the Lord a song most new,
with courage guie him praise:

For why? his word is evere true,
his works and all his waies.

To judgment, equitie, and right,
he hath a great good will:
And with his gifts he doth delight,
the earth throughout to fill.

For by the word of God alone,
the heauens all were wrought:
Their hosts and powers enerie chone,
his breath to passe hath brought.

The waters great gathered hath he,
on heapes within the shore:
Psalme. xxxiiij.

And hid them in the depth to be,
As in a house of stone.

8 All men on earth both least and most,
Fear God and keep his law:
He that inhabit in each coast,
Dread him and stand in awe.

9 What he commanded wrought it was,
At once with present speed:
What he doth will is brought to passe,
With full effect in deed.

10 The counsels of the nations rude,
The Lord doth bring to nought:
He doth defeat the multitude,
of their devise and thought.

11 But his decrees continue still,
They never slacke or swage:
The motions of his mind and will,
take place in euerie age.

12 And blest are they to whom the Lord,
as God and guid is knowne:
Whom he doth chuse of meere accord,
to take them as his owne.

13 The Lord from heauen cast his sight,
on men mortall by birth:

14. Considering from his seat of might,
the dwellers of the earth.

15 The Lord I say whose hand hath wrought
Mans heart, and doth it frame:
For he alone doth know the thought,
And working of the same.

16 A king that trusteth in his hoast,
Psalme. xxxiiiij.
shall naught prevaile at length:
The man that of his might doth boast,
shall faile for all his strength.
17 The troupes of horsemen eke shall faile,
their sturdie steedes shall sterue:
The strength of horse shall not prevaile,
the rider to preservye.
18 But lo, the eyes of God intend,
and watch to aid the stiff:
With such as feare him to offend,
and on his goodnesse trust.
19 That he of death and all distresse,
may let their soule from dread:
And if that deearth the land oppress,
in hunger them to seed.
20 Wherefore our soules do still depend,
on God our strength and stay:
He is the shield vs to defend,
and dyue all darts away.
21 Our soule in God haue ioy and game,
reioicing in his might:
For why? in his most holie name
we hope and much delight.
22 Therefore let thy goodnesse, O Lord,
still present with vs bee:
As we alwaies with one accord,
do only trust in thee.

Benedicam Domi. Psal. xxxiiiij. T. S.

David hauing escaped Achis (1 Sam. 21.) praised God for his deliverance,
giving other example to trust in God, to fear and serve him, who defendeth
the godly with his angels, and utterly destrooth the wicked in their times.
I will give laud and honour both, 
unto the Lord alwaies:
And eke my mouth for evermore, 
shall speake unto his praise.

2 I do delight to laud the Lord, 
in soule and eke in voice:
That humble men and mortified, 
may heare and so rejoic.

3 Therefore see that you magnifie, 
with me the living Lord:
And let vs now exalt his name, 
together with one accord.

4 For I my selfe besought the Lord, 
he answered me againe:
And me set free incontinent, 
from all my feare and paine.

5 Who so they be that him behold, 
shall see his light most cleare:
Their countenance shall not be daesht, 
they need it not to feare.

6 This sillie wretch for some reliefe, 
unto the Lord did call:
Who did him heare without delay, 
and rid him out of thrall.

7 The angell of the Lord doth pitch, 
his tents in euerie place:
To saue all such as feare the Lord, 
that nothing them deface.

8 Taste and consider well therefore, 
that God is good and just:
O happie man that maketh him, 
his only staie and truft.

9 Feare
Psalme. xxxiiiij.

9 Fear ye the Lord ye holy ones, above all earthly thing:
For they that fear the living Lord, are sure to lacke nothing:
10 The lions shall be hungerbit, and pine with famine much:
But as for them that fear the Lord, no lacke shall be to such.

The second part.

11 Come neare therefore my children deare, and to my words give care:
I shall you teach the perfect way, how you the Lord should fear.
12 Who is that man that would live long, and lead a blessed life?
13 See thou refraine thy tong and lips, from all deceit and strife.

14 Turne backe thy face from doing ill, and do the godly deed:
Inquire for peace and quietnesse, and follow it with speed.
15 For why? the eyes of God aboue, upon the iust are bent:
His cares likewise do heare the plaint, of the poore innocent.

16 But he doth frowne and bend his browes, upon the wicked traine:
And cut away the memorie, that should of them remaine.
17 But when the iust doth call and crie, the Lord doth heare them so:
That out of paine and miserie, forth with he lets them go.
18 The Lord is kind and straight at hand,
to such as be contrite:
He saues also the sorrowfull,
the meke and poore in sprite.
19 Full many be the miseries,
that righteous men do suffer:
But out of all adversitie,
the Lord doth them deliver.

20 The Lord doth so preserve and kepe,
his verie bones alway:
That not so much as one of them,
doeth perish or decay.

21 The sinne shall flee the wicked man,
which he himselfe hath wrought:
And such as hate the righteous man,
shall soone be brought to nought.

22 But they that serve the living Lord,
the Lord doth saue them sound:
And who that puts their trust in him,
nothing shall them confound.

Iudica Domine. Psal. xxxv. I. H.

Sauls slatterers persecutet David who psalms for revenge, that his innocence may be declared, and that such as take his part may rejoice, for which he promiseth to magnifie Gods name all the daies of his life.

Let the Lord plead my cause against my foes,
and confound their force and might:
Fight on my part against all those,
that seek with me to fight.

Lay hand upon thy spear and shield,
yourselfe in armour dresse:
Stand by for me and fight the field,
to helpe me from distresse.
Gird on thy sword, and stop the way
mine enemies to withstand:
That thou unto my soul might say,
lo, thy help at hand:
Confound them with rebuke and blame,
that seek my soul to spill:
Let them turne backe and die with shame,
that thinke to wooke me ill.

Let them disperse and die abide,
as wind doth drive the dust:
And that the angel of our God,
their might away may thrust.
Let all their waies be void of light,
and slipperie like to fall:
And send thine angel, with thy might
to persecute them all.

For why? without my fault they have
in secret set their grine:
And for no cause have digg'd a cause,
to take my soul therein.

When they thinke least and have no care,
O Lord, destroy them all:
Let them be tapt in their owne snare,
and in their mischief fall.

And let my soul, my hart and voice,
in God have joy and wealth:
That in the Lord I may rejoice,
and in his saving health.
And then my bones shall speake and say,
my parts shall all agree:
O Lord, though they do seeme full gay,
what man is like to thee?
The second part.

11 Thou didst defend the weak from them that are both stout and strong:
And rid the poor from wicked men,
that spoile and do them wrong.

12 My cruel foes against me rise,
to witnesse things untrue:
And to accuse me they devise
of that I never knew.

13 Where I to them do ow good will,
they quit me with disdain:
That they should pay my good with ill,
my soule both soze complains.

14 When they were sicke I mournd therefore,
and clad my selfe in lache:
With fasting I did saint full soze,
to pray I was not lache.

15 As they had bee my brethren deare,
I did my selfe behaue:
As one that maketh woeful cheare,
about his mothers grave.

16 But they at my disease did joy,
and gather on a rout:
Dra awsient slaues at me did joy,
with mocks and checks full stout.

17 The belly gods and flattering traine,
that all good things deride:
At me do grin with great disdain,
and plucke their mouth aside:

18 Lord, when wilt thou amend this geare,
why doest thou stay and pause?
O rid my soule, mine only deare,
out of these lions clawes.
And then I will give thanks to thee, before the church alwaies:
And whereas most of people be, there will I shew thy praise.

Let not my foes preuaile on me, which hate me for no fault:
No2 yet to winke or turne their eie, that causesse me assault.

The third part.

Of peace no word they thinke or say, their talke is all untrue:
They still consult and would betray all those that peace insue.

With open mouth they run at me, they gape, they laugh, they flire:
Well, well, say they, our eie doth see the thing that we desire.

But Lord thou seest what waies they take, cease not this geare to mend:
Be not far off, no2 me forlake, as men that faile their frend.

I wake, arise, and stir abrode, defend me in my right:
Revenge my cause, my Lord my God, and aid me with thy might.

According to thy righteousness, my Lord God let me free:
And let not them their pride expressse, no2 triumph over me.

Let not their harts rejoice and crie, there, there, this geare goeth trim:
No2 give them cause to say on high, we haue our will on him.

Confound
27 Confound them with rebuke and shame,
    that joy when I do mourn:
And pay them home with spite and blame,
    that brag at me with base.
28 Let them be glad and eke rejoice,
    which love mine upright way:
And they all times with hart and voice
    shall praise the Lord, and say.

29 Great is the Lord and doth excell,
    for why? he doth delight
To see his servants prosper well,
    that is his pleasant sight.
30 Wherefore my tongue I will applie
    thy righteousness to praise:
Unto the Lord my God, will I
    sing laud and thanks alwaies.

Dixit iniuiftus. Psal.xxxvij. I. H.

I. David vexed by the wicked, complaineth of their malice, but considering
    Gods great mercy to all creatures, specially toward his children, by faith
    thereof he is comforted and assured of his deliverance.

The wicked with his works uniuift,
    doth thus persuade his hart:
That of the Lord he hath no trust,
    his fear is set apart.
2 Yet doth he joy in his estate
    to walke as he began:
So long till he deserve the hate
    of God and eke of man.
3 His wordes are wicked, bile and naught,
    his toong no truth doth tell:
Yet at no hand will he be taught
    which way he may do well.
4 When he shoulde sleepe, then doth he muse,
   his mischief to fullfill:
No wicked wayes doth he refuse,
   nor nothing that is ill.

5 But Lord, thy goodnesse doth ascend
   aboue the heauens hpe:
So doth thy truth it selfe extend
   into the cloudy skye.

6 Much more than hils so high and deepe,
   thy justice is exprest:
Thy judgements like to seas most deepe,
   thou sauest both man and beast.

7 Thy mercy is aboue all thynges,
   O God, it doth excell:
In trauel wherof as in thy winges,
   the sonnes of men shal dwell.

8 Within thy house they shalbe fed,
   with plentie at their will:
Of all delight they shalbe spred,
   and take therof their fill.

9 For why? the well of life so pure
   doth overflown from thee:
And in thy light we are full sure
   the lasting light to see.

10 From such as thee desire to know,
   let not thy grace depart:
Thy righteousness declare and shew
to men of upright hart.

11 Let not the proud on me preuaile,
   O Lord, of thy good grace:
   Not let the wicked me assaile,
   to throw me out of place.

12 But
Sing this to the tune of the xxxv. ps.

Psalm xxxvii.

But they in their devise shall fall,
that wicked works maintain.
They shall be overthrown withall,
and never rise again.

Noli amulares. Psal. xxxvii. W. W.

Because the godly should not be daunted to see wicked men prosper, David sheweth that all things shall be granted even with hearts desire to them that love and fear God: but the wicked albeit they flourish for a time, shall at length perish.

Judge not to see the wicked men
in wealth to flourish still:
Not yet enuie such, as to ill
have bent and set their will.

For as greene grasses flourishing hearbs
are cut and wither away:
So shall their great posteritie
soone passe, fade and decay.

Trust thou therefore in God alone,
to do well give thy mind:
So shalt thou have the land as thine,
and there sure food shalt find.

In God set all thy harts delight,
and looke what thou wouldst have,
Dyelse canst wish in all the world,
thou needst it not to crave.

Cast both thy selfe and thine affairs
on God, with perfect trust:
And thou shalt see with patience,
the effect both sure and just.

The perfect life and godly name
he will cleare as the light:
So that the sunne, even at noone daies,
shall not shine halfe so bright.
7 Be still therefore, and stedfastlie
  on God see thou wait then:
Not shrinking for the prosperous state
  of lewd and wicked men.
8 Shake off despight, enmie and hate,
at least in any wise
Their wicked steps avoid and rie,
  and follow not their guise.
9 For every wicked man will God
destroy, both more and lesse:
But such as trust in him, are sure
  the land for to possesse.
10 Watch but a while, and thou shalt see
  no more the wicked traine:
No not so much as house or place,
  where once he did remaine.

\footnote{The second part.}

11 But mercifull and humble men
  injoy shall see and land:
In rest and peace they shall rejoice,
  for naught shall them withstand.
12 The lewd men and malicious
  against the iust conspire:
They gnash their teeth at him, as men
  which do his bane desire.
13 But while that lewd men thus do thinke,
  the Lord laugheth them to scorne:
For why? he seeth their terme approach,
  when they shall sigh and mourn.
14 The wicked have their sword out drauone,
  their bow eke haue they bent,
To overthrow and kill the poore,
  as they the right way went.

\footnote{But}
Psalme. xxxviij.

15 But the same sword shall pierce their harts,
which was to kill the just:
Likewise the bow shall breake to shivers,
wherein they put their trust.
16 Doubtlesse the just mans poore estate,
is better a great deale more:
Than all these levod and worldly mens
rich pompe and heaped store.
17 For be their power neuer so strong,
God will it ouerthrow:
Where contrarie he doth preserve
the humble men and low.
18 He seeth by his great providence,
the good mens trade and way:
And will give them inheritance,
which neuer shall decay.
19 They shall not be discouraged,
when some are hard belted:
When other shall be hungerbit,
ye shall be clad and fed.
20 For whosoever wicked is,
and enemie to the Lord:
Shall quailie, yea melt euen as lambs grease,
or linoke that flies abzode.

& The third part.

21 Behold the wicked bozroweth much,
and neuer paieth agayne:
Whereas the just by liberall gifts,
makes manie glad and faine.
22 For they whome God doth blesse shall haue
the land for heritage:
And they whome he doth curse likewise,
shall perish in his rage.
Psalme. xxxvij.

23 The Lord the just mans cause doth guide,
    and giveth him good success:
    To every thing he takes in hand,
    he sendeth good address.

24 Though that he fall, yet is he sure,
    not utterly to quake:
    Because the Lord stretcheth out his hand
    at need, and doth not faile.

25 I have been young and now am old,
    yet never did I see
    The just man left, nor yet his seed
    to beg for miserie.

26 But giveth alwaies most liberallie,
    and lends whereas is need;
    His children and posteritie
    receive of God their need.

27 Flie vice therefore and wickednesse;
    and vertue do imbace:
    So God shall grant thee long to have
    on earth a dwelling place.

28 For God doth loue the equitie,
    and sheweth to his such grace:
    That he preserves them evermore,
    but stroies the wicked race.

29 Whereas the good and godly men,
    inherit shall the land:
    Having as lords all things therein,
    in their owne power and hand.

30 The just mans mouth doth euer speake,
    of matters wise and hie:
    His toong doth talke and edifie,
    With truth and equitie.
31 For in his hart, the law of God his Lord doth still abide:
So that where he go or walke,
his foot can never slide.

32 The wicked like a rauening woolfe,
the iust man doth belet:
By all means seeking him to kill,
if he fall in his net.

The fourth part.

33 Though he should fall into his hands,
yet God would succour send:
Though men against him sentence give,
God will him yet defend.

34 Wait thou on God and keepe his way,
he shall preserue thee then,
The earth to rule, and thou shalt see
destroyd these wicked men.

35 The wicked haue I seen most strong,
and placed in high degree:
Flourishing in all wealth and stoe,
as doth the lawzill tree.

36 But suddenly he past away,
and lo he was quite gone:
Then I him sought, but could scarce find
the place where dwelt such one.

37 Marke and behold the perfect man,
how God doth him increase:
For the iust man shall haue at length,
great joy with rest and peace.

38 As for transgressors, wo to them,
destroyd they shall all be:
God will cut off their budding race,
and rich posteritie.

39 But
Psalme. xxxviii.

39 But the salvation of the just,
doeth come from God above:
Who in their trouble sends them aid,
of his meere grace and love.
40 God doth them help, saue and deliver
from lewd men and uniuist:
And still will saue them, whilst that they
in him do put their trust.

Domine ne in furore. Psal.xxxviii. I. H.

Ps But me not to rebuke (O Lord)
in thy provoied ire:
Re in thy heauie wraeth (O Lord)
correct me I desire.
2 Thine arrowes do sticke fast in me,
thy hand doth presse me sore:
And in my flesh no health at all,
appeareth anie more.
3 And all this is by reason of,
thy wraeth that I am in:
Nox anie rest is in my bones,
by reason of my sin.
4 For lo, my wicked doings Lord,
above my head are gone:
A greater lode than I can beare,
they lay me sore by you.
5 My wounds stinke, and are festred to,
as lothsome is to see:
Which all through mine owne foolishnesse,
betideth unto mee.

Sing this to the tune of the xxx. pt.
Psalme. xxxviii.

6 And I in carefull wise am brought,
in trouble and distresse:
That I go wailing all the day,
my dolefull heauninesse.

7 My loins are fild with sore disease,
my flesh hath no whole part:
8 I feebie am and broken loye,
I roye for greese of hart.
9 Thou know'st Lord my desire, my groanes
are open in thy sight:
10 My hart doth pant, my strength hath faild,
mine eies have lost their sight.
11 My lovers and my wonted friends,
stand looking on my wo:
And eke my kindren far away,
are me departed fro.
12 They that did seeke my life, laid snares,
and they that fought the way
To do me hurt, spake lies, and thought
on treason all the day.

13 But as a deafe man I became,
that can not heare at all:
14 And as one dumbe that openes not
his mouth to speake withall.
15 For all my confidence O Lord,
is whole set on thee:
16 O Lord thou Lord that art my God,
thou shalt giue care to mee.
17 This did I craue that they my foes,
triumph not over mee:
For when my foot did slip, then they
did joy my fall to see.

And
And truly I poore wretchen am set
in place a woosfull wight:
And eke my greuous heninessse
is euer in my light.

18 For while that I my wickednesse
in humble wise confessse:
And while I for my sinnfull deeds,
my sorowes do expresse.

19 My foes do still remaine alioe,
and mightie are also:
And they that hate me wrongfullie,
in number huggle grow.

20 They stand against me, that my good
with euill do repay :
Because that good and honest things,
I do infue alway.

For take me not, my Lord my God,
be thou not far away:
Hast me to helpe, my Lord my God,
my safeties and my stay.

Dixi custodiam. Psal.xxxix. TH.

David having determined silence, yet burst forth into words that he would not, through his bitter griefe. For he maketh certaine requests which tattle of mans infirmities, yet mingled with many prayers, all to shew a mind wonderfully troubled, that it may appear how he did strive mightie against death and desparation.

I said I will looke to my waies,
for feare I should go wrong:
I will take heed all times, that I
offend not in my tong.

2 As with a bit I will keepe fast
my mouth with force and might;
Not once to whisper, all the while
the wicked are in sight.

Sing this as the humble sute of
a sinner.
3 I held my tongue and spake no word,
but kept me close and still:
Pea from good talk I did restrain,
but soze against my will.

4 My hart waxt hote within my brest,
with musing, thought and doubt:
Which did increase and stir the fire,
at last these words burst out.

5 Lord number out my life and daies,
which yet I have not past:
So that I may be certified,
how long my life shall last.

6 Lord thou hast pointed out my life,
in length much like a span:
Mine age is nothing unto thee,
do baine is every man.

7 Man walketh like a shade, and doth
in baine him selfe annoy:
In getting goods, and cannot tell
who shall the same enjoy.

8 Now Lord list things this wise do frame
what helpe do I desire?
Of truth my helpe doth hang on thee,
I nothing else require.

The second part.

9 For all the sinnes that I have done,
Lord quite me out of hand:
And make me not a crowne to fooles,
that nothing understand.

10 I was as dumbe, and to complaine
no trouble might me mooue:
Because I know it was thy worke,
my patience for to prooue.
Psalme. xl.

11 Lord take from me thy scourge and plague, 
I can them not withstand: 
I faint and pine away, for fear 
of thy most heauie hand.

12 When thou for sin doest man rebuke, 
he warest wo and wan: 
As doth a cloth that moths have fret, 
so baine a thing is man.

13 Lord heare my lute and give good heed, 
regard my tears that fall: 
I soigne like a stranger here, 
as did my fathers all.

14 O spare a little, give me space, 
my strength for to restore: 
Before I go away from hence, 
and shall be seene no more.

Exegetans exspectavit. Psal. xl. I. H.

David delivered from great danger, doth magnifie God therefore and commendeth his providence towards all mankind. Then he promiseth to give himselfe wholly to Gods service, and declarreth how God is trulie worship-ped. Afterward he giveth thanks, and having complained of his enimies, he calleth for aid and succour.

I waited long and sought the Lord, 
and patientlie did heare: 
At length to me he did accord, 
my voice and crie to heare.

2 He pluckt me from the lake so deepe, 
out of the mire and clay: 
And on a rocke did set my feet, 
and he did guide my way.

3 To me he taught a psalme of prais, 
which I must shew abrode: 
And sing newe songs of thanks alwaies, 
unto the Lord our God.
4 When all the folke these things shall see,
as people much afraid:
Then they into the Lord will see,
and trust upon his aid.

5 O blest is he, whose hope and hart
both in the Lord remaine:
That with the proud doth take no part,
not such as lie and faine.

6 For Lord my God, thy wondrous deeds
in greatnesse far do passe:
Thy favoure towards vs, exceeds
all things that ever was.

7 When I intend and do devise,
thy works abroad to shew:
To such a reckoning they do rise,
thereof no end I know.

8 Burnt offerings thou delightest not in,
I know thy whole desire:
With sacrifice to purge his sinne
thou dost no man require.

9 Meat offerings and sacrifice
thou wouldst not haue at all:
But thou, O Lord, hast open made
mine cares to heare withall.

10 But then said I, behold and loke,
I come a meane to be:
For in the volume of thy booke,
thus it is said of me.

11 That I, O God, should do thy mind,
which thing doth like me well:
For in my hart thy law I find
fast placed there to dwell.

12 Thy
Thy justice and thy righteousness in great resort I tell:
Behold my toong no time doth cease,
O Lord thou knowest full well.

The second part.

I have not hid within my breast thy goodness, as by stealth:
But I declare and have express thy truth and sauing health.

I keepe not close thy louing mind,
that no man should it know:
The trust that in thy truth I find,
to all the church I show.

For I with mischeefs many one am sore beset about:
My sinnes increase, and so come on
I cannot spie them out.

For why! in number they exceed the haires upon my head:
My hart doth faint for very dreed, that I am almost dead.

With speed send helpe and set me free,
O Lord, I thee require:
Make hast with aid to succour me,
O Lord, at my desire.

Let them sustaine rebuke and shame,
that seake my soule to spill:
Drive backe my foes, and them desame
that wish and would me ill.

For their ill fees do them descreie,
that would desace my name:
Alwaies at me they raile and crie,
sie on him, sie for shame.

Let
19 Let them in thee have joy and wealth,  
that seek to thee allwaies:
That those that love thy saving health,  
may say, to God be praise.

23 But as for me, I am but poore,  
oppress and brought full low:
Yet thou, O Lord, wilt me restore  
to health, full well I know.

21 For why? thou art my hope and trust,  
my refuge, helpe and stay:
Wherefore my God, as thou art just,  
with me no time delay.

Beatus qui intelligit. Psal. xlj. T. S.

David greenously afflicted, blessed them that pitie his sake, complaining of  
faithlesse frends, such as Judas, Job.15. Then he giueth thanks for Gods  
mercie in chastising him gentile,not suffering his enemies to triumph.

The man is blest, that carefull is  
the needie to consider:  
For in the season perillous,  
the Lord will him deliver.
2 The Lord will make him safe and sound,  
and happie in the land:  
And he will not deliver him  
into his enimies hand.

3 And in his bed when he lieth sicke,  
the Lord will him restore:  
And thou, O Lord, wilt turne to health  
his sicknesse and his soxe.

4 Then in my sicknesse thus say I,  
have mercie Lord on me:  
And heale my soule which is full wo,  
that I offended thee.
5 Mine enimies wishte me ill in hart, 
and thus of me did say:
When shall he die, that all his name 
may vanish quite away.  
6 And when they come to visit me, 
they ask me if I do well: 
But in their harts mischeese they hatch, 
and to their mates it tell. 

7 They bite their lips, and whisper so, 
as though they would me charme: 
And cast their sitches how to trap 
me with some mortall harme. 
8 Some greenuous sin hath brought him to 
this sicknesse, say they plaine: 
He is so low, that without doubt 
rise can he not againe. 

9 The man also that I did trust, 
with me did vs deceit: 
Who at my table eat my bred, 
the same for me laid wait. 
10 Have mercy Lord on me therefore, 
and let me be preserved:  
That I may render unto them 
the things they have deserved. 

11 By this I know assuredly, 
I am beloved of thee: 
When that mine enimies have no cause 
to triumph over me. 
12 But in my right thou hast me kept, 
and maintained alway: 
And in thy presence place assignd, 
where I shall dwell for ay.
Psalme. xlij.

13 The Lord the God of Israel
be praised evermore:
Euen so be it, Lord, will I say,
euen so be it therefor.

Quemadmodum. Psal.xlij. I. H.

David grieved that through persecutions he could not be present in the congregation, protesting his presence in heart, albeit in body separat. At last he shewed that notwithstanding these adversities and thoughts, yet he continually putteth his confidence in the Lord.

Like as the hart doth breath and pray,
the wellsprings to obtaine:
So doth my soule desire alway,
with the Lord to remaine.

2 My soule doth thirst, I would draw neare
the liuing God of might:
Oh when shall I come and appeare
in presence of his light.

3 The teares all times are my repast,
which from mine eies do slide:
When wicked men crie out so fast,
where now is God thy guide?

4 Alas, what greese is it to thinke,
what freedome once I had?
Therefore my soule, as at pits byinke,
is most heavie and sad.

When I did march in good aray,
furnished with my traine:
Unto the temple was our way,
with songs and hearts most faine.

5 My soule, why art thou sad alwaies,
and frettest thus in my brest?
Psalme. xlij.

Trust still in God, for him to praise
I hold it ever best.
By him I have succour at need
against all paine and griefe:
He is my God, which with all speed
will haft to send reliefe.
And this my soule within me Lord,
doth saint and thinke upon
The land of Jordan, and record
the little hill Hermon.

The second part.

One grieze an other in doth call,
as clouds burst out their voice:
The floods of euill that do fall
run over me with noise.
Yet I by day felt his goodnesse,
and helpe at all assaies:
Likewise by night I did not cease
the living God to praise.

I am perswaded thus to say
to him with pure pretence:
O Lord, thou art my guide and stay,
my rocke and my defence:
Why do I then in pensiuenesse
hanging the head thus walke?
While that mine enemies me oppress,
and bere me with their talke.

For why? they pierce mine inward parts,
with panges to be abhod:
When they crie out with stubborne harts,
where is thy God thy Lord?
So soone why dost thou faint and quaille
my soule, with paine opprest:

With.
Psalm xliij.

With thoughts why dost thy selfe assaile
So sore within my brest?

1 Trust in the Lord thy God alwaies,
And thou the time shall see:
To give him thankes with land and praise,
For health restored to thee.

Iudica me domine. Psalm xliij. T. S.

The praese to be delivered from them which conspire with Absolem, to the
end that he might towfully praise God in his congregation.

Judge and revenge my cause, O Lord,
From them that evil shall be:
From wicked and deceitfull men,
O Lord deliver me.

2 For of my strength thou art the God,
Why pulst thou me thee fro?
And why walke I so heavely
Oppressed with my foe?

3 Send out thy light and eke thy truth,
And lead me with thy grace:
Which may conduct me to thy hill,
And to thy dwelling place.

4 Then shall I to the altar go
Of God my joy and cheare:
And on my harp give thanks to thee,
O God my God most deare.

5 Why art thou then so sad my soule,
And fretst thus in my brest?
Still trust in God, for him to praise
I hold it alwaies best.
By him I have deliverance
Against all paine and griefe:

J.is. He
Psalme. xliiiij.
He is my God which doth alwaies
at need send me reliefe.

Deus auribus. Psal. xliiiij. T. S.

A most earnest prayer made in the name of the faithful in persecution, for sustaining the quarrell of God's word, as in Paul, Rom. 8.

1 Our eares have heard our fathers tell and reverentlie record, the wondrouses works that thou hast done in alder time, O Lord. 2 How thou didst cast the Gentiles out, thou stroidst them with strong hand: Planting our Fathers in their place, and gauest to them their land.

3 They conquerd not by sword nor strengthe, the land of thy behest: But by thy hand, thy arme and grace, because thou louedst them best.

4 Thou art my king, O God, that holpe Jacob in sundrie wise:

5 Led.
5 Led with thy power, we threw downe such,  
as did against vs rise.
6 I trusted not in bowne sword,  
  they could not save me found:
7 Thou keepest vs from our enimies rage,  
  thou didst our foes confound.
8 And still we boast of thee our God,  
  and praise thy holy name:
9 Yet now thou goest not with our host,  
  but leavest vs to shame.
10 Thou madest vs flee before our foes,  
    and so were ouer trod:
   Our enimies robbd and spoild our goods,  
    while we were sperst abroad.
11 Thou hast vs given to our foes,  
    as sheepe for to be slaine:
   Among the heathen euerie where  
    scatred we do remaine.
12 Thy people thou hast sold like Jaues,  
    and as a thing of nought:
   For profit none thou hadst thereby,  
    no gaine at all was sought.
13 And to our neighbors thou hast made,  
    of vs a laughing stocke:
   And those that round about vs dwell,  
    at vs do grin and mocke.

  The second part.
14. Thus we serve for none other vs,  
    but for a common talke:
   They mocke, they croze, they nod their heads,  
    where euer they go or walke.
15 I am ashamed continually  
    to heare these wicked men:

  I.iij.  Vea
118 Psalme. xliii.

Psalme. xliii.

Yes to I blush, that all my face
with red is couered then.

16 For why? we heare such slanderous words,
such false reports and lies:
That death it is to see their wrongs,
their threatnings and their cries.
17 For all this we forgot not thee,
noz yet thy couenant brake:
18 We turne not back our harts from thee,
noz yet thy paths for sake.

19 Yet thou hast trod vs downe to dust,
where dens of dragons be:
And couered vs with shade of death
and great aduersitie.
20 If we had our Gods name forgot,
and helpe of Idols sought:
21 Would not God then haue trie this out,
soz he doth know our thought.

22 Nay, nay, for thy names sake, O Lord,
alwaies are we blame thus:
As shepe into the shambles sent,
right so they deale with vs.
23 Up Lord, why sleepest thou? awake,
and leave vs not for all:
24 Why hidest thou thy countenance,
and dost forget our thall?

25 For downe to dust our soule is brought,
and we now at last cast:
Our bellie like as it were glude,
unto the ground cleaues fast.
26 Rise vp therefore for our defence,
and help vs Lord at need:
Psalme. xlv.

We thee beseech of thy goodnesse, to rescue vs with speed.

Erects tur cor meum. Psal. xlv. I. H.

Salomon his maieste, honoy, strength, beautie, riches and power are praised: his marriage with the Egyptian an heathen woman is blest, if that she renounce her people, and countrie, and give her selfe wholly to her husband. Here is figured the wonderfull maieste, and increase of Christes kingdome and the church his spouse now taken of the Gentiles.

My heart doth take in hand, some godly long to sing:
The praise that I shall shew therein pertaineth to the king.

2 My tonge shall be as quick, his honour to indite:
As is the pen of anie scribe that bleth fast to write.

3 O fairest of all men, thy speech is pleasant pure:
For God hath blessed thee with gifts, for ever to indure.

4 About thee gird thy sword,
O prince of might elect: With honour, glorie and renowne, thy person pure is deckt.

5 Soothe with godly speed, in meeknesse, truth and right:
And thy right hand shall thee instruct in works of dreadfull might.

6 Thy arrowes sharpe and keene, their hearts so soxe shall sting:
That solke shall fall and kneele to thee, yea all thy foes, O king.

7 Thy
Thy royal seat, O Lord,
For ever shall remain:
Because the scepter of thy realme,
Doth righteousness maintain.

Because thou lovest the right,
And dost the ill detest:
God even thy God hath pointed thee
With joy above the rest.

With myrrre and savours sweet
Thy cloathes are all bespread:
When thou dost from thy palleace passe,
Therein to make thee glad.

Kings daughters do attend,
In fine and rich array:
At thy right hand the Queene doth stand,
In gold and garments gay.

The second part.

Daughter take good heed,
Incline and give good care:
Thou must forget thy kindred all,
And fathers house most deare.

Then shall the king desire
Thy beautie faire and trim:
For why? he is the Lord thy God,
And thou must worship him.

The daughters then of Tyre,
With gifts full rich to see:
And all the wealthie of the land,
Shall make their lute to thee.

The daughter of the king
Is glorious to behold:
Within her closet she doth sit,
All deckt in beaten gold.
Psalme. xlv.

15 In robes well wrought with needle, and manie a pleasant thing: With Virgins faire on hit to waite, she commeth to the king. 16 Thus are they brought with joy, and mirth on euerie side: Into the pallace of the king, and there they do abide.

17 In stead of parents left, (O Queene thy chance so stands:) Thou shalt have sons whom thou maitst set, as princes in all lands. 18 Wherefore thy holy name all ages shall record: Thy people shall give thanks to thee for evermore, O Lord.

 Deus nofiter refugium. Psal. xlv. I. H.

A song of thanksgiving for the deliverance of Jerusalem after Sennacherib with his armie was driven away, or some other like sudden and marvelous deliverance, by the mightie hand of God, whereby the prophet commendeth this great benefit, both chooet the faithful to give themselves wholly to the hands of God, doubting nothing but that under his protection they shall be safe against all the assaults of their enimies.

The Lord is our defence and aide, the strength whereto we stand: When we with two are much dismayd, he
is our help at hand. 2. Though the earth remove, we
will not fear, though hills so high and steepe, be thrust
and hurled here and there, within the sea so deepe.

3. No though the waves do rage so sore,
that all the banks it spills:
And though it overslow the shore
and beat downe mightie hills.

4. For one faire flood doth send abrode
his pleasant streames apace:
To fresh the citie of our God,
and wash his holy place.

5. In midst of hir the Lord doth dwell,
she can no whit decaye.
All things against hir that rebell,
the Lord will truely staine.

6. The heathen folke, the kingdoms feare,
the people make a noise:
The earth doth melt, and not appeare
when God puts forth his voice.

7. The Lord of holles doth take our part,
to as he hath an eie:
Our hope of health, with all our heart
on Jacobs God doth lie.

8 Come.
Psalme. xlviij.

8 Come heare and see with mind and thought
the working of our God:
What wonders he himselfe hath wrought,
throughout the earth abyde.

9 By him all wars are huyt and gone,
which countries did conspire:
Their bowes he brake and speares' echone,
their chariots burnt with fire.

10 Leave off therefore, faith he, and know,
I am a God most stout:
Among the heathen high and low,
and all the earth throughout.

11 The Lord of hosts doth vs defend,
he is our strength and tower:
On Jacobs God we do depend,
and on his might and power.

Omnes gentes. Psal. xlviij. I. H.

An exhortation to worship God for his mercies toward Jacobs posteritie,
Herewith is prophesied the kingdom of Christ, in the time of the Golpeil.

Ye people all with one accord,
clap hands and eke rejoice:
Be glad, and sing unto the Lord
with sweet and pleasant voice.

2 For high the Lord and deadfull is,
with wonders manifold:
A mightyke king he is truely
in all the earth extold.

3 The people he shall make to be,
unto our bondage thrall:
And underneathe our feet, he shall
the nations make to fall.
Psalme. xlviij.

4 For us the heritage he chose, which we possesse alone:
The flourishing worship of Jacob his wellbeloved one.

5 Our God ascended by on hie with joy and pleasant noise:
The Lord goeth by above the skie with trumpets roiall voice.

6 Sing praises to our God, sing praise, sing praises to our king:
For God is king of all the earth, all skilfull praises sing.

7 God on the heathen raignes, and sits upon his holie throne:
The princes of the people haue them joined euerie one.

8 To Abrahams people for our God, which is eralsted hie:
As with a buckler doth defend the earth continuallie.

Magnus Dominus. Psal. xlviij. I. H.

Thanks are giuen to God for the notable deliverance of Hierusalem from the hands of manye kings: the estate whereof is praised, for that God is present at all times to defend it: this psalme seemeth to be made in the time of Haz, Josaphat, Is, or Ezechias for the chiefly, was the citie by fore princes assaulted.

Great is the Lord, and with great praise to be advanced still:
Within the citie of our Lord, upon his holy hill.

2 Mount Sion is a pleasant place, it gladdeth all the land:
The citie of the mightie king on her northside doth stand.
Psalme.xlviiiij.

3 Within the palaces thereof, God is a refuge knowne:
For lo, the kings were gathered, and together eke were gone.

4 But when they did behold it so, they wondered, and they were
astonied much, and suddenly
were driven backe with fear.

5 Great terror there on them did fall, for verie wo they crye:
As doth a woman, when she shall
go travell by and by.

6 As thou with eastern wind the ships,
upon the sea doft breake:
So they were staid, and even as we heard our fathers speake.

7 So in the citie of the Lord, we saw as it was told:
Yea in the citie, which our Lord
so euer will uphold.

8 O Lord, we waite and do attend,
on thy good helpe and grace:
For which we do all times attend,
within thy holy place.

9 O Lord, according to thy name,
for euer is thy praise:
And thy right hand, O Lord, is full
of righteousnesse alwaies.

10 Let for thy judgements, Sion mount
fulfilled be with ioyes:
And eke of Juda a grant, O Lord,
the daughter to rejoice.
Psalme. xlix.

10 Go waUke about all Sion hill, 
   yea round about his goe:
And tell the towers that thereupon
   are builded on a roe.
11 And marke ye well his bulwarks all,
   behold his towers there:
That ye may tell thereof to them
   that after shall be here.
12 For this God is our God, our God
   for evermore is he:
Psea and unto the death also,
   our guardian shall he be.

Audite hæc omnes. Psal, xlix. T. S.

Gods spirit mouth the consideration of mans life; shewing that the Wealtiuest
are not happiest: but noteth how all things are ruled by Gods providence, who,
as he judgeth these worldly matters to everlasting torment: so both he preferne
his, and will reward them in the day of his resurrection. 1. Thel. 1.

Al people harken and gine eare
to that that I shall tell:
2 Both hie and low, both rich and poore,
   that in the world do dwell.
3 For why? my mouth shall make discourse
   of manie things right wise:
In understand ing shall my hart
   his studie exercice.
4 I will incline mine eares to know
   the parables so darke:
And open all my doubtfull speech,
in meeter on my harpe.
5 Why should I feare afflictions,
or any carefull toile:
Or els my foes, which at my heelees
are prest my life to spoile?

6 For as for such as riches haue,
wherein their trust is most:
And they which of their treasures great
themselves do brag and boast.

7 There is not one of them that can
his brother's death redeem:
Or that can give a price to God
sufficient for him.

8 It is too great a price to pay,
none can thereto attaine:

9 Or that he might his life prolong,
or not in grave remaine.

10 They see wise men as well as fools
subject unto death's hands:
And being dead, strangers possesse
their goods, their rents, their lands.

11 Their care is to build houses faire,
and so determine sure:
To make their names right great on earth
for euer to indure.

12 Yet shall no man alwaies enjoy
high honour, wealth and rest:
But shall at length taint of God's cup
as well as the brute beast.

13 And though they trie their foolish thoughts
to be most lewd and baine:
Their children yet apprize their talke,
and in like time remaine.

14 As sheepe into the fold are brought,
so shall they into grave:

Death
Death shall them eat, and in that day
the just shall lordship have.

Their image and their roiall port,
shall fade and quite decay:
When as from house to pit they passe,
with wo and weale away.

15 But God will surelie preserue me,
from death and endlessse paine:
Because he will of his good grace
my soule receive againe.

16 If anie man were wondere rich,
feare not I say therefore:
Although the glozie of his house
increaseth more and more.

17 For when he dieth, of all these things
nothing shall he receive:
His glozie will not follow him,
his pompe will take hir leaue.

18 Yet in this life he takers hirselfe
the happiest under sunne:
And others likewise flatter him,
saying, all is well done.

19 And presuppose he liue as long
as did his fathers old:
Yet must he needs at length giue place,
and be brought to deaths ffold.

20 Thus man to hono; God hath cald,
yet doth he not consider:
But like brute beasts so doth he liue,
which t urne to dust and powder.
Deus Deorum. Psal. L. W.W.

He prophesied how God will call all nations by the gospel, and require no other sacrifice of his people, but confession of his benefits and thanksgiving, and how he detests all such as seem zealous of ceremonies, and not of the pure Word of God only.

1. The mighty God, the eternal hath thus spoke: and all the world he will call to provoke: Even from the East and so forth to the west. 2. From toward Sion which place him liketh best, God will appear in beauty most excellent. 3. Our God will come before that long time be spent.

Devouring fire shall go before his face. A great tempest shall round about him trace.

4 Then
Psalme. L.

4 Then shall he call the earth and heavens bright,
To judge his folke with equitie and right:
5 Saieng, go to, and now my saints assemble,
Why peace they keepe, their gifts do not dissemble.

6 The heavens shall declare his righteousness,
For God is judge of all things more and lesse.
7 Hearer my people, for I will now reveale:
List Israel, I will thee naught conceale,
Thy God, thy God am I, and will not blame thee.

8 For giving not all maner offerings to mee.

9 I have no need to take of thee at all:
Gates of thy fold, or calfe out of thy stall.

10 For all the beasts are mine within the woods,
On thousand hils cattell are mine owne goods.

11 I know for mine all birds that are on mountauns,
All beasts are mine which hant the fields and fountains.

12 Hungrie if I were, I would not thee it tell,
For all is mine that in the world doth dwell.

13 Eat I the flesh of great buls or bullocks?
Or drinke the blood of gotes and of the flockes?

14 Offer to God, praise and hartie thansgiving:
And pay thy bowes unto God everlving.

15 Call upon me, when troubled thou shalt be,
Then will I helpe, and thou shalt honour me.

16 To the wicked, thus faith the eternall God:
Why dost thou preach my lawes and beasts abrode?
Seing thou hast them with thy mouth abused,

17 And hast to be by discipline reformed.

My words I say thou dost reiect and hate:
18 If that thou see a theefe, as with thy mate,
Thou runnest with him, and so your pray do seeke;

And
And are all one with bawds and ruffians eke.

19 Thou givest thyself to backbite and to slander,
And how thy tongue deceiveth, it is a wonder.

20 Thou sittest musing thy brother how to blame,
And how to put thy mothers sonne to shame.

21 These things thou didst, and whilst I held my tongue,
Thou didst me judge (because I stayed so long)
Like to thy selfe, yet though I keepe long silence,
Once shalt thou seele of thy wrongs just recompence.

22 Consider this, ye that forget the Lord,
And feare not when he threatneth with his word:
Least without helpe I spoile you as a pray.

23 But he that thanks offreth, praieth me say,
Saith the Lord God, and he that walketh this trace,
I will him teach Gods sauing helth to imbrace.

Another of the same, by I. H.

The God of gods, the Lord hath called the earth by name:

From where the sunne doth rise,
Unto the setting of the same.

2 From Sion his faire place,
His glozie bright and cleare:
The perfect beautie of his grace,
From thence it did appeare.

3 Our God shall come in hast,
to speake he shall not doubt:
Before him shall the fier wast,
And tempest round about.

4 The heauens from on high,
The earth below likewise:

He
Psalme. L.

He will call sooth, to judge and trie
his folke he doth demise

5 Bring sooth my saints (faith he)
my faithfull flocke to deare:
Which are in bond and league with me,
my law to love and feare

6 And when those things are tride,
the heauens shall record,
That God is just, and all must bide
the judgement of the Lord

7 My people, O giue heed,
Israell to thee I crie:
I am thy God, thy helpe at need,
thou canst it not denie

8 I do not caye to thee,
thy sacrifice is slacke:
Thou offerest dayly unto me
much more than I do lacke.

9 Thinkst thou that I do need
thy cattell yoong or old?
Or else so much desire to feed
on gates out of thy fold?

10 Nay, all the beasts are mine,
in woods that eat their fils:
And thousands more of neat and kine
that run wild in the hills.

The second part.

11 The birds that build on high,
in hils and out of sight:
And beasts that in the sheelds do lie;
are subject to my might

12 Then though I hungered soze,
what need I sought of thine:
Psalm L.

Sith that the earth with his great store,
and all therein is mine.

13 To bulk flesh have I mind,
to eat it, dost thou thinke?
SUCH a sweetness do I find,
the blood of goats to drinke?

14 Give to the Lord his praise,
with thanks to him applie:
And see thou pay thy bowes alwaies
unto the God most his.

15 Then seeke and call to me,
when ought would work thee blame:
And I will sure deliuer thee,
that thou maist praise my name.

16 But to the wicked traine,
which talke of God eche day:
And yet their works are soule and baine,
to them the Lord will say:

17 With what a face darst thou
my word once speake of my name?
Why doth thy talke my law allow,
thy deeds denye the same?

18 Whereas, so to amend
thy life thou art to flacke:
My word the which thou dost pretend,
is cast behind thy backe.

The third part.

19 When thou a cheefe dost see
by theft to line in wealth:
With him thou runst, and dost agree
likewise to thrive by stealth.

20 When thou dost them behold,
that wines and maids desile:
Thou likst it well, and wast bold to use that life most vile.

21 Thy lips thou dost apply to slander and defame: Thy tongue is taught to craft and lie, and still dost use the same.

22 Thou studiedst to reuse thy friends to thee so near: With slander thou would'st needs desile thy mother's sonne most deare.

23 Hereat while I do winge, as though I did not see: Thou gost on still, and so dost thinke that I am like to thee.

24 But sure I will not let to strike, when I begin: Thy faults in order I will set, and open all thy sin.

25 Marke this, I you require, that have not God in mind: Least when I plauge you in mine ire, your helpe be far to find.

26 He that doth giue to me the sacrifice of praise: Both please me well, and he shall see to walke in godly waies.

1 O Lord consider my distresse, & now with speed some
pitie take: My sines deface, my faults redresse, good
Lord, for thy great mercies take. 2. Wash me (O Lord)
and make me cleane, from this vnjust and sinfull act: and
purifie yet once againe, my hainous crime & bloody fact.

3 Reprofe and sorrow doth constraine
me to acknowledge mine excelle: 
My sines alas do still remaine
before my face without release.
4 For thee alone I have offended,
committing euill in thy sight:
And if I were therefore condemned,
yet were thy judgements just and right.
Psalme. Lj.

5 It is too manifest, alas, 
that first I was conceauned in sin: 
Ye of my mother so borne was, 
and yet vile wretch remaine therein.

6 Also behold, Lord, thou dost know 
the inward truth of a pure hart: 
Therefore thy wisdom from above 
thou hast revealed me to convert.

7 If thou with Hisop purge this blot, 
I shall be cleaner than the glasse: 
And if thou wash away my spot, 
the snow in whitenesse shall I passe.

8 Therefore, O Lord, such joy me send, 
that inwardly I may find grace: 
And that my strength may now amend, 
which thou hast swagde for my trespass.

9 Turne backe thy face and frowning ire, 
for I have felt enough thy hand: 
And purge my sinnes, I thee desire, 
which do in number passe the land.

10 Make new my heart within my brest, 
and frame it to thy holy will: 
Thy constant spirit in me let rest, 
which may these raging sinnes kill.

1 The second part.

11 Cast me not Lord out from thy face, 
but speedille my tormentes end: 
Take not from me thy spirit and grace, 
which may from dangers me defend.

12 Restore me to thosc joyes againe, 
which I was woont in thee to find: 
And let me thy free spirit retaine, 
which unto thee may fitre my mind.
13 Thus when I shall thy mercies know,  
I shall instruct others therein:  
And men that are likewise brought low,  
by mine example shall see sin.

14 O God, that of my health art Lord,  
For give me this my bloudie bire:  
My heart and toong shall then accord  
to sing thy mercies and justice.

15 Touch thou my lips, my toong untie,  
O Lord, which art the only ray:  
And then my mouth shall testifie  
thy wondrous works of praise alway.

16 And as for outward sacrifice,  
I would have offred many a one?  
But thou estemst them of no price,  
and therein pleasure tak'st thou none.

17 The heauie heart, the mind oppress;  
O Lord, thou never dost reject:  
And to speake truth it is the best,  
and of all sacrifice the effect.

18 Lord into Sion turne thy face,  
poure out thy mercies on thy hill:  
And on Jerusalem thy grace,  
build by thy walls and loue it still.

19 Thou shalt accept then our offring  
of peace and righteousness, I say;  
Peacelues and many other things,  
upon thine altare we lay.

Another of the same by T. N.

Hawe mercy on me God, after  
thy great abundant grace.
After thy mercies multitude,
do thou my sinnes deface.

2 Vea wash me more from mine offenset,and cleanse me from my sinne:
For I do know my faules, and still
my sinnes are in mine eie.

3 Against thee, thee alone, I have
offended in this case:
And eue I have I done before
the presence of thy face:

4 That in the things that thou hast done,
upright thou maist be tride:
And eke in judging, that the doome
may passe upon thy side.

5 Behold in wickednesse my kind
and shpe I did receave:
And lo, my sinfull mother eke
in sinne did me conceave.

6 But lo, the truth of inward parts
is pleasant unto thee:
And secrets of thy wildome thou
revealed hale to mee.

7 With Hisop, Lord, besprinkle me,
I shall be cleansed so:
Vea wash thou me, and so hale I
be whiter than the snow.

8 Of joy and gladnesse make thou me
to heare the pleasing voice:
That so the bruised bones which thou
hast broken may reioice.

9 From the beholding of my sinnes,
Lord turne away thy face:
And
And all my deeds of wickednesse
Do utterly deface.
10 O God, create in me a heart
Unspotted in thy sight:
And eke within my bowels, Lord,
Renew a stabled sprite.
11 De cast me from thy sight, no, take
Thy holy spirit away:
The comfort of thy saving helpe
Give me againe, I pray.
12 With thy free spirit establish me,
And I will teach therefore
Sinners thy waies, and wicked shal
be turnd unto thy loye.

The second part.
13 O God, that art my God of health,
From bloud deliuer mee:
That praises of thy righteousnesse
My toong may sing to thee.
14 My lips that yet fast closed be,
Do thou, O Lord, unlose:
The praises of thy maiestie,
My mouth shal disclose.
15 I would haue offered sacrifice,
If that had pleased thee:
But pleased with burnt offerings
I know thou wilt not bee.
16 A troubled spirit is sacrifice,
Delightfull in God's eyes:
A broken and a humble heart,
God, thou wilt not despise.
17 In thy good will deale gentlie, Lord,
To Sion, and withall,
Grant that of thy Jerusalem
by reard may be the wall.
18 Burnt offerings, gifts and sacrifice,
of justice in that day,
Thou shalt accept, and values they shall
upon thine altar lay.

Quid gloriaris. Psal. Lij. I. H.

David describeth the arrogant tyranny of Doeg Sauls chief shepheard, who by
false surmises caused Abimelech and the priests to be slaine. He prophesieh his de-
struction, encourageth the faithful to trust in God, who most charples rengether his,
and renderth thanks for his deliverance. Herin is liken lyset forth the kingdom of
Antichrist.

1 Why dost thou tyrant boast abroad, thy wicked works
to praise? Dost thou not know there is a God, whose
mercies last alyways?

2 Why doth thy mind yet still de-
ario, such wicked wiles to warpe? Thy tongue untrue in
forging lies, is like a rasour sharpe.
3 On mischief why setst thou thy mind, and wilt not walke upright:
Thou hast more lust false tales to find, than bying the truth to light.

4 Thou didst delight in fraud and guile, in mischief,blood and wrong:
Thy lips have learned the flattering stile,
Of false deceitfull tong.

5 Therefore shall God soz aie confound and plucke thee from thy place:
Thy seed root out from off the ground, and so shall thee deface.

6 The iust when they behold thy fall, with seare will praise the Lord:
And in reproch of thee withall, crie out with one accord.

7 Behold the man which would not take the Lord for his defense:
But of his goods his God did make, and trust his corrupt sense.

8 But I an olue fresh and greene, will spring and spread abzod:
For why? my trust all times hath beene upon the living God.

9 For this therefore will I give praise to thee, with hart and voice:
I will set forth thy name alwaies, wherein thy saints rejoice.

Dixit insipiens. Psal. Liiij. T.N.

C David describeth the crooked nature, the crueltie and punishment of the wicked, when they looke not for it, and desireth the deliverance of the good, that they may rejoice together.
The foolish man, in that which he within his heart hath said:
That there is any God at all,
hath utterly denied.
2 They are corrupt, and they also a ha'nous worke have wrought:
Among them all there is not one,
of good that worketh ought.
3 The Lord lookt downe on sonnes of men,
from heauen all abide:
To see if any were, that would be wise, and seek for God.
4 They are all gone out of the way,
they are corrupted all:
There is not one doth any good,
there is not one at all.
5 Do not all wicked workers know,
that they do feed upon
My people, as they feed on bread?
the Lord they call not on.
6 Even there they were afraid, and stood
with trembling all dismay'd:
Whereas there was no cause at all
why they should be afraid.
7 For God, his bones that thee beseech
hath scattered all abide:
Thou hast confounded them, for they rejected are of God.
8 O Lord, give thou thy people health,
and thou, O Lord, fulfill
Thy promise made to Israel,
from out of Sion hill.

Psalme. Liiij.
Psalme. Liiiij.

9 When God his people shall restore,
that earst was captiue lad:
Then Jacob shall therein rejoice,
and Israell shall be glad.

Deus in nomine. Psal.Liiiij. I.H.

David in great danger through Ziphions, calleth upon God to destroy his enimies, promising sacrifice for his deliverance.

Sing this to the tune of the xlvi. pt.

{ Sing this to the tune of
the xlvi. pt }

God save me for thy holy name,
and for thy goodnesse sake;
Unto the strength Lord of the same,
I do my cause betake.

2 Regard, O Lord, and give an eare
to me when I do pray:
Bowe downward thy selfe to me, and heare
the words that I do say.

3 For strangers by against me rise,
and tyrants ver me still:
Which have not God before their eyes,
they seeke my soule to spill.

4 But lo, my God doth give me aid,
the Lord is straight at hand:
With them by whom my soule is strait,
the Lord doth euer stand.

5 With plaques repay againe all those,
for me that lie in wait:
And in thy truth destroy my foes,
with their owne snare and bait.

6 An offering of free hart and will,
then I to thee shall make:
And praise thy name, for therein still
Great comfort I do take.
Psalme. Lv.

7 O Lord at length do set me free from them that craft conspire:
And now mine eie with joy doth see on them my harts desire.

Exaudi Deus. Psal. Lv. I. H.

David in great distresse, complaineth of Saules crueltie and falsehood of his familiar acquaintance, effectuonlie mooving the Lord to pitie him. Then assured of deliverance, he setteth forth the grace of God, as if he had alreadie obtained his request.

O God give eare, and do apply to heare me when I pray:
And when to thee I call and crie, hide not thy selfe away.
2 Take heed to me, grant my request, and answer me againe:
Withplaints I pray full sore opprest, great greese doth me constraine:

3 Because my foes with threats and cries oppresse me through despight:
And so the wicked soe rat likewise to ver me have delight.
4 For, they in counsell do conspire to charge me with some ill:
So in their hasty wrath and ire they do pursuc me still.

5 My heart doth saint for want of breath, it panteth in my byest:
The terrors and the dread of death dotth worke me much burre.
6 Such dreadfull feare on me doth fall, that I therwith do quake:
Such hoyro, whelineth me withall, that I no shift can make.
But I do say, who will give me
the swiftest and pleasant wings
Of some faire Doe: that I may flee,
and rest me from these things.

Lo, then I would go farre away,
to slie I would not cease:
And I would hide my selfe, and stay
in some great wil'derness.

I would be gone in all the hale,
and not abide behind:
That I were quite and overpast
these blastes of boistrous wind.

Divide them Lord, and from them pull
their diuellsish double tong:
For I have spied their citie full
of rapine, strife and wrong.

Which things both night and day throughout,
did close hir as a wall:
In midst of hir is mischiefe stout,
and sorrow eke with all.

Hir prinie parts are wicked plaine,
hir deeds are much too vile:
And in hir streetes there doth remaine
all craftie fraud and guile.

The second part.

If that my foes did seeke my shame,
I might it well abide:
From open enmies check and blame,
Come where I could me hide.

But thou it was my fellow deare,
which friendship didst pretend:
And didst my secret counsell heare,
as my familiar friend.
Psalm 51

15 With whom I had delight to talk, in secret and abroad: And we together oft did wake within the house of God.

16 Let death in haste upon them fall, and send them quick to hell: For mischief reigneth in their hall, and parlour where they dwell.

17 But I unto my God do cry, to him for help I flee: The Lord doth hear me by and by, and he doth succour mee.

18 At morning, noone, and evening tide unto the Lord I pray: When I so instantly have crise he doth not say me nay.

19 To peace he shall restore me yet, though warre be neare at hand: Although the number be full great that would against me stand.

20 The Lord that first and last doth reign, both now and euermore: Will heare when I to him complaine, and punish them full sore.

21 For sure there is no hope, that they to turne will once accord: For why? they will not God obey, nor do not feare the Lord.

22 Upon their friends they laid their hands which were in covenant knit: Of friendship to neglect the bands, they take no care no whit.
Plalme. Lvj.

23 While they haue war within their hart,
as butter are their words:
Although their words were smooth as oile,
they cut as sharpe as swords.

24 Cast thou thy care upon the Lord,
and he shall nourish thee:
For in no wise will he accord
the iust in thrall to see.

25 But God shall cast them deepe in pit,
that thirst for blood alwaies:
He will no guilefull man permit
to liue out halfe his daies.

26 Though such be quite destroid and gone,
in thee, O Lord, I trust:
I shall depend thy grace upon,
with all my heart and lust.

Miserere mei. Pfal. Lvj. I. H.

C. David being brought to Achis the king of Gath. 2. Sam. 21.12. complaineth of
his enemies, demandeth succour, trusteth in God, and promiseth to performe his
hymn, which was to praise God in his church.

Haue mercie Lord on me I pray,
for man would me deuoure:
He sighteth with me day by day,
and troubleth me eche houre.

2 Mine enimies daily entreprise,
to swallowe me out right:
To fight against me manie rie,
O thou most high of might.

3 When they would make me most afraid,
with boastes and bragges of pride:
I trust in thee alone for aid,
by thee will I abide.

L.is. 4. Gods
God's promise I do mind and praise,
   O Lord I sticke to thee:
I do not care at all allsaiies,
   what flesh can do to me.

What things I either did or spake,
   they wrest them at their will:
And all the counsell that they take,
   is how to worke me ill.

They all consent themselves to hide,
   close watch for me to lay.
They spy my paths, and snares have tide
to take my life away.

Shall they thus scape on mischiefes yet?
   thou God on them wilt frowne:
For in his wrath he doth not let
to those whole kingdoms downe.

Thou seest how oft they make me flee,
   and on my teares dost looke:
Reserve them in a glasse by thee,
   and write them in thy booke.

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

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

I trust in God, and yet I lay
   as I before began:
The Lord he is my helpe and stay,
   I do not care for man.
12 I will performe with heart so free,  
   to God my bowes alwaies:  
And I, O Lord, all times to thee:  
   will offer thanks and praise.

13 My soule from death thou dost defend,  
   and keepe my feet upright:  
That I before thee may ascend,  
   with such as line in light.

Misere mei. Psal. Lvij. I. H.

Take pittie for thy promise sake,  
   haue mercie Lord on me:  
For why? my soule doth hir betake  
   into the helpe of thee.

2 Within the shadow of thy wings  
   I set my selfe ful full fast:  
Till mischiefe, malice, and like things  
   be gone and ouerpast.

3 I call upon the God most hie,  
   to whom I sticke and stand:  
I meane the God that will stand by  
   the cause I haue in hand.

4 From heauen he hath sent his aid,  
   to saue me from their spight,  
That to devoure me, haue assaid  
   his mercie, truth and might.

5 I lead my life with lions fell,  
   all set on wrath and ire:  
And with such wicked men I dwell,  
   that fret like flames of fire.
6 Their teeth are speares & arrowes long,
as sharpe as I haue seene:
They wound & cut with their quick tong,
like swords & weapons keene.

7 Set up and shew thy selfe, O God,
above the heauens bright:
Exalt thy praise in earth abroad,
thy maieste and might.

8 They lay their net, and do prepare
a pruie caue and pit:
Wherein they thinke my soule to snare,
but they are false in it.

9 My heart is set to laud the Lord,
in him to joy alwaies:
My heart I say, doth well accord,
to sing his laud and praise.

10 Awake my joy, awake I say,
my Lute, my Harpe, and string:
For I my selfe before the day
will rise, reioice and sing.

11 Among the people I will tell
the goodnesse of my God:
And shew his praise, that doth excell
in heathen lands abroad.

12 His mercie doth extend as farre,
as heauens all are hie:
His truth as hie, as any starre
that standeth in the skie.

13 Set soue th and shew thy selfe, O God,
above the heauens bright:
Extoili thy praise on earth abroad,
thy maieste and might.
The describeth his malicious enemies Sauls flatterers, who secretly and openly sought his destruction, from whom he appeareth to Gods judgement, shewing that the just shall reioice at the punishment of the wicked to Gods glozie.

YE rulers which are put in trust, to judge of wrong and right:
Be all your judgements true and just, not knowing need or might?
2 Nay, in your hearts ye marke and muse, in mischiefe to consent:
And where you should true justice vse, your hands to bybses are bent.

3 This wicked lost from their birth day haue erred on this wise:
And from their mothers wombe alway haue bled craft and lies.
4 In them the poison and the breath of serpents do appeare:
Pea like the adder that is deafe, and fast doth stop his eare.

5 Because he will not heare the voice of one that charmeth well:
No, though he were the chiefe of choice, and did therein excell.
6 O God, heake thou their teeth at once, within their mouth throughout:
The tuskes that in their great chaw bones like lions whelpes hang out.

7 Let them consume away and waste, as water runs forth right:
The shafts that they do shoot in hale, let them be broke in flight.
8 As snails do walk within the shell,
and unto slime do runne:
As one before his time that fell,
and never saw the sunne.

9 Before the thrones that now are young,
to bushes big shall grow:
The Stormes of anger waxing strong,
Shall take them ere they know.

10 The just shall joy, it doth them good
that God doth vengeance take:
And they shall wash their feet in blood,
of them that him forlacke.

11 Then shall the world shew sooth that tell,
that good men haue reward:
And that a God on earth doth dwell,
that justice doth regard:

Eripe me. Psal. Lix. I. H.

Send aid and save me from my foes,
O Lord, I pray to thee:
Defend and keepe me from all those,
that rise and strive with me.

2 O Lord, preserve me from those men,
whose doings are not good:
And let me sure and safe from them,
that thirsteth after blood.

3 For lo, they waite my soule to take,
they rage against me still:
Pea for no fault that I did make,
I never did them ill.

Sing this to the lamentation of a sinner.
4 They runne and do themselves prepare,
when I no whit offend:
Arise and saue me from their snare,
and see what they intend.

5 O Lord of hostes of Israel,
arise and strike all lands:
And pittie none that doth rebell,
and in their mischiefe stands.

6 At night they stirre and seeke about,
as hounds they howle and grinne:
And all the citie cleane throughout
from place to place they runne.

7 They spake of me with mouth alway,
but in their lips are s Moses:
They greed my death, and then would say,
what! none doth heare our words.

8 But Lord thou haft their waies expied,
and laught thereat a pace:
The heathen folke thou shalt deride,
and mocke them to their face.

9 The strength that doth my foes withstand,
O Lord, doth come of thee:
My God he is my helpe at hand,
a sort of fence to mee.

10 The Lord to me doth shew his grace,
in great abundance still:
That I may see my foes in case,
such as my heart doth will.

The second part.

11 Destroy them not at once, O God,
lest it from mind do fall:
But with thy strength drue them abrode,
and so consume them all.
12 For their ill words and truthlesse tong, 
    confound them in their pride: 
Their wicked othes, with lies and wrong 
    let all the world deride.
13 Consume them in thy wrath, O Lord, 
    that naught of them remaine: 
That men may know throughout the world, 
    that Jacobs God doth raigne.
14 At evening they returne apace, 
    as dogs they grin and crie: 
Throughout the streetes in euerie place 
    they runne about and lye.
15 They seake about for meat I say, 
    but let them not be fed: 
Noz find a house, wherein they may 
    be bold to put their head.
16 But I will shew thy strength abroad, 
    thy goodnesse I will praise: 
For thou art my defence and God, 
    at need in all aßaies.
17 Thou art my strength, thou haßt me staide, 
    O Lord I sing to thee: 
Thou art my joyt, my fence and aide, 
    a lousing God to me.

Deus repulisti. Psal. Lx. I. H.

O Lord, thou didst vs cleane forlack, 
    and scatter vs abroad: Such great displeasure thou didst take, 
    returne to vs, O God.

Sing this to 
the tune of 
the xvij. pr.
2 Thy might did move the land to soze,
that it in sunder brake:
The hurt thereof, O Lord, restore,
for it doth bow and quake.

3 With heauie chance thou plaguest thus
the people that are thine:
And thou hast given vnto vs
a drinke of deadly wine.

4 But yet to such as feare thy name,
a token shall in sue:
That they may triumph in the same,
because thy word is true.

5 So that thy might may keepe and save
thy folke that fauour thee:
That they thy helpe at hand may haue,
O Lord, grant this to me.

6 The Lord did speake from his owne place,
this was his toysfull tale:
I will diuide Sichem by pace,
and mete out Succothes vale.

7 Gilad is giuen to my hand,
Manasses mine beside:
Ephraim the strength of all my land,
my law doth Juda vuide.

8 In Moab I will wash my feet,
our Edom throw my shoo:
And thou Palestine oughtst to seeke
for fauour me vnto.

9 But who will bring me at this tide
unto the citie strong?
Oz who to Edom will me guide
so that I go not wrong?
Psalm Lxi. 10
Wilt thou, O God, which didst for sake
thy folke, their land, and coasts?
Our wars in hand thou wouldst not take,
noz walke among our hostes.

11 Give aid, O Lord, and vs relieve,
from them that vs disdaine:
The helpe that hostes of men can giue,
it is but all in baine.

12 But through our God we shall haue might,
to take great things in hand:
He will tread downe and put to flight
all those that vs withstand.

Exaudi Deus. Psal. Lxi. I. H.

Regard, O Lord, for I complaine,
and make my lute to thee:
Let not my words returne in baine,
but giue an eare to mee.

2 From off the coasts and utmost part
of all the earth abroad:
In griefe and anguish of my hart,
I crie to thee, O God.

3 Upon the rocke of thy great power
my wofull mind repose:
Thou art my hope, my forst and tower,
my fence against my foes.

4 Within thy tent I lust to dwell,
for euer to indure:
Under thy wings I knowe right well
I shall be safe and sure.

5 The Lord doth my desire regard,
and doth fulfill the same:

With
Psalme. Lxij.

With goodly gifts will he reward
all them that fear his name.

6 The king shall he in health maintaine,
and to prolong his daies:
That he from age to age shall raigne,
for evermore alwaies.

7 That he may have a dwelling place
before the Lord for aie:
O let thy mercie, truth and grace,
defend him from decay.

8 Then shall I sing for ever still
with praise unto thy name,
That all my bowes I may fulfill,
and daily pay the same.

Nonne Deo. Psal. Lxij. I. H.

C David declareth by example and name of God, that he and all people must trust
in God alone, seeing that all without God goeth to naught, who only is of power
to save, and that he rewardeth man according to his works.

My soule to God shall giue good heed, {Sing this to
and him alone intend: the tune of
}

For why? my health and hope to speed,
doeth whole on him depend.

2 For he alone is my defence,
my rock, my health and aid:
He is my stay, that no pretence
shall make me much dismay'd.

3 O wicked folke, how long will ye
be crafts; sure you must fall:

For as a rotten hedge ye be,
and like a tottering wall.

4 Whom God doth love, ye seeke alwaies
to put him to the worse:
Psalme. Lxij.

De love to lie, with mouth ye praise, 
and yet your heart doth curle.

5 Yet still my soule doth whole depend 
on God my chiese desire: 
From all ill seets me to defend 
one but him I require.

6 He is my rocke, my strength my tower, 
my health is of his grace: 
He doth support me, that no power 
can moue me out of place.

7 God is my glorie and my health, 
my soules desire and lust: 
My sort, my strength, my stay, my wealth, 
God is mine only trust.

8 O h have your hope in him alway, 
ye folke with one accord: 
Pour out your hearts to him, and say, 
our trust is in the Lord.

9 The sonnes of men deceitfull are, 
on ballance but a sleight: 
With things most baine do them compare, 
for they can keepe no weight.

10 Trust not in wrong, robberie, or stealth, 
let baine delights be gone: 
Though goods well got how in with wealth, 
set not your hearts thereon.

11 The Lord long sith one thing doth tell, 
which here to mind I call: 
He spake it oft, I heard it well, 
that God alone doth all.

12 And that thou Lord art good and kind, 
thy mercie doth exceed:
David after his danger of Ziph, giueth thanks to God for his wonderfull deli-

cerance, in whose mercies he trusted, even in the midst of miserie: prophesieng
the destruction of Gods enimies, and contrariwise happinesse to all them that
trust in the Lord. 2. Sam. 3.

Sing this to
the tune of
the xliii. ps.

O God my God, I watch betime
to come to thee in haste:
For why? my soule and bodie both
do thirst of thee to tast.
And in this barren wildernesse,
where waters there are none:
My feath is parcht for thought of thee,
for thee I wish alone.

2 That I might see yet once againe
thy gloie, strength and might:
As I was wont it to behold
within thy temple bright.

3 For why? thy mercies far surmount
this life and wretched daies:
My lips therefore shall giue to thee
due honour, laud and praise.

4 And whilffe I live, I will not faile
to worship thee alway:
And in thy name I shall lift by
my hands when I do pray.

5 My soule is fild as with marrow,
which is both fat and sweet:
My mouth therefore shall sing such songs
as are for thee most meet.

6 When as in bed I thinke on thee,
and eke all the night tide:
Psalm. Lxiiiij.

7 For under couer of thy wings
you art my joyfull guide.

8 MY soule doth surely stick to thee,
thy right hand is my power:

9 And those that seeke my soule to stroy,
them death shall soone devour.

10 The sword shall them devour eacheone,
their carcases shall feed
The hungrie fores, which do run
their pray to seeke at need.

11 The king and all men shall reioice,
that do profess Gods word:
For liers mouthes shall then be stopt,
which have the truth disturbed.

Exaudi deus. Psal. Lxiiiij. I. H.

David prateh against the saffe reporters and slanderers, he declareth their punishement and destruction, to the comfort of the iust, and the gloie of God.

O Lord, unto my boice giue care,
with plaints when I do pray:
And rid my life and soule from feare
of foes that threat to slay.

2 Defend me from that sort of men,
which in deceits do lurke:
And from the crowning face of them,
that all ill seates do worke.

3 Who whet their tongues, as we have seen
men whet and sharp their swords:
They shoot abroade their arrowes keen,
I mean most bitter words.

4 With prunie sleight shoot they their shaft
the upright man to hit:
The iust vnware to strike by craft
they care o2 feare no whet.
Psalm Lxv.

5 A wicked work they have decreed,
in counsel thus they cry:
To see deceit let us not dread,
what! who can it espy?

6 What wages to hurt, they talk and muse
all times within their heart:
They all consult what seats to use,
each doth invent his part.

7 But yet all this shall not avail,
when they think least upon,
God with his dart shall sure assail,
and wound them every one.

8 Their crafts and their ill toongs with all,
shall work themselves such blame:
That they which then behold their fall,
shall wonder at the same.

9 Then all that see, shall know right well
that God the thing hath wrought:
And praise his witty works, and tell
what he to passe hath brought.

10 Yet shall the just in God rejoice,
still trusting in his might:
So shall they joy with mind and voice,
whose heart is pure and right.

Te decet hymnus. Psalm Lxv. I. H.

C A thanks giving unto God by the faithful, who are signified by Zion and Jerusalem, for the choosing, preservation, and governance of them, and for the plentiful blessings poured forth upon the earth.

Their praise alone, O Lord, doth reign
in Zion thine owne hill:
Their vows to thee they do maintaine,
and their behests fulfill.

Sing this to the tune of the xxx. psa.
For that thou dost their prayer hear,
and dost thereto agree:
Thy people all both far and near
with trust shall come to thee.

Our wicked life so far exceeds,
that we should fall therein:
But Lord forgive our great misdeeds,
and purge us from our sin.
The man is blest, whom thou dost chuse
within thy courts to dwell:
Thy house and temple he shall use
with pleasures that excel.

Of thy great justice hear we God,
our health of thee doth rise:
The hope of all the earth abroad,
and the sea coasts likewise.
With strength thou art beset about,
and compass with thy power:
Thou mak'st the mountains strong and stout
to stand in every shower.

The swelling seas thou dost allwage,
and make their streames full still:
Thou dost restraine the peoples rage,
and rule them at thy will.
The folk that dwell full far on earth
shall dread thy signs to see:
Which moone and evening in great mirth
do passe with praise to thee.

When that the earth is chant and die,
and thirsteth more and more:
Then with thy drops thou dost apply,
and much increase hir store.
Psalme. Lxvj.

10 The flood of God doth overflow,
and so doth cause to spring
The seed and corn which men do sow,
so he doth guide the thing.

11 With wet thou dost hir furrowes fill,
whereby hir clods do fall:
Thy drops to hir thou dost distill,
and blesse hir frute withall.

12 Thou deckst the earth of thy good grace
with faire and pleasant crop:
Thy clouds distill their dew apace,
great plenty they do drop.

13 Whereby the desert shall begin
full great increase to bring:
The little hills shall joy therein,
much frute in them shall spring.

14 In places plaine the flocke shall feed,
and couer all the earth:
The ballies with corn shall so exceed,
that men shall sing for mirth.

Iubilate Deo. Psal. Lxvj. I. H.

He exhorteth to praise the Lord, in his wonderful works.
He setteth forth the power of God to assay rebels,
and sheweth Gods mercy to Israel,
and to provoke all men to heare and praise his name.

Ye men on earth in God rejoice,
with praise set forth his name:
Exalt his might with hart and voice,
give glory to the same.

2 How wonderfull, O Lord, say ye,
in all thy works thou art:
Thy foes for seare do seek to thee,
full sert against their hart.

Sing this to the tune of the lxviii. pt.

N.B. is.
3 All
3 All men that dwell the earth throughout
   do praise the name of God:
The land thereof the world about
   is shewed and set abrode.
4 All fowke come forth, behold and see
   what work the Lord hath wrought:
Mark well the wondrous works, that he
   for man to passe hath brought.
5 He laid the sea like heaps on hie,
   therein a way they had
On foot to passe both faire and drie,
   whereof their harts were glad.
6 His might doth rule the world alway,
   his eyes all things behold:
All such as would him disobay,
   by him shall be controld.
7 Ye people, give unto our God
   due laud and thanks alwaies:
With ioifull voice declare abrode,
   and sing unto his praise.
8 Which doth induc our soule with life,
   and it preserve withall:
He staith our feet, so that no strife
   can make vs flip o2 fall.
9 The Lord doth prooue our deeds with fire
   if that they will abide:
As workemem do, when they desire
   to haue their mettals tride.
10 Although thou suffer vs so long
   in prison to be cast:
   And there with chains and fetters strong,
   to lie in bondage fast.
Psalme. Lxxv.

11 Although, I lay, thou suffer men
    on vs to ride and reigne:
Though we through fire and water run,
    of very greese and paine.
12 Yet sure thou dost of thy good grace
dispose it to the best:
And bring vs out into a place
to live in wealth and rest.
13 Unto thy house resort will I,
to offer and to pray:
And there I will my selfe apply
my bowes to thee to pay.
14 The bowes that with my mouth I spake
    in all my greese and smart:
The bowes I lay, which I did make
    in dolor of my hart.
15 Burnt offrenings I will give to thee
    of oren fat and rams:
None other sacrifice shall be
    of bullocks,gotes and lambs.
16 Come forth,and harken here full soone,
    all ye that feare the Lord:
What he for my poore soule hath done,
to you I will record.
17 Full oft I call vpon his grace,
    this mouth to him doth crie:
And thou my toong make speed apace
    to praise him by and by.
18 But if I feel my hart within
    in wicked works rejoice:
Or if I have delight to sin,
    God will not heare my voice.
But surely God my voice hath heard, and what I do require:
My prayer he doth well regard, and granteth my desire.
All praise to him, that hath not put noz cast me out of mind:
No yet his mercy from me shut, which I do euer find.

Deus misereatur. Psal. Lxvij. T.S.

A sweet prayer for all the faithful to obteine the favours of God, and to be lightned with his countenance, to the end that his way and judgements may be knowne throughout the earth. Reioyng that God is the governor of all nations.

Have mercy on vs Lord, and grant to vs thy grace;
To shew to vs do thou accord the brightnesse of thy face.
That all the earth may know the way to godly wealth:
And all the nations on a row may see thy saving health.

Let all the world, O God, give praise unto thy name:
O let the people all abide extoll and laud the same.
Througheout the world do voide let all reioyce with mirth:
For thou with truth and right dost guide the nations of the earth.

Let all the world, O God, give praise unto thy name:
O let the people all abide extoll and laud the same.
6 Then shall the earth increase,
great store of frute shall fall:
And then our God, the God of peace,
shall blesse vs eke withall.

7 God shall vs blesse I say,
and then both far and neare:
The folke throughout the earth alway
of him shall stand in feare.

Exurgat Deus. Psal.Lxviii. T. S.

David expresseth the wonderful mercies of God towards his people, who by all
means and most strange sorte declareth himselfe to them. Gods church therefore
by reason of his promises grace and victories, both excell all worldly things, wherefore
all men are moved to praise God for ever.

1 Let God arise, and then his foes will turne them-
felues to flight: His enmies then will run abyde, and
scatter out of sight. 2. And as the fire doth melt the
war, and wind blowes smoke away: So in the pre-

fence of the Lord the wicked shall decay.

3 But
But righteous men before the Lord shall heartily rejoice:
They shall be glad and merry all, and chearefull in their voice.
Sing praise, sing praise unto the Lord, who rideth on the skie:
Exalt this name of Jah our God, and him do magnifie.
That name is he that is aboue, within his holy place:
That father is of fatherlesse, and judge of widowes case.
Houses he giues and issue both, unto the comfortlesse:
He bringeth bondmen out of thrall, and rebels to distresse.
When thou didst march before thy folke the Egyptians from among:
And brought them through the wilderness that was both wide and long.
The earth did quake, the rain poured downe, heard were great claps of thunder:
The mount Sinai shooke in such sort, as it would cleaue in sunder.
Thine heritage with drops of raine abundautlie was walshet:
And if so be it barren wart, by thee it was refresht.
Thy chosen flocke doth there remaine, thou hast prepared that place:
And for the poore thou dost provide of thine especiall grace.
The second part.

11 God will give women causes just
to magnifie his name:
When as his people triumphs make,
and purchase brute and name.
12 For puissant kings for all their power,
shall die and take the foile:
And women which remaine at home
shall helpe to part the spoile.
13 And though ye were as blacke as pots,
your hue shall passe the doue:
Whose wings and fethers seeme to have
siluer and gold aboue.
14 When in this land God shall triumph,
over kings both high and low:
Then shall it be like Salmon hill,
as white as any snow.
15 Though Bashan be a frutefull hill,
and in heighe others passe:
Yet Sion, Gods most holy hill,
doeth far excell in grace.
16 Why brag ye thus ye hills most high,
and leape for pride together?
This hill of Sion,God doth loue,
and there will dwell for euer.
17 Gods armie is two millions
of warriours good and strong:
The Lord also in Sinai
is present them among.
18 Thou didst, O Lord, ascend on high,
and captiues lead them all,
Which in times past thy chosen flocke:
in prison kept and thrall.
Psalme. Lxxiiij.

Thou madest them tribute so to pay,
    and such as did repine
Thou didst subdue, that they might dwell
    in thy temple divine.
19 Now praised be the Lord, for that
    he poures on vs such grace:
From day to day he is the God
    of our health and solace.

The third part.

20 He is the God, from whom alone
    salvation commeth plaine:
He is the God, by whom we scape
    all dangers, death and paine.
21 Thus God will wound his enmies head,
    and breake the hairie scalpe
Of those, that in their wickednesse
    continuallie do walke.
22 From Balan will I bring, said he,
    my people and my sheepe:
And all mine owne, as I haue done,
    from danger of the deepe.
23 And make them dip their feet in bloud
    of those that hate my name:
And dogs shall haue their toongs imbrude
    with licking of the same.
24 All men may see how thou, O God,
    thine enmies dost deface:
And how thou goest as God and king,
    into thy holy place.
25 The singers go before with joy,
    the minstrels follow after:
And in the midst the damsels play,
    with timbrell and with taber.
Psalme. Lxviii.

26 Now in the congregations
     (O Israel) praise the Lord:
And Jacob's whole posterite,
give thanks with one accord.
27 Their cheese was little Benjamin,
but Juda made their boast:
With Zabulon and Naphtali,
which dwelt about their coast.
28 As God hath given power to thee,
so Lord make sime and sure
The thing that thou hast wrought in vs,
for ever to endure.
29 And in thy temple gifts will we
    give unto thee, O Lord:
For thine unto Jerusalem
sire promise made by word.

The fourth part.

Yea and strange kings to vs subdue,
shalt do like in those daies:
I meanes to thee they shall present
their gifts of land and praise.
30 He shall destroy the speatemens ranks,
these values and buls of might:
And cause them tribute pay, and daunt
all such as love to fight.
31 Then shall the Lords of Egypt come,
    and presents with them bring:
The Moozes most blacke shall stretch their hands
unto their Lord and king.
32 Therefore ye kingdoms of the earth,
give praise unto the Lord:
Sing psalms to God with one consent,
thereeto let all accord.
Psalme. Lxix.

33 Who though he ride and ever hath about the heavens bright:

Yet by the searefull thunderclaps men may well know his might.

34 Therefore the strength of Israel ascribe to God on high:

Whose might and power doth far extend about the cloudie skie.

35 O God, thy holinesse and power is dread for euermore:

The God of Israel giveth vs strength, praised be God therefore.

Saluvm me fac. Psal.Lxix. I. H.

Christ and his elect is figured in Davids zeal and anguish: the malicious en
canic of whose enemies and their punishment, Judas and such traitors note th,
who are accursed. Then gathereth he courage in afflictions, and offereth praises to
God, which are more acceptable than all sacrifices. FinaUy, he doth provoke all cre-
atures to praises, prophesieng of the kingdom of Christ and building of Juda, where
all the faithful and their seed shall dwell for euer.

1 Save me, O God, and that with speed, the waters

flow full fast: Some my soule do they proceed, that I

am sore agast. 2. I sticke full deepe in filth and clay,

whereas
Psalme. Lxix.

whereas I feel no ground: I fall into such floods, I

say, that I am like be drowned.

3 With crying oft I faint and quake,
   my throat is hoarse and die:
With looking up my sight doth fail,
   for help to God on hie.
4 My foes that guilty lest do opprest
   my soule, with hate are led:
In number sure they are no lesse
   than haires are on mine head.

5 Though for no cause they ber me sore,
   they prosper and are glad:
They do compell me to restore
   the things I never had.
6 What I have done for want of wit,
   thou Lord all times canst tell:
And all the faults that I commit,
   to thee are knowne full well.

7 O God of hosts, defend and stay
   all those that trust in thee:
Let no man doubt or shunke away,
   for ought that chanceth mee.
8 It is for thee and for thy sake,
   that I do beare this blame:
In sight of thee they would me make
   to hide my face for shame.
My mother's friends, my brethren all
soyake me on a row:
And as a stranger they me call,
my face they will not know.

Unto thy house such zeale I heare,
that it doth pine me much:
Their checks and taunts at thee to heare,
my very heart doth grutch.

The second part.

Though I do fast my flesh to chafe,
yea if I weepe and mone:
Yet in my teeth this geare is cast,
they passe not thereupon.

If I for greese and paine of heart
in lackcloth sde to walke:
Then they anon will it peruert,
thereof they iest and talke.

Both high and low and all the throng
that sit within the gate:
They haue me euere in their toong,
of me they talke and prate.

The drunkards which in wine delight,
it is their cheese pastime:
To seeke which waie to worke me spight,
of me they sing and rime.

But thee the while, O Lord, I pray,
that when it plealeth thee:
For thy great truth, thou wilt alway
send downe thine aid to mee.

Plucke thou my feet out of the mire,
from drowning do me keepe:
From such as owo me wrath and ire,
and from the waters deep.
17 Left with the waues I should be ground,
and depth my soule devoure:
And that the pit should me confound,
and shut me in his powre.

18 O Lord of hosts, to give me eat,
as thou art good and kind:
And as thy mercy is most deare,
Lord haue me in thy mind.

19 And do not from thy servant hide
no turne thy face away:
I am opprest on every side,
in hast give care I say.

20 O Lord, unto my soule draw nigh,
the same with aid repose:
Because of their great tyranny,
acquit me from my foes.

The third part.

21 That I abide rebuke and shame,
thou knowst and thou canst tell:
For those that seeke and worke the same,
thou seest them all full well.

22 When they with brags do breake my harte,
I seeke for helpe anon:
But find no friends to ease my snare,
to comfort me not one.

23 But in my meat they gave me gall,
too cruell for to thinke:
And gave me in my thirst withall
strong vineger to drinke.

24 Lord turne their table to a snare,
to take themselves therein:
And when they thinke full well to fare,
then trap them in the grin.
25 And let their eyes be dark and blind,
that they may nothing see:
Bow downe their backe, and do them bind
in their dome for to see.
26 Pourre out thy wrath as hote as fire,
that it on them may fall:
Let thy displeasure and thine ire
take hold upon them all.
27 As desart drie their house disgrace,
their offspring eke erpsell:
That none thereof possesse their place,
not in their tents do dwell.
28 If thou dost strike the man to tame,
on him they lay full sore:
And if that thou do wound the same,
they seeke to hurt him more.
29 Then let them heape by mischief still,
sith they are all pervert:
That of thy savour and good will
they never haue a part.
30 And dash them clean out of the bookes
of life, of hope, of tryst:
That for their names they never looke
in number of the iust.

The fourth part.

31 Though I, O Lord, with wo and greese
have beene full sore opprest:
Thy helpe shal give me such releefe,
that all shal be redreste.
32 That I may give thy name the praise,
and shew it with a song;
I will telle the same alwaies
with hartie praise among.

33 Which
Psalme. Lxx.

33 Which is moze pleasant unto thee,
   such mind thy grace hath borne:
Than either Ore or Calfe can be,
   that hath both hoose and hoine.

34 When simple folke doth this behold,
   it shall reioice them sure:
All ye that seeke the Lord, behold,
   your life for aie shall dure.

35 For why? the Lord of hoasts doth heare
   the poore when they complaine:
His prisoners are to him full deare,
   he doth them not disdaine.

36 Wherefore the skie and earth below,
   the sea with froud and streame:
His praise they shall declare and shew,
   with all that liue in them.

37 For sure our God will Sion save,
   and Judaes citie build:
Much folke possession there shall haue,
   hir streets shall all be fild.

38 His servants seed shall keepe the same
   all ages out of mind:
And there all they that love his name
   a dwelling place shall find.

Deus in adiuto. Psal. Lxx. I. H.

The praieth to be right speedily delivered, his enemies to be ashamed, and all
seeke the Lord to be comforted.

O God, to me take heed,
   of helpe I thee require:
O Lord of hoasts, with hast and speed
   helpe, helpe, I thee desire.

With shame confound them all
   that seeke my soule to spill.

P.s.  Rebuke
Psalme. Lxxj.
Rebuke them backe with blame to fall
that thinke and wish me ill.

3 Confound them that apply
and seeke to worke me shame:
And at my harme do laugh and cry,
so, so, there goeth the game.

4 But let them joyfull be
in thee with joy and wealth:
Which only trust and seeke to thee,
and to thy saving health.

5 That they may say alwaies,
in mirth and one accord:
All honor, glory, laud and praise
be given to thee, O Lord.

6 But I am weake and poore,
come Lord, thine aid I lacke:
Thou art my stay and helpe, therefoze
make speed and be not slacke.

In te Domine. Psal. Lxxj. I. H.

The prayer, in faith established by promise, and confirmed by the worke of God from his youth, to be delivered from his wicked and cruel sonne Absolon, with his confederacie, promising to be thankful therefore.

My Lord my God in all distresse,
my hope is whole in thee:
Then let no shame my soulie oppresse,
no, once take hold of mee.

2 As thou art just defend me Lord,
and rid me out of deeed:
Give eare, and to my lute accord,
and send me helpe at need.

3 Be thou my rocke, to whom I may
for aid all times resoyt:

Sing this to
the tune of
the lxix. pl.
Psalme. Lxxj.

Thy promise is to helpe alway,
    thou art my fence and soe.
4 Save me, my God, from wicked men,
    and from their strength and power:
From folke unjuft, and eke from them
    that cruelly devour.
5 Thou art the staie wherein I trust,
    thou Lord of hosts art he:
Pea from my youth I had a lust
    still to depend on thee.
6 Thou hast me kept eu'n from my birth,
    and I through thee was boone:
Wherefore I will thee praise with mirth
    both euening and morn.
7 As to a monster seldom scene,
    much folke about me throng:
But thou art now and still hast beene
    my fence and aid so strong.
8 Wherefore my mouth no time shall lacke,
    thy glorye and thy praise:
And eke my tongue shall not be lacke
    to honor thee allwaies.
9 Refuse me not, O Lord, I say,
    when age my lims both take:
And when my strength both wast away,
    do not my soule soe take.
10 Among themselves my foes inquire,
    to take me through deceit:
And they against me do conspire,
    which for my soule laid wait.

The second part.
11 Lay hand and take him now they said,
    for God from him is gone:

P. ii. Dispatch
Dispatch him quite, for to his aide
twist there commeth none.

12 Do not absent thy selfe away,
O Lord, when need shall be:
But that in time of griefe thou maist
in haste give helpe to me.

13 With shame confound and overthrow
all those that seeke my life:
Oppresse them with rebukes also
that faire would worke me strike.

14 But I will patiently abide
thy helpe at all affaies:
Still more and more, each time and tide
I will set forth thy praise.

15 My mouth thy justice shall record,
that daily helpe doth send:
But of thy benefits, O Lord,
I know no count noz end.

16 Yet will I go and seeke forth one,
with thy good helpe, O God:
The saving health of thee alone
to shew and set abroad.

17 For of my youth thou takst the care,
and dost instruct me still:
Therefore thy wonders to declare
I have great mind and will.

18 And as in youth from wanton rage
thou didst me keepe and stay:
Forsake me not unto mine age,
and till my head be gray.

19 That I thy strength and might may shew
to them that now be here:
And that our seed thy power may know
hereafter manie a yeare.

20 O Lord, thy justice doth exceed,
thy doings all may see:
Thy workes are wonderfull in deed,
oh, who is like to thee?

21 Thou madst me seele affictions soze,
and yet thou didst me saue:
Yea thou didst helpe and me restore,
and tookst me from the graue.

22 And thow mine honour dost increase,
my dignitie maintaine:
Yea thou dost make all greefe to ceaze,
and comfortt me againe.

23 Therefore thy faithfulnessse to praise,
I will both Lute and sing:
My harpe shall sound thy land alwaies,
O Israel's holy king.

24 My mouth shal joy with pleasant voice,
when I shall sing to thee:
And eke my soule shall much reioice,
for thou hast made me free.

25 My tong thy byightnesse shall sound,
and speake it daily still:
For griege and shame both them confound
that sought to worke me ill.

Deus judicium. Psal. Lxxij. I. H.

Gods kingdome by Christ is represented by Salomon, under whom shall be righteousnesse, peace, and felicite, into whom all kings and nations shall do homage, whose name and power shall endure for ever.
1 Lord give thy judgments to the king, therein instruct him well: And with his son that princely thing, Lord let thy justice dwell. 2 That he may governe uprightly, and rule the people aright: And so defend through equitie, the poore that have no might.

3 And let the mountaines that are high, unto their folke give peace: And eke let little hills apply, in justice to increase.

4 That he may helpe the weake and poore with aid, and make them strong: And eke destroy for euermore all those that do their wrong.

5 And then from age to age shall they regard and feare thy might: So long as sunne doth shine by day, so els the moone by night.
6 Lord, make the king unto the just, like rain to fields new mowne:
And like to drops that lay the dust, and fresh the land unsowne.

7 The just shall flourish in his time, and all shall be at peace:
Until the moone shall leave to prime, wait, change, and to increase.

8 He shall be Lord of sea and land, from shose to shose throughout:
And from the fclouds within the land, through all the earth about.

9 The people that in desert dwell shall kneele to him full thicke:
And all his enmies that rebell the earth and dust shall like.

10 The Lords of all the Isles thereby great gifts to him shall bring:
The kings of Sabe, and Arabie, give many a costly thing.

11 All kings shall secke with one accord in his good grace to stand:
And all the people of the world shall serve him at his hand.

12 For he the needie soft doth saue, that unto him do call:
And eke the simple folke, that haue no helpe of man at all.

13 He taketh pittie on the poore, that are with need oppress;
He doth preserve them euermore, and brings their soules to rest.
14 He shall redeeme their life from deed,
from fraud, from wrong from might:
And eke the blood that they shall bleed,
is precious in his sight.

15 But he shall line, and they shall bring
to him of Sabaes gold:
He shall be honored as a king,
and daily be extold.

16 The mightie mountaines of his land
of corne shall beare suchthrong:
That it like Cedar trees shall stand
in Libanus full long.

17 Their cities eke full well shall speed,
the frutes thereof shall passe:
In plentie it shall fare exceed,
and spring as greene as grass.

18 For ever they shall praise his name,
while that the sunne is light:
And thinke them happie through the same,
all folke shall blesse his might.

19 Praise ye the Lord of hosts, and sing
to Israels God echnone:
For he doth enerie wondrouse thing,
yea he himselfe alone.

20 And blessed be his holy name
all times eternally:
That all the earth may praise the same,
Amen, Amen, say I.

Quam bonus Deus. Psal. Lxxiiij. T. S.
Psalme. Lxxiiij.

How ever it be, yet God is good,
and kind to Israel:
And to all such as safely keepe
their conscience pure and well.

2 Yet like a fool I almost lipt,
my feet began to slide:
And ere I wist, euen at a pitch
my steps away gan glide.

3 For when I saw such foolish men,
I grudged, and did disdaine:
That wicked men all things should have,
without turmoile or paine.

4 They never suffer pangs nor grieve,
as if death should them unite:
Their bodies are both stout and strong,
and euer in good plight.

5 And free from all adversitie,
when other men be shent:
And with the rest they take no part
of plague or punishment.

6 Therefore presumption doth imbrace,
their necks as doth a chaine:
And are euen so apt as in a robe,
with rapine and disdaine.

7 They are so fed, that euen so fat
their eies oft times out start:
And as sox worldly goods, they have
more than can wish their hart.

8 Their life is most licentious,
boasting much of their wrong,
Which they have done to simple men,
and euer pride among.
9 The heauens and the liuing Lord,
  they spare not to blaspheme:
And prate they do on worldly things,
  no wight they do esteeme.
10 The people of God oftentimes turne back,
  to see their prosperous state:
And almost drinke the selfe same cup,
  and follow the same rate.

The second part.

11 How can it be that God, say they,
    should know and understand
These worldly things, since wicked men
  be Lords of sea and land?
12 For we may see, how wicked men
    in riches still increase:
Rewarded well with worldly goods,
  and liue in reaft and peace.

13 Then why do I from wickednesse
    my fantasie restraine:
And wash my hands with innocents,
  and cleane my heart in baine?
14 And suffer scourges euerie day,
    as subject to all blame:
And euerie moarning from my youth,
  sustaine rebuke and shame?

15 And I had almost said as they,
    misliking mine estate:
But that I should thy children judge,
  as folke unfortunate.
16 Then I bethought me how I might
    this matter understand:
But yet the labour was too great,
  for me to take in hand.
17 Untill the time I went into thy holy place, and then I understand right perfectly the end of all these men.

18 And namely, how thou settest them upon a slippery place: And at thy pleasure and thy will thou dost them all deface.

19 Then al men muse at that strange sight, to see how suddenly They are destroyed, dispacth, confund, and dead so horribly.

20 Much like a dreame when one awaketh, so shall their wealth decay: Their famous names in all mens sight shall ebebe and passe away.

The third part.

21 Yet thus my harte was greeued then, my mind was much oppressd:

22 So fond was I and ignorant, and in this point a beast.

23 Yet notetheless, by my right hand thou holdst me alwaies fast:

24 And with thy counsell dost me guide, to glorye at the last.

25 What thing is there that I can wish, but thee in heauen aboue? And in the earth there is nothing like thee that I can love.

26 My flesh and eke my harte do faile, but God doth faile me never:

For of my harte God is the strength, my portion eke for euer.
Psalme. Lxxiiij.

27 And lo, all such as thee solake,
thou shalt destroy ebone;
And those that trust in anie thing,
cauing in thee alone.

28 Therefore will I draw neare to God,
and ever with him dwell:
In God alone I put my trust;
his wonders will I tell.

Vt quid Deus. Psal. Lxxiiij. I. H.

Why act thou Lord, so long from us,
in all this dangers deepe?
Why doth thine anger kindle thus,
at thine owne pasture sleepe?
2 Lord call thy people to thy thought,
which haue beene thine so long:
The which thou hast redeemd and brought
from bondage soze and strong.

3 Have mind therefore, and thinke upon,
remember it full well:
Thy pleasant place, thy mount Sion,
where thou wast wont to dwell.

4 Lift by thy foot and come in hast,
and all thy foes desace:
Which now at pleasure rob and wast
within thy holy place.

5 Amid the congregations all,
thine enemies roare, O God:
They set as signes on euerie wall,
their banners plaid abroad.
6 As men with axes hew the trees,
that on the hills do grow:
So shine the billes and swords of these,
within the temples now.

7 The skillings sawd, the carued boords,
the goodly grauen stones:
With axes, hammers, bilts, and swords,
they beat them downe at once.

8 Thy places they consume with flame,
and eke in all this toile,
The house appointed to thy name,
they race downe to the toile.

9 And thus they said within their heart,
dispatch them out of hand:
Then burnt they vp in euery part,
God's houses through the land.

10 Yet thou no signe of helpe dost send,
our Prophets all are gone:
To tell when this our plague should end,
among vs there is none.

11 When wilt thou Lord once end this shame,
and cease thine enmies strong?
Shall they alway blasphe me thy name,
and raile on thee so long?

12 Why dost withdraw thy hand aback,
and hide it in thy lap?
O plucke it out, and be not slacke
to give thy foes a rap.

The second part.

13 O God, thou art my king and Lord,
and euermore hast bene:
Yea thy good grace throughout the world,
for our good helpe hath bene.
Psalme. Lxxiiij.

14 The seas that are so deepe and dead,
thy might did make them die:
And thou didst breake the serpents head,
that he therein did die.

15 Yeat thou didst breake the heads so great
of whales that are so fell:
And gauest them to thy folkes to eate,
that in the deserts dwell.

16 Thou madest a lyning with streames to rise,
from rock both hard and hie:
And eke thy hand hath made likewise
deepe rivers to be die.

17 Both day and eke the night are thine,
by thee they were begunne:
Thou settest to serue vs with their shine,
the light and eke the sunne.

18 Thou dost appoint the ends and coasts
of all the earth about:
Both summer heats and winter frosts,
thy hand hath found them out.

19 Thinke on, O Lord, no time forget
thy foes that thee defame:
And how the foolish folke are set
to raile upon thy name.

20 O let no cruell beast devour
thy Turtle that is true:
Forget not alwaies in thy power
the poore that much do rue.

21 Regard thy covenant, and behold,
thy foes possesse thy land:
All sad, and darke, forworne, and old,
our realme as now doth stand.

22 Let
Psalme. Lxxv.

22 Let not the simple goe away
with disappointed shame:
But let the pouze and needle aye
give praise unto thy name.

23 Rife Lord, let be by thee maintaind
the cause that is thine owne:
Remember how that thou blasphemd
art by the foolish one.

24 The voice forget not of thy foes,
for their presuming hye,
Is more and more increast of those,
that hate thee sightfully.

Confitebimur tibi Deus. Psal. Lxxv. N.

The faithfull do praise the name of the Lord, which shall come to judge at the
time appointed, when the wicked shalbe put to confusion and drinke the cup of
his wrath, their pride shalbe abated, and the righteous shalbe exalted to honor.

Vnto thee God we will give thanks,
we will give thanks to thee:
Sith thy name is so neare, declare
thy wondrouses works will we.

2 I will uprightly judge, when get
conuentent time I may:
The earth is weake and all therein,
but I her pillars stay.

3 I did to the mad people say,
deale not so furiously:
And unto the bngodly ones,
let not your houses so hie.

4 I said unto them, let not by
your raised houses on hie:
And see that you do with stiffe necke
not speake presumptuously.

5 For
5 For neither from the Eastern part, 
not from the Western side: 
Nor from forsaken wilderness, 
protection doth proceed.

6 For why? the Lord our God he is, 
the righteous judge alone: 
He putteth downe the one, and setteth an other in the throne.

7 For why? a cup of mightie wine 
is in the hand of God: 
And all the mightie wine therein 
himselfe doth poure abroad.

8 As for the lees and filthy dregges, 
that do remaine of it, 
The wicked of the earth shall drinke, 
and sucke them enerie white.

9 But I will talke of God, I saie, 
of Jacobs God therefore: 
And will not ceaze to celebrate 
his praise for euermore.

10 In sunder breake the houses of all 
ungodlie men will I: 
But then the houses of righteous men 
shall be exalted hie.

Gloria patri.

All laud and praise be to the Lord, 
O that of might art most: 
To God the FATHER and the SONNE, 
And to the hOLY GHOST.

As it in the beginning was, 
For evre here tofore: 
And is now at this present time 
And shall be euermore.

In Iudaæ. Psal. Lxxv: I. H.

This Psalmes setteth forth the power of God and care for the defence of his people in Jerusalem, the destruction of the armie of Senacherib, and extroeth the faithfull to be thankfull for the same.
To all that now in Jery dwell,
The Lord is clearly knowne:
His name is great in Israel,
A people of his owne.

2 At Salim he his tents hath light,
To tarry there a space:
In Sion eke he hath delight,
To make his dwelling place.

3 And there he brake both shaft and bow,
The sword, the speare and shield:
And brake the ray, to overthrow
In battell on the field.

4 Thou art more worthy honer, Lord,
More might in thee doth lie:
Than in the strongest of the world,
That rob on mountains hie.

5 But now the proud are spoild through thee,
And they are faine on sleepe:
Though men of war no helpe can be,
Theirmeselves they could not keepe.

6 At thy rebuke, O Jacobs God,
When thou dost them reprooue:
As halfe in sleepe their chariots stood,
No horseman once did mooue.

7 For thou art dreadfull, Lord, indeed,
What man the courage hath
To bide thy light, and doth not dread
When thou art in thy wrath?

8 When thou dost make thy judgments heard,
From heauen through the ground:
Then all the earth full sore afeard,
In silence shall be found.
9 And that when thou, O God, dost stand
in judgment for to speake:
To save the afflicted of the land,
on earth that are full weake.
10 The fury that in man doth reigne,
shalt turne unto thy praise:
Hereafter, Lord, do thou restreine
their wrath and threats alwaies.

11 Make vowes & pay them to your God,
ye folke that nigh him be:
Bring gifts all ye that dwell abroach,
for dreadfull sure is he.
12 For he doth take both life and might
from princes great of birth:
And full of terroz is his sight
to all the kings on earth.

Voce mea ad Dominum. Psal.Lxxviiij. I. H.

C The prophet in the name of the church, rehearseth the greatness of his affliction, and his greenous temptation, whereby he was driven to this end, to consider his former conversation, and the continual course of God's works in the preservation of his servants, and to be confirmed his faith against these temptations.

1 With my voice to God do crie,
with heart and hartie cheare:
My voice to God I lift on high,
and he my lute doth heare.
2 In time of greese I sought to God,
by night no rest I tooke:
But stretcht my hands to him abroach,
my soule comfort for looke.
3 When I to thinke on God intend,
my trouble then is more:
Psalme. Lxxvij.

1. I spake but could not make an end,
   my breath was stopp'd so sore.
2. Thou holdest mine eyes always from rest
   that I always awake:
3. With fear am I so sore oppressed,
   my speech doth me so slake.
4. The dates of old in mind I cast,
   and oft did thinke upon
5. The times and ages that are past
   full many yeares agon.
6. By night my songs I call to mind,
   once made thy praise to show:
7. Will God (said I) at once for all,
   cast off his people thus?
8. What? is his goodness clean decayd,
   for ever and a day?
9. And will the Lord our God forget,
   his mercies manifold?
10. Shall his wrath increase so hote,
    his mercie to withhold?
11. At last I said my weakenesse is
    the cause of this mistrust:
12. 

The second part.

13. I will regard and thinke upon
    the working of the Lord:

O.4°. O.5°.
Of all his wondrous past and gone,  
I gladly will record.

12 Yea all his works I will declare,  
and what I did devise:
To tell his facts I will not spare,  
and eke his counsell wise.

13 Thy works, O Lord, are all upright,  
and holy all abroad:
What one hath strength to match the might  
of thee, O Lord our God?

14 Thou art a God that oft dost show  
thy wonders every house:
And so dost make the people know  
thy vertue and thy powre.

15 And thine owne solke thou didst defend,  
with strength and stretched arme:
The sonnes of Jacob that descend,  
and Josephs seed from harme.

16 The waters Lord perceived thee,  
the waters saw thee well:
And they for feare aside did flee,  
the depths on trembling fell.

17 The clouds that were both thicke and blacke,  
did raine full plentifully:
The thunder in the aire did cracke,  
thy shafts abroad did sire.

18 The thunder in the fire was heard,  
the lightning from above,
With flashes great made men afeard,  
the earth did quake and move.

19 Thy waies within the sea do lie,  
thy path in waters deepe:
Plalme. Lxxviiij.

Yet none can there thy steps apply, no; know thy paths to keepe. 10 Thou leadest thy folke upon the land, as keepe on every side: Through Moises and through Aarons hand, thou didst them safely guide. Attendite populi. Psal. Lxxviiij. T. S.

The welth how God of his mercy chose his church of the posterite of Abraham, casting in their teeth the rebellion of their fathers, that their children might acknowledge Gods free mercies and be ashamed of their peruers ancellosgs. The holy Ghost hath comprehended as it were the summe of all Gods benefits, that the grosse people might see in few words the effect of the whole histories.

1. Attend my people to my law, and to my words in-

cline: 2. My mouth shall speake strange parables, and

sentences divine. 3. Which we ourselves have heard and

learnd, even of our fathers old: And which for our in-

struction, our fathers have vs told.

O.iiij. 4 Because
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Plalme.Lxxvii.

4 Because we should not kepe it close
from them that should come after:
Who should Gods power to their race praise,
and all his works of wonder.

5 To Jacob he commandment gaue,
how Israel should liue:
Willing our fathers should the same
into their children giue.

6 That they and their posteritie,
which were not sprung by tho:
Should haue the knowledge of the law,
and teach their seed also.

7 That they may haue the better hope,
in God that is aboue:
And not forget to keepe his lawes,
and his precepts in loue.

8 Not being as our fathers were,
rebelling in Gods sight:
And would not frame their wicked harts,
to know their God aright.

9 Howo went the people of Ephraim
their neigbourz foz to spoile:
Shooting their darts the day of war,
and yet they tooke the foile?

10 Fo? why? they did not keepe with God
the covenantz that was made:
Noz yet would walke oz lead their lues,
according to his trade.

11 But put into oblivion
his counsell and his will:
And all his works most magnificque,
which he declared still.
Psalme. Lxxviiij.

The second part.

12 What wonders to our forefathers,
    did he himselfe disclose
In Egypt land, within the field,
    that called is Thaness?
13 He did divide and cut the sea,
    that they might passe at once:
And made the waters stand as still,
    as doth an heape of stones.
14 He led them secret in a cloud,
    by day when it was bright:
And in the night when darke it was,
    with fire he gaue them light.
15 He brake the rocks in wildernesse,
    and gaue the people drinke:
As plentifull, as when the deeps
    do flow up to the drinke.
16 He drew out rivers out of rocks,
    that were both drye and hard:
Of such abundance, that no flouds
    to them might be compar'd.
17 Yet for all this against the Lord
    their sin they did increase:
And stird him that is most high,
    to wrath in wildernesse.
18 They tempted him within their hearts,
    like people of mistrust:
Requiring such a kind of meat
    as served to their lust.
19 Satieng with murinuration,
    in their unfaithfulnesse:
What? can this God prepare for us
    a feast in wildernesse?

20 Behold
Behold, he strake the stonie rokke, 
and floude forthwith did flow:
But can he now giue to his folke 
both bread and fesh also?

When God heard this, he waxed wroth 
with Jacob and his seed:
So did his indignation 
on Israel proceed.

The third part.

Because they did not faithfully 
beleeue and hope, that he 
Could alwaies helpe and succour them 
in their necessitie.

Therefore he did command the clouds, 
forthwith they brake in sunder:
And raine down Manua for the to eat, 
a food of mickle wonder.

When earthly men with angels food
were fed at their request:
He had the easte wind blow away, 
and brought in the southwest.
And raine down fesh as thicke as dust, 
and soule as thicke as sand:
Which he did cast amidst the place 
where all their tents did stand.

Then did they eat exceedingly, 
and all men had their fils:
Yet more and more they did desire 
to serve their lusts and wilts.

But as the meate was in their mouths, 
his wrath upon them fell:
And slue the flowers of all their youth, 
and choice of Israel.
32 Yet fell they to their wonted line, 
and still they did him greeue: 
For all the wonders that he wrought, 
they would him not beleue.

33 Their dates therefore he shortened, 
and made their honour vaine: 
Their yeares did waste and passe away, 
with terrores and with paine.

34 But euer when he plagued them, 
they sought him by and by: 
35 Remembering then he was their strength 
their helpe and God most hy.

36 Though in their mouths they did but glose, 
and flatter with the Lord: 
And with their toongs and in their harts 
dissembled every word.

The fourth part.

37 For why their harts were nothing bent 
to him noz to his trade: 
Nyet to keepe o∫ to performe 
the covenent that was made.

38 Yet was he still so mercifull, 
when they deserude to dy: 
That he forgane them their misdeeds, 
and would them not destroy.

Pea many a time he turned his wrath, 
and did himselfe advise: 
And would not suffer all his whole 
displeasure to arize.

39 Considering that they were but fleshe, 
and even as a wind, 
That passeth away, and cannot well 
returne by his owne kind.
Psalme. Lxxviii.

40 How often times in wildernesse did they their Lord provoke? 
How did they move and stir their Lord to plague them with his stroke? 
41 Yet did they turne againe to sin, and tempted God estoldone: 
Prescribing to the holy Lord, what things they would have done. 
42 Not thinking of his hand and power, noz of the day, when he 
Delivered them out of the hands of the fierce enimie. 
43 Noz how he wrought his miracles, as they themselves beheld 
In Egypt, and the wonders that he did in Zoan field. 
44 Noz how he turned by his power their waters into bloud: 
That no man might receive his drinke at riuier noz at floud. 
45 Noz how he sent them swarms of flies, which did them soze annoy: 
And sold their countrie full of frogs, which should their land destroy. 

The first part. 

46 Noz how he did commit their frutes unto the caterpiller: 
And all the labour of their hands he gane to the grasshopper. 
47 With hailsstones he destroid their bines, so that they were all lost: 
And not so much as wild fig trees, but he consumde with frost. 

48 And
48 And yet with hailstones once againe
the Lord their cattell smote,
And all their flocks and heards like wise
with thunderbolts full hote.
49 He cast upon them in his ire,
and in his furie strong,
Displeasure, wrath, and euill spirits
do trouble them among.

50 Then to his wrath he made a way,
and spared not the least:
But gane unto the pestilence, 
the man and eke the beast.
51 He strake also the first boone all 
that by in Egypt came:
And all the chees of men and beasts 
within the tents of Ham.

52 But as for all his owne deare folke, 
he did preserue and keepe:
And carried them through wilddernesse, 
euen like a flocke of sheepe.
53 Without all feare both safe and sound 
he brought them out of thall: 
Whereas their foes with rage of sea 
were overwhelmed all.

54 And brought them forth into the coasts 
of his owne holy land: 
Euen to the mount, which he had got 
by his strong arme and hand.
55 And there cast out the heathen folke, 
and did their land diuide:
And in their tents he set the tribes 
of Israel to abide.
56 Yet for all this, their God most high
they stird and tempted still:
And would not keepe his testament,
not yet obey his will.
57 But as their fathers turned backe,
euen so they went astray:
Much like a bow that would not bend,
but slip and start away.

The sixt part.

58 And greeded him with their hill altars,
with offerings and with fire:
And with their idols vehemently
pronoked him to ire.
59 Therewith his wrath began againe
to kindle in his breast:
The naughtinesse of Israel
he did so much detest.
60 Then he forsooke the tabernacle
of Silo, where he was
Right conversant with earthly men,
euen at his dwelling place:
61 Then suffred he his might and power
in bondage for to stand:
And gave the honoz of his arke
into his enmies hand.
62 And did commit them to the sword,
wooth with his heritage:
63 The yong men were denoured with fire,
maids had no marriage.
64 And with the sword the preestes also
did perish every one:
And not a widow left alive,
their death for to bemone.
65 And then the Lord began to wake,
like one that slept a time:
And as a valiant man of war,
refreshed after wine.
66 With Emrods in the hinder parts
he strake his enemies all:
And put them then unto a shame
that was perpetuall.
67 Then he the tent and tabernacle
of Joseph did refuse:
As for the tribe of Ephraim,
he would in no wise chuse.
68 But chose the tribe of Jehuda,
whereas he thought to dwell:
Euen the noble mount Sion,
which he did love so well.
69 Whereas he did his temple build,
both sumptuously and sure:
Like as the earth, which he hath made
foreuer to indure.
70 Then chose he Dauid him to serue,
his people for to keepe:
Which he tooke vp and brought away
euen from the folds of sheepe.
71 As he did follow to the ewes with yong,
the Lord did him aduance:
To feed his people Israel,
and his inheritance.
72 Thus Dauid with a faithfull heart
his flocke and charge did feed:
And prudently with all his power
did gouerne them indeed.
Deus venerunt. Psal. Lxxix. 1. H.

C The Israelites complained to God for the calamities that they suffered, when Antiochus destroyed their temple and city, desiring aid against his tyranny. Let God and his religion be esteemed by heathens, who should see him forsaken and perish.

O Lord, the Gentiles do invade,  
Thine heritage to spoil:
Jerusalem an heap is made,  
Thy temple they defoil.
2 The bodies of thy saints most dear,  
Abroad to birds they cast:  
The flesh of them that do thee feared,  
The beasts devour their flesh and waste.
3 Their blood throughout Jerusalem,  
As water spilt they have:  
So that there is not one of them  
To lay their dead in grave.
4 Thus are we made a laughing stock,  
Almost the world throughout:  
The enemies at our rest and mock,  
Which dwell our coasts about.
5 Wilt thou, O Lord, thus in thine ire  
Against us ever since?  
And shew thy wrath as hot as fire,  
Thy folk for to consume?
6 Upon those people pour the same,  
Which did thee never know:  
All realines which call not on thy name,  
Consume and overthrow.
7 For they have got the upper hand,  
And Jacob's seed destroyed:  
His habitation and his land  
They have left waste and void.
8: Bear not in mind our former faults, 
   with speed some piteous show;
   And aid us Lord, in all assaults,
   for we are weak and low.

9: The second part.

9: O God, that giuest all health and grace,
   on us declare the same:
   Weigh not our works, our sinnes deface,
   for honor of thy name.

10: Why shall the wicked still alway,
   to us as people dullme,
   In thy reproch rejoice, and say,
   where is their God become?

Require, O Lord, as thou seest good,
   before our eyes in sight:
   Of all those folke thy servants blood,
   which they spilt in despight.

11: Receive into thy sight in halfe,
    the clamors, greese and wrong,
   Of such as are in prison cast,
   susteyning irons strong.

Thy force and strenght to celebrate,
   Lord let them out of band:
   Which unto death are destinate,
   and in their enmies band.

12: The nations, which have beene so bold
    as to blaspheme thy name:
   Into their laps with seuen fold,
   repay againe the same.

13: So we thy folke and pasture sheepe,
    will praise thee evermore:
   And teach all ages for to keepe
   for thee like praise in store.
Psalm LXXX.

Qui regis Israel. Psal. Lxxx. I.H.

A lamentable prayer to God to helpe the miseries of the church, desiring him to consider the first estate, when his favour shined towards them, that he might finish that work he which he begun.

Thou heard that Israel dost keepe,
   glue care and take good heed:
Which leadest Joseph like a sheepe,
   and dost him watch and feed.
2 Thou Lord, I say, whose seat is set
   on cherubins so bright:
Shew forth thy selfe, and do not let,
   Send downe thy beams of light.

3 Before Ephraim and Benjamin,
   Manasses eke likewise:
To shew thy power do thou begin,
   Come helpe vs Lord, arise.
4 Direct our harts unto thy grace,
   Convert vs Lord, to thee:
Shew vs the brightness of thy face,
   And then full case are wee.

5 Lord God of hosts of Israel,
   how long wilt thou I say:
Against thy folke in anger dwell,
   And wilt not heare them pray?
6 Thou dost them seed with sorrow s deepe,
   Their bread with tears they eat:
And drinke the tears that they do weepe,
   In measure full and great.

7 Thou hast vs made a very strife
   to those that dwell about:
And that our foes do love of life,
   They laugh and lest it out.

Sing this to the tune of the lxxxj.pl.
8 O take vs Lord, into thy grace,
    convert our minds to thee:
    Shew forth to vs thy joyfull face,
    and we full safe shall be.

9 From Egypt where it grew not well,
    thou brough test a vine full deare:
    The heathen folke thou didst expell,
    and then didst plant it here.

10 Thou didst prepare for it a place,
    and set hir rootes full fast:
    That it did grow and spring apace,
    and fild the land at last.

11 The hills were covered round about,
    with shade that from it came:
    And eke the Cedars high and stout,
    with branches of the same.

12 Why then didst thou hir wall destroy?
    hir hedge pluckt by thou hast:
    That all the folke that passe thereby,
    thy vine may spoile and wast.

    The second part.

13 The Boze out of the wood to wild,
    doth dig and roote it out:
    The furious beasts out of the field,
    devour it all about.

14 O Lord of hoasts, returne againe,
    from heaven looke betime:
    Behold, and with thy help sustaine
    this poore vineyard of thine.

15 Thy plant I say, thine Israel,
    whom thy right hand hath set:
    The same which thou didst love so well,
    O Lord, do not forget.

Ps. f. 16 They
Psalme. Lxxxj.

16 They lop and cut it downe apace,
    they burne it eke with fire:
And through the frowning of thy face,
    we perish in thine ire.

17 Let thy right hand be with them now,
    whom thou hast kept so long:
And with the soule of man, whom thou
    to thee hast made so strong.

18 And so when thou hast let vs free,
    and saued vs from shame:
Then will we never fall from thee,
    but call uppon thy name.

19 O Lord of hosts, through thy good grace
    convert vs unto thee:
Behold vs with a pleasant face,
    and then full safe are wee.

Exultate Deo. Psal. Lxxxj. I. H.

C An exhortation to praise God for his benefits, commending their ingratitude.

1 Be light & glad, in God rejoice, which is our strength

and stay: Be joyfull, and lift up your voice to Jacobs

God, I say. 2 Prepare your instruments most meet,
Some joyfull psalme to sing: Strike up with harpe and lute so sweet, on euerie pleasant string.

3 Blow, as it were in the new moone, with trumpets of the best:
   As it is used to be done at anie solemn feast.

4 For this is unto Israel a statute and a trade:
   A law that must be kept full well, which Jacobs God hath made.

5 This clause with Joseph was decreed, when he from Egypt came:
   That as a witness, all his seed should still obserue the same.

6 When God, I say, had so prepared to bring him from that land:
   Whereas the speech which he had heard he did not understand.

7 I from his shoulder took, saith he, the burthen cleane away:
   And from the furnace quit him free, from burning brick of clay.

8 When thou in grieveth didst cry and call, I holpe thee by and by:
   And I did answere thee withall in thunder secretly.
12 Psalme. Lxxxj.

9 Yea at the waters of discord
   I did thee tempt and prove:
Whereas the goodness of the Lord
   with muttering thou didst prove.

10 Heare, O my folke, O Israel,
   and I assure it thee:
Regard and marke my words full well,
   if thou wilt cleave to wise.

The second part.

11 Thou shalt no God in thee reserve:
   of any land abroad:
No in no wise to bow or serve
   a strange and forren God.

12 I am the Lord thy God, and I
   from Egypt set thee free:
Then aske of me abundantly,
   and I will give it thee.

13 And yet my people would not heare
   my voice, when that I spake:
No Israel would not obey,
   but did me quite forake.

14 Then did I leaue them to their will,
   in hardnesse of their heart:
To walke in their owne counsell still,
   themselves they might peruer.

15 O that my people would haue heard
   the words that I did say:
And eke that Israel would regard
   to walke within my way.

16 How soone would I confound their foes,
   and bring them downe full low:
And turne my hand byon all those
   that would them overthrow:

17 And
Psalm Lxxxij.

17 And they that at the Lord do rage,
    as slaves should seck him still;
But of his folks the time and age
    should flourish ever still.
18 I would have fed them with the crop,
    and finest of the wheat:
And made the rokke with honey drop,
    that they their fils should eat.

Deus etetit in. Psalm Lxxxij. I. H.

C David declaring God to be present with judges and magistrates, reproueth their partialitie and unrighteousness, and exhorteth them to do justice: but seeing no amendment, he desirith God to execute justice himself.

A Mid the peace, with men of might
    the Lord him selfe doth stand,
To plead the cause of truth and right,
    with judges of the land.
2 How long (said he) will you proceed
    false judgement to award:
And have respect for love of meed
    the wicked to regard?
3 Whereas of due you should defend
    the fatherlesse and weake:
And when the poore man doth contend,
    in judgement justly speake.
4 If ye be wise, defend the cause
    of poore men in their right:
And rid the needle from the claves
    of tyrants force and might.
5 But nothing will they know or learne,
    in baine to them I talke:
They will not see or ought discern,
    but still in darkness walke.

P. iiij. 

2.02
For lo, even now the time is come, 
that all things fall to nought: 
And likewise lawes both all and some; 
for gaine are sold and bought.

6 I had decreed it in my light, 
as gods to take you all: 
And children to the most of might, 
for love I did you call.

7 But notwithstanding ye shall die 
as men, and so decay: 
O tyrants, I shall you destroy, 
and pluck you quite away.

8 Up Lord, & let thy strength be knowne, 
and judge the world with might: 
For why? all nations are thine owne, 
to take them as thy right.

Deus quis similis. Psal. Lxxxiiij. I. H.

The Israelites pray the Lord to deliver them from their enimies, both at home and far off: also that all such wicked people be strucken with his stroke, that they may know his power.

Oh not, O God, restraine thy tong, 
in silence do not stay: 
Withhold not Lord, thy selfe so long, 
not make no more delay.

2 For why? behold thy foes, and see 
how they do rage and cry: 
And those that beare an hate to thee, 
hold by their heads on hie.

3 Against thy folke they doe deceit; 
and craftily they inquire: 
For thine elect to lie in wait, 
their counsell both conspire.

4 Come
4 Come on say they, let us expel
   and plucke these folke away:
So that the name of Israel
   may utterly decay.
5 They all conspire within their heart
   how they may thee withstand:
Against the Lord to take a part,
   they are in league and band.
6 The tents of all the Edomites,
   the Amalites also:
The Hagarens and Moabites,
   with divers other mo.
7 Gebal with Ammon, and likewise,
   doth Amalek conspire:
The Philistines against thee rise,
   with them that dwell at Tyre.
8 And Assur eke is well apaid
   with them in league to be:
And doth become a fence and aid
to Lot's posteritie.
9 As thou didst to the Midianites,
   so serve them Lord echone:
As to Cicer and to Jabin,
   beside the brooke Kison.
10 Whom thou in Endor didst destroy,
   and wast them through thy might:
That they like dung on earth did lie,
   and that in open sight.

The second part.
11 Make them now 7 their Lords appeare
   like Zeb and Ozeb than:
As Zaba and Zalmana were
   the kings of Midian.
12 Which said, let vs throughout the land,
in all the coasts abroad:
Possesse and take into our hand
the faire houses of God.

13 Turne the, O God, with storms, as fast
as wheeles that have no stay:
O like the chaffe, which men do cast
with windes to fife away.

14 Like as the fire, with rage and fume
the mightie forrests spils:
And as the flame, both quife consume
the mountaines and the hills.

15 So let the tempeft of thy wrath
vypon their necks be laid:
And of thy stormie wind and shower,
Lord, make them all affraid.

16 Lord bring them all, I thee desire,
to such rebuke and shame:
That it may cause them to inquire,
and learne to seeke thy name.

17 And let them euermore daily
to Shame and flander fall:
And in rebuke and obloquy
to perish eke withall.

18 That they may know, & seele full well,
that thou art called Lord:
And that alone thou doft excell,
and raigne throughout the world.

Quam dilecta. Psal. Lxxxiiiij. I. H.

C. David exiled his countrey, desireth ardently to returne to God's tabernacle,
and assembly of the saints to praise God. Then he psallem the courage of
the people, that passe the wildernesse to assemble themselves in Sion.
How pleasant is thy dwelling place,  
O Lord of hosts, to me?  
The tabernacle of thy grace,  
how pleasant Lord they be?

2 My soule doth long ful full soze to goe,  
into thy courts abroad:  
My heart doth lust, my flesh also,  
in thee the living God.

3 The Sparrowes find a roome to rest,  
and saue themselves from wrong:  
And eke the Swallow hath a nest,  
wherein to keepe her pong.

4 These birdes full nigh thine altar may  
haue place to sit and sing:  
O Lord of hostes, thou art I say,  
my God, and eke my king.

5 Oh they be blessed, that may dwell  
within thy house alwaies.  
For they all times thy facts do tell,  
and ever giue thee praise.

6 Pca happie sure likewise are they,  
whole strength and stay thou art:  
Which to thy house do mind the way,  
and seeke it in their heart.

7 As they go through the bale of teares,  
they digge by fountaines still:  
That as a spring it all appeares,  
and thou their pits dost fill.

8 From strength to strength they walke full fast,  
no saintnesse there shall bee.  
And so the God of gods at last  
in Sion they do see.
9 O Lord of hosts, to me give heed,
   and heare when I do pray:
   And let it through thine eares proceed,
   O Jacobs God I say.
10 O Lord our shield, of thy good grace
     regard, and to draw neare:
     Regard I say, behold the face
     of thine annointed deare.

11 For why? within thy courts one day
     is better to abide,
     Than other where to keepe oz lay
     a thousand dates beside.
12 Much rather would I keepe a doore
     within the house of God:
     Than in the tents of wickednesse
     to settle mine abode.

13 For God the Lord, light and defence,
     will grace and worship give:
     And no good thing shall be withold
     from them that purely line.
14 O Lord of hostes, that man is blest,
     and happies sure is bee,
     That is perswaded in his brest,
     to trust all times in thee.

Benedixisti Do. Psal Lxxxv. I. H.

Because God withrew not his rods from his church after the returne from
   Babylon, first they put him in mind that he should not leane the works of his
   grace imperfect, and complained of their long affliction. Then they rejoice in hope
   of promised deliuerance, which was a figure of Chisties kingdom, under
   which should be perfit feliciti.

Thou hast beeene mercifull indeed,
   O Lord, unto thy land:
For thou restoredst Jacobs seed,
   from thraidome out of band.

Sing this to
   the tune of
   the xxxj.pl.
2 The wicked waies that they were in, 
thou didst them cleane remit: 
And thou didst hide the peoples fume, 
full close thou coveredst it.

3 Thine anger eke thou didst asswage, 
that all thy wrath is gone: 
And so didst turne thee from thy rage, 
with them to be at one.

4 O God our health, do now convert 
thy people unto thee: 
Put all thy wrath from vs apart, 
and angrie cease to be.

5 Why? shall thine anger never end, 
but still proceed on vs? 
And shall thy wrath it selfe extend 
upon all ages thus?

6 Wilt thou not rather turne therefore, 
and quicken vs, that we, 
And all thy folke, may euermore 
be glad and joy in thee.

7 O Lord, on vs do thou declare 
thy goodnesse to our wealth: 
Shew foorth to vs, and do not spare, 
thine aid and sauing health.

8 I will ha Bake what God saith, for he 
speakes to his peoples peace: 
And to his saints, that never they 
returne to foolishnesse.

9 For why? his health is still at hand, 
to such as do him feare: 
Whereby great glorie in the land 
shall dwell and flourish there.
10 For truth and mercie there shall meet,  
in one to take their place:  
And peace shall justice with kisst greet,  
and there they shall imbrace.

11 As truth from earth shall spring apace,  
and flourisht pleasantly:  
So righteousnesse shall shew his face,  
and looke from heauen high.

12 Pee God himselfe shall take in hand,  
to giue vs such good thing:  
And through the coastes of all the land,  
the earth her frutes shall bring.

13 Besoere his face shall justice goe,  
much like a guide or stay:  
He shall direct his steps also,  
and keepe them in the way.

Inclina Domine. Psal. Lxxxvi. I. H.

Sing this to the tune of

Lord, how thine eare to my request,  
and heare me by and by:  
With greenous plaints and greese opprest,  
full soze and weake am I.

2 Preserve my soule, because my waies  
and doings holy be:  
And save thy servant, O my Lord,  
that puts his trust in thee.

3 Thy mercie, Lord, on me expresse,  
defend me eke with all:
For through the day I do not cease  
on thee to crie and call.

4 Comfort,
4 Comfort, O Lord, thy servants' soul,  
that now with paine is pinde:  
For unto thee, Lord, I extoll  
and lift my soule and minde.

5 For thou art good and bountifull,  
thy gifts of grace are free:  
And eke thy mercie plentiful,  
to all that call on thee.

6 O Lord, likewise when I do pray,  
regard and giue an eare:  
Marke well the words that I do say,  
and all my prayers heare.

7 In time when trouble doth me mooue,  
to thee I do complayne:  
For why? I know and well do prove,  
that answerst me againe.

8 Among the gods (O Lord) is none,  
with thee to be compar'd:  
And none can do as thou alone,  
the like hath not beene heard.

The second part.

9 The Gentiles and the people all,  
which thou didn't make and frame:  
Before thy face on knees will fall,  
and glorifie thy name.

10 For why? thou art so much of might,  
all power is thine owne:  
Thou workest wondres still in sight,  
for thou art God alone.

11 O teach me, Lord, the way, and I  
shall in thy truth proceed:  
O joine my hart to thee for ever,  
that it thy name may dreed.
12 To thee my God, will I give praise with all my heart; O Lord:
And glorifie thy name alwaies, for ever through the world.
13 For why? thy mercie shewed to me is great and doth excell:
Thou settest my soule at libertie, from out the lower hell.
14 O Lord, the proud against me rise, and heapes of men of might:
They seeke my soule, and in no wise will haue thee in their sight.
15 Thou Lord art mercifull and meek,
full slacke and slow to wrath:
Thy goodnesse is full great, and eke thy truth no measure bath.
16 O turne to me, and mercie grant,
thy strength to me apply:
O helpe and save thine owne servant,
thy handmaides some am I.
17 On me some signe of favour shew,
that all my foes may see,
And be ashamed, because Lord thou dost helpe and comfort me.

Fundamenta eisus. Psalm Lxxxvii. I. H.

The holy ghost promised that the church as yet in miserie after the captivitie of Babylon should be restored to great comfort, so that nothing should be more comforatable than to be numbered among the members thereof.

That citie shall full well endure,
Hir groundwroke still both stay
Upon the holy hills full sure,
It cannot time decay.

God
2 God loveth the gates of Sion best,
his grace doth there abide:
He loveth them more then all the rest
of Jacobs tents beside.

3 Full glorious things reported be
in Sion and abroad:
Great things, I say, are laid of thee,
thou citie of our God.

4 On Rahab I will cast an eie,
and beare in mind the same:
And Babylon shall eke applice,
and learne to know thy name.

5 Lo Palestine and Tyre also,
with Ethiopie likewise:
A people old, full long ago
were boigne, and there did rise.

6 Of Sion, they shall say abroad,
that divers men of fame
Have there sprung vp, and the high God
hath founded fast the same.

7 In their records to them it shall
through Gods devise appear:
Of Sion, that the cheese of all
had his beginning there.

8 The trumpeters with such as sing,
therein great plentie bee:
My founteins and my pleasant springs
are compass all in thee.

Domine Deus. Psal. Lxxxvii. I. H.

C The faithfull sore affliccted by sickness, persecution, adversitie, and as it were
left of God without any consolation; yet call on God by faith, and strive against
desperation.
LORD God of health, the hope and stay thou art alone
to me: I call and crie throughout the day, and all the
night to thee. 2 O let my prayers soone ascend into thy
light on bie: Incline thine care, O Lord, attend, and
harken to my crie.

For why? my soule with woe is slied,
and doth in trouble dwell:
My life and breath almost doth yeeld,
and draweth nigh to hell.

I am esteemed, as one of them
that in the pit do fall:
And made as one among those men,
that have no strength at all.

As one among the dead, and free
from things that here remaine:
It were more ease for me to be
with them the which are slaine.
Psalme. Lxxxviii.

6 As those that lie in grave, I say, whom thou hast cleane forgot: The which thy hand hath cut away, and thou regardst them not.

7 Yea like to one shut by full sure, within the lower pit: In places darke and all obscure, and in the depth of it.

8 Thine anger and thy wrath likewise, full soxe on me doth lie: And all thy storms against me rise, my soule to ver and trie.

9 Thou putst my freends far off from me, and makest them hate me soxe: I am shut by in prison fast, and can come forth no more.

10 My light doth faile through greese & wo I call to thee, O God: Throughout the day my hand also to thee I stretch abrode.

  The second part.

11 Dost thou unto the dead declare thy wondrous works of same? Shall dead to life againe repaire, and praise thee for the same?

12 O shall thy loving kindnesse, Lord, be preached in the graue? O shall, with them that are destroid, thy truth his honour haue?

13 Shall they that lie in darke full low, of all thy wonders wot? O shall they thy justice know, where all things are forgot?

O.S. 14. But
Psalme. Lxxxix.

14. But I, O Lord, to thee alway
   do cry and call apace:
   My prayer eke ere it be day
   shall come before thy face.

15. Why dost thou Lord abhor my soule,
   in greefe that seeketh thee?
   And now, O Lord, why dost thou hide
   thy face away from mee?

16. I am affliet as dying still,
   from youth this manie a yeare:
   Thy terrois which doth vex me ill,
   with troubled mind I beare.

17. The furies of thy wrathfull rage
   full soze upon me fall:
   Thy terrois eke do not allwage,
   but me oppresse withall.

18. All day they compasse me about,
   as water at the tide:
   And all at once with streams full stout
   bezet me on ech side.

19. Thou settest farre from me my freends,
   and lovers euerie one:
   Yea and mine old acquaintance all
   out of my sight are gone.

Misericordias. Psalm. Lxxxix. I. H.

David praiseth God for his couenante made betwene him and his elect by Jesus Chrift: then he complainteth of the desolation of his kingdome, so that the promise seemed to be broken. Fially, he praiseth to be delivered from afflictions, mentioning the shortnes of mans life & confirming himselfe by Gods promises.

Sing the mercies of the Lord,
   my tongue shall neuer spare:
   And with my mouth from age to age,
   thy truth I will declare.
Psalme. LXXXIX.

2 So I have said, that mercie shall
soeuermore remaine:
In that thou dost the heauens stay,
thy truth appeereth plaine.

3 To mine elect, faith God, I made
a couenant and behest:
My servant Dauid to persuaude,
I sware and did protest.

4 Thy seed for ever I will stay,
and stablish it full fast:
And still uphould thy throne alway,
from age to age to last.

5 The heauens shew with joy and mirth,
thy wondrous works, O Lord:
Thy saints within thy church on earth,
thy faith and truth record.

6 Who with the Lord is equall then,
in all the clouds abide?
Among the soumes of all the gods,
what one is like our God?

7 God in assemblie of the saints,
is greatly to be dreed:
And ouer all that dwell about,
in terrore to be had.

8 Lord God of hosts, in all the world
what one is like to thee?
On euerie side, most mightie Lord,
thy truth is seen to be.

9 The raging sea by thine advise
thou rulest at thy will:
And when the waues thereof arise,
thou makst them calme and still.

Q.S. 10 And
And Egypt thou Lord hast subdued,
and thou hast it destroid:
Yea thou thy foes with mighty arme
hast scattred all abynode.

The second part.

The heauens are thine, & still haue bin,
likewise the earth and land:
The world with all that is therein,
thou soundest with thy hand.

Both north & south, with east and west
thy selfe didst make and frame:
Both Tabor mount, and eke Hermon
reioice and praise thy name.

Thine arme is strong and full of power,
all might therein doth lie:
The strength of thy right hand ech houre
thou liighest by on hie.

In righteousnesse and equitie
thou haist thy seate and place:
Mercy and truth are still with thee,
and go before thy face.

That folke is blest, that knoweth aright
thy present power, O God:
For in the favour of thy light
they walke full safe abynode.

For in thy name throughout the day,
they ioy and much reioice:
And through thy righteousnesse, haue they
a pleasant name and noise.

For why? their glory, strength and aid,
in thee alone doth lie:
Thy goodnesse eke that hath vs staied,
shall lift our horne on hie.
Our strength that doth defend us well,
the Lord to us doth bring:
The holy one of Israel,
he is our guide and king.

Sometime thy will into thy saints
in visions thou didst shew:
And thus then didst thou say to them,
thy mind to make them know.

A man of might I have erect,
your king and guide to be:
And set him up, whom I elect
among the folk to me.

My servant David I appoint,
whom I have searched out:
And with my holy oile annoint
him king of all the rout.

For why? my hand is ready still
with him for to remaine:
And with mine armes also I will
him strengthen and sustaine.

The enimes shall him not oppose,
they shall him not devour:
He yet the corners of wickedness
on him shall have no power.

His foes likewise I will destroy,
before his face in sight:
And those that hate him, I will plague
and strike them with my might.

My truth and mercy eke withall
shall still upon him lie:
And in my name his hoene eke shall
be lifted up on hie.
26 His kingdom I will set to be
upon the sea and land:
And eke the running floods shall he
imbrace with his right hand.

27 He shall depend with all his hart
on me, and thus shall say:
My father and my God thou art,
my rocke of health and stay.

28 As one first borne I will him take,
of all on earth that springs:
His might and honour I shall make
aboue all worldly kings.

29 My mercy shall be with him still,
as I my selfe have told:
My faithfull covenant to fulfill,
my mercy I will hold.

30 And eke his seed I will sustaine,
for ever strong and sure:
So that his seat shall still remaine,
while heauen doth indure.

The fourth part.

31 If that his somes forsake my law,
and so begin to swerue:
And of my judgements have none awe,
not will not them observe.

32 Or if they do not bse aright,
my statutes to them made:
And set all my commandments light,
and will not keepe my trade.

33 Then with the rod will I begin
their doings to amend:
And so with scourging for their sin,
when that they do offend.
Psalm LXXXIX.

34 My mercy yet and my goodwill,
I will not take him fro;
No handle them with craftiness,
and so my truth forgo.

35 But sure my covenant I will hold,
with all that I have spoke:
No word the which my lips hath told,
shall alter or be broke.

36 Once I swear I by my holiness,
and that performe will I:
With David I shall keepe promise,
to him I will not lie.

37 His seed for evermore shall raigne,
and eke his throne of might:
As doth the sune, it shall remaine
for ever in my sight.

38 And as the moone within the skie
for ever standeth fast,
A faithfull witnessse from on hie:
So shall his kingdome last.

39 But now, O Lord, thou dost relect,
and now thou changest cheare:
Pea thou art wroth with thine elect;
thine owne annointed deare.

40 The covenant with thy servant made,
Lord, thou hast quite undone:
And downe upon the ground also
hast cast his roiall crowne.

The fift part.

41 Thou plucksst his hedges vp with might
his wals thou dost confound:
Thou beatest eke his bulwarks downe,
and breakst them to the ground.
42 That he is sose destroid and tome
of commers by throughout:
And so is made a mocke and scorne
to all that dwell about.

43 Thou their right hand hast lifted up,
that him sose annoy:
And all his foes that him devour,
lo, thou hast made to joy.

44 His sword's edge thou dost take away,
that should his foes withstand:
To him in war no victory
thou giuest, nor upper hand.

45 His glory thou dost also wast,
his throne, his joy, and mirth
By thee is overthrown, and cast
full low upon the earth.

46 Thou hast cut off and made full short
his youth and lusty daies:
And rais'd of him an ill report,
with shame and great dispraise.

47 How long away from me, O Lord,
for ever wilt thou turne?
And shall thine anger still alway
as fire consume and burne?

48 O call to mind, remember then,
my time consumeth fast:
Why hast thou made the commes of men,
as things in vaine to wait!

49 What man is he that liueth here,
and death shall never see?
O from the hand of hell, his soule
shall he deliver free!
Psalme. XC.

50 Where is, O Lord, thine old goodnesse,
so oft declar'd before:
Which by thy truth and by rightnesse,
to David thou hast sworn?

51 The great rebukes to mind I call,
that on thy servants lie:
The railing of the people all
boye in my breast haue I.

52 Wherewith, O Lord, thine enemies
blasphem'd haue thy name:
The steps of thine annointed one
they cease not to defame.

53 All praise to thee, O Lord of hosts,
both now and eke for ay:
Through skie and earth and all the coasts,
Amen, amen I say.

Domine refugium. Psal. XC. I. H.

5 Moses seeing the people neither admonished by the breuitie of their life, nor by
plagues, to be thankful, pratech God to turne their harts and continue his mer-
cie towards them and their posteritie for euer.

Thou Lord, haft bene our sere defence,
our place of easse and rest:
In all times past, yea so long since,
as cannot be express.

2 Ere there was made mountaine of hill,
the earth of world abzode:
From age to age, and alwaies still,
for euer thou art God.

3 Thou grindest man, through greese and paine,
to dust of clay, and then,
And then thou laist againe, returne
againe ye sonees of men.
4. The lasting of a thousand yeares,
what is it in thy sight?
As yesterday it doth appeare,
or as a watch by night.

5. So soone as thou dost scatter them,
then is their life and trade
All as a sleepe, and like the grass,
whose beautie soone doth fade.

6. Which in the morning shines full bright,
but fadeth by and by:
And is cut downe ere it be night,
all withered, dead, and dry.

7. For through thine anger we consume,
our might is much decayd:
And of thy ferenct wrath and fume
we are full soxe afraid.

8. The wicked works that we have wroght
thou letst before thine eie:
Our priuie faults, yea eke our thoughts
thy countenance doth spie.

9. For through thy wrath our daies do waste,
thereof doth naught remaine:
Our yeares consume as words of blankes,
and are not cald againe.

10. Our time is three-score yeares and ten,
that we do lie on mold:
If one see four-score, surely then
we count him wondroues old.

The Second part.

11. Yet of this time the strength and cheefe,
the which we count upon:
Is nothing else but painfull greese,
and we like blaks are gon.
12 Who once doth know what strength is there?  
what might thine anger hath?  
O, in his heart who doth thee fear,  
according to thy wrath?

13 Instruct vs, Lord, to know and trie,  
how long our daies remaine:  
That then we may our hearts applie,  
truw wisedome to attaine.

14 Returne, O Lord, how long wilt thou  
sooth on in wrath proceed?  
Shew fauour to thy servants now,  
and helpe them at their need.

15 Refresh vs with thy mercie soone,  
and then our joy shall be:  
All times so long as life doth last,  
in heart rejoicce shall we.

16 As thou hast plagued vs before,  
now also make vs glad:  
And for the yeares, wherein full sore  
affliction we haue had.

17 O let thy worke and power appeare,  
and on thy servants light:  
And shew unto thy children deare,  
thy glory and thy might.

18 Lord let thy grace and glory stand,  
on vs thy servants thus:  
Confirm the worke we take in hand,  
Lord prosper them to vs.

Qui habitat. Psalme. XC. I.H.
HE that within the secret place<br>of God most he doth dwell:<br>In shadow of the mightiest grace,<br>at rest shall keepe him well.<n>Thou art my hope and my strong hold,<br>My God he is, in him will I<br>my whole affiance stay.<br>He shall defend thee from the snare,<br>the which the hunter laid:<br>And from the deadly plague and care<br(whereof thou art afraid.<br>And with his wings shall couer thee,<br>and keepe thee safely there:<br>His faith and truth thy fence shall be,<br>as sure as shield and speare.<br>So that thou shalt not need, I say,<br>to seare ox be afright:<br>Of all the shafts that flee by day,<br>no terror of the night.<br>Noz of the plague, that pruily<br>doth walke in darke so fast:<br>Noz yet of that which doth destroy,<br>and at noone daies doth wait.<br>Pea at thy side as thou dost stand,<br>a thousand dead shall be:<br>Ten thousand eke at thy right hand,<br>and yet thou shalt be free.<br>But thou shalt see it for thy part,<br>thine eies shall well regard:<br>That euen like to their desert,<br>the wicked haue reward.
9 For why? (O Lord) I only lute,
    to stay my hope on thee:
And in the highest I put my trust,
    my sure defence is he.
10 Thou shalt not need none ill to seare,
    with thee it shall not well:
Noz yet the plague shall once come neare
    the house where thou dost dwell.
11 For why? unto his angels all,
    with charge commandeth he:
That still in all thy waies they shall
    preserve and prosper thee.
12 And in their hands shall beare thee vp,
    still waiting thee upon:
So that thy foot shall never chance
    to spurne at any stone.
13 Upon the lion thou shalt go,
    the adder fell and long:
And tread upon the lions yong,
    with dragons stout and strong.
14 For he that trusteth unto me,
    I will dispatch him quite:
And him defend,because that he
    doth know my name aright.
15 When he foze health to me doth crie,
    an answer I will give:
And from his greese take him will I,
    in glory foe to live.
16 With length of yeres, & daies of wealth
    I will fulfill his time:
The goodnesse of my sauing health
    I will declare to him.
Psalme. XCIij.

Bonum est. Psal. XCIij. I. H.

I am of the sabbath to stir up the people to acknowledge and praise God in his works. David rejoiced therein: but the wicked consider not that the ungodlie when he is most flourishing, shall most speedily perish. In the end is described felicity of the just, planted in the house of God, in praise of the Lord.

It is a thing both good and meet,
   to praise the highest Lord:
And to thy name, O thou most high,
   to sing with one accord.

2 To the kindnesse of the Lord,
   betime ere day be light:
And eke declare his truth abode,
   when it both draw to night.

3 Upon ten stringed instrument,
   on Lute and Harpe so sweet:
With all the mirth you can invent,
   of instruments most meet.

4 For thou hast made me to rejoice
   in things so wrought by thee:
And I have joy in hart and voice
   thy handy works to see.

5 O Lord, how glorious and how great
   are all thy works so stout?
So deeply are thy counsels set,
   that none can trie them out.

6 The man unwise hath not the wit
   this geare to passe to bring:
And all such fools are nothing fit
   to understand this thing.

7 When to the wicked at their will,
   as grass do spring full fast:
They, when they flourish in their ill,
   so euer shall be wast.

8 But
Psalme. XCij.

8 But thou art mightie, Lord most hie, yea thou dost reigne therefore
In every time eternally,
both nowe and cuermore.

9 For why? O Lord, behold and see,
behold thy foes I say:
How all that worke iniquitie
shall perish and decay.

10 But thou like as an Unicorne,
shall lift my horne on hie:
With freshe and newe prepared oyle,
thine ointed king am I.

11 And of my foes before mine eyes
shall see the fall and shame:
Of all that by against me rise,
mine eare shall heare the same.

12 The just shall flourish by on hie,
as date trees bud and blow:
And as the Cedars multiply,
in Libanus that grow.

13 For they are planted in the place
and dwelling of our God:
Within his courts they spring apace,
and flourish all abroad.

14 And in their age much fruite shall bring,
both fat and well besecne:
And pleasantly both bud and spring,
with boughs and branches greene.

15 To shew that God is good and just,
and upright is his will:
He is my rocke, my hope and trust,
in him there is none ill.

Dominus
Plalme. XClIij. XClIij.

Dominus regnuit. Plal.XClIij. I. H.

Sing this to the tune of the lxxxiij. pt.

The Lord as king aloft doth raigne,
in glory goodly dight:
And he to shew his strength and maine,
hath girt himselfe with might.

The Lord likewise the earth hath made,
and shaped it so sure,
No might can make it moue or fade,
at staie it doth indure.

Ere that the world was made or brought
thy seate was set before:
Beyond all time that can be thought,
thon hast beene euermore.

The Clouds, O Lord, the clouds do rise,
they roare and make a noise:
The clouds (I saie) did enterpryse,
and lifted by their voice.

Plea, though the stormes arise in sight,
though seas do rage and swell:
The Lord is strong and more of might,
for he on his doth dwell.

And looke what promise he doth make,
his houehold to defend:
For just and true they shall it take,
all times withouten end.

Deus vltionum. Plal. XClIij. I. H.

Sing this to the tune of the lxxviiij. pt.

O God, thou dost revenge all wrong,
that office longsto thee:

Sith
Psalme. XCIiiij.

Sith vengeance both to thee belong,
declare that all may see.

2 Set forth thy selfe, for thou of right
the earth dost judge and guide:
Reward the proud and men of might,
according to their pride.

3 How long shall wicked men beare sway,
with lifting up their voice?
How long shall wicked men, I say,
thus triumph and rejoice?

4 How long shall they with bags burst out,
and proudly praise their fill?
Shall they rejoice which be to stout,
whose works are ever ill?

5 Thy flocke, O Lord, thine heritage
they spoile and bes full soze:
Against thy people they do rage
still daily more and more.

6 The widowes which are comfortlesse,
and strangers they destroy:
They slay the children fatherlesse,
and none do put them by.

7 And when they take these things in hand,
this taleke they haue of thee:
Can Jacob's God this understand?
tush, no he cannot see.

8 O folke vnwise and people rude,
some knowledge now discerne:
Ye foolses among the multitude,
at length begin to learne.

9 The Lord that made the care of man,
he needs of right must hear: 

R.s. He
Psalme. XCiiiij.
He made the eire, all things must then
before his light appeare.
10 The Lord doth all the world correct,
and make them understand:
Shall he not then your deeds detect?
how can ye escape his hand?

The third part.
11 The Lord doth know the thought of ma,
his heart he seeth full plaine:
The Lord, I say, mens thoughts doth scan,
and findeth them but baine.
12 But Lord, that man is happie sure,
whom thou dost kepe in ao:
And through correction dost procure
to teach him in thy law.
13 Whereby he shall in quiet rest,
in time of trouble sit:
When wicked men shall be supprest,
and fall into the pit.
14 For sure the Lord will not refuse,
his people for to take:
His heritage whom he doth chuse,
he will no time forsake.
15 Untill that judgement be decreed,
to justice to conuert:
That all may follow him with speed,
that are of upright heart.
16 But who upon my part shall stand
against the cursed traine?
Or who shall rid me from their hands,
that wicked workers maintaine?
17 Except the Lord had bin mine aid,
mine enimies to expel:
Psalme. XCv.

My soule and life had now bin laid
almost as low as hell.

18 When I did lay my foot did slide,
and I am like to fall:
Thy goodnesse Lord did so provide,
to stay me by withall.

19 When with my selfe I mused much,
and could no comfort find:
Then Lord, thy goodnesse did me touch,
and that did ease my mind.

20 Wilt thou inhaunt thy selfe, and draw
with wicked men to sit:
Which with pretence in stead of law,
much mischiefe do commit?

21 For they consult against the life
of righteous men and good:
And in their counsels they are rise
to shed the guiltlesse blood.

22 But yet the Lord he is to me
a strong defence or locke:
He is my God, to whom I see,
he is my strength and rocke.

23 And he shall cause their mischiefe all
themselves for to annoy:
And in their malice they shall fall,
our God shall them destroy.

Venite exultemus. Psal. XCv. I. H.

V In earnest exhortation to praise God for the government of the world, and election of his church to eschew the rebellion of the old fathers, who tempted God in the wilderness, and therefore entered not the land of promise.

O Come let vs lift up our voice,
and sing unto the Lord:

R. is.

Sing this to the tune of the xxvii. ps.
Psalme. CXv.

In him our rock of health rejoice
let vs with one accord.

2 P ea let vs come before his face,
to give him thankes and praise:
In singing psalmes unto his grace,
let vs be glad alwaies.

3 For why the Lord he is no doubt,
a great and mightie God:
A king above all Gods throughout,
in all the world abroad.

4 The secrets of the earth to deepe,
and corners of the land:
The tops of hills that are to steepe,
he hath them in his hand.

5 The sea and waters all are his,
for he the same hath wrought:
The earth and all that therein is,
his hand hath made of nought.

6 Come let vs bow and praise the Lord,
before him let vs fall:
And kneele to him with one accord,
the which hath made vs all.

7 For why the Lord our God,
for vs he doth provide:
We are his folke, he doth vs feed,
his sheepe, and he our guide.

8 To day if ye his voice will heare,
then harden not your heart:
As ye with grutching many a yeare
prouoked me in desert.

9 Whereas your fathers tempted me,
my power for to prove:
Psalme. XCViij.

My wondrous works when they did see, yet still they did me mooue.

10 Twise twente yeares they did me greeue, and I to them did say:
They erre in heart and not beleue, they have not knowne my way.

11 Wherfore I sware, whé that my wrath was kindled in my hest:
That they should never tread the path to enter in my rest.

Cantate Domino. Psal. XCViij. I. H.

A In exhortation both to the Jewes and Gentils to praise God for his mercy.
And this specially ought to be referred to the kingdom of Chrift.

Sing ye with praise unto the Lord,
new songs of joy and myyth: { Sing this to
Sing unto him with one accord, the tune of
all people on the earth. thexxviiij. ps.

2 Psal sing unto the Lord, I say,
praise ye his holy name:
Declare and shew from day to day saluation by the same.

3 Among the heathen eke declare his honoy round about:
To shew his wonders do not spare in all the world throughout.

4 For why? the Lord is much of might, and worthis praisi alway:
And he is to be dread of right above all Gods, I say.

5 For all the Gods of heathen folke
are Idols that will fade: R. itz. But
But yet our God he is the Lord, 
that hath the heavens made.

6 All praise and honor eke do dwell
for aie before his face:
Both power and might likewise excell
within his holy place.

7 Ascribe unto the Lord alway,
ye people of the world:
All might and worship eke I say,
ascribe unto the Lord.

8 Ascribe unto the Lord also
the glozie of his name:
And eke unto his courts do go,
with gifts unto the same.

The third part.

9 Fall downe and worship ye the Lord,
within his temple bright.
Let al the people of the world
be feareful at his light.

10 Tel al the world, be not agast,
the Lord doth reign above:
Pea he hath set the earth so fast,
that it did never move.

11 And that it is the Lord alone,
that rules with Princeely might:
To judge the nations everie one
with equitie and right.

12 The heavens shall great joy begin,
the earth eke shall rejoice:
The sea with all that is therein,
shall shout and make a noise.

13 The field shall joy, and everie thing
that springeth of the earth;
The wood and euerie tree shall sing,  
with gladnesse and with mirth.

14 Before the preseence of the Lord,  
and comming of his might:  
When he shall justly judge the world,  
and rule his folke with right.

Dominus reg. Psal. XCvij. I.H.

David exhorteth all to rejoice for the comming of the kingdom of Christ,  
dreadfull to the rebels and Idolaters, and joyfull to the just, whom he exhorteth to innocencie, to rejoicing and thankesgiving.

The Lord doth reign, whereat the earth may joy with pleasant voice:  
And eke the Iles with joyfull mirth may triumph and rejoice.

2 Both clouds and darkness eke do swell,  
and round about him beat:  
Peace right and justice euery dwell,  
and bide about his seat.

3 Peace fire and heat at once do run,  
and go before his face:  
Which shall his foes and enmies burn abroad in euerie place.

4 His lightnings eke full bright did blaze,  
and to the world appeare:  
Whereat the earth did looke and gale,  
with dread and deadly feare.

5 The hills like war did melt, in sight  
and preseence of the Lord:  
They fled before that rulers might,  
which guideth all the world.

6 The heauens eke declare and show  
his justice foureth abroad:

That
Psalme. XCVij.

That all the world may see and know
the gloie of our God.

7 Confusion sure shall come to such,
as worship Idols baine:
And eke to those that gloie much
dum pictures to maintaine.

8 For all the Idols of the world,
which they as Gods do call:
Shall seele the power of the Lord,
and downe to him shall fall.

9 With joy shall Sion heare this thing,
and Juda shall reioice:
For at thy judgemen they shall sing,
and make a pleasant noise.

10 That thou, O Lord, art set on hie,
in all the earth abroad:
And art exalted wondrouslly,
above eche other God.

11 All ye that love the Lord do this,
hate all things that is ill:
For he doth keepe the soules of his,
from such as would him spill.

12 And light doth spring vp to the lust,
with pleasure for his part:
Great joy with gladnesse, mirth and lust,
to them of upright hart.

13 Ye righteous in the Lord reioice,
his holinesse proclame:
Be thankfull eke with hart and voice,
and mindfull of the same.

Cantate Domino. Psal. XCVij. I. H.

In earnest exhortation to all creatures, to praise the Lord for his power
mercie, and stedfast in his promise by Christ, by whom he hath commu-
nicate his salvation to all nations.
Sing ye now unto the Lord, a new and pleasant song:
For he hath wrought throughout the world his wonders great and strong.

With his right hand full worthily, he doth his foes devour:
And get himselfe the victorie, with his owne arme and power.

The Lord doth make the people know his sauing health and might:
The Lord doth eke his justice show in all the heathens sight.

His grace and truth to Israel in mind he doth record:
That all the earth hath seene right well the goodnesse of the Lord.

Be glad in him with joyfull voice, all people on the earth:
Give thanks to God, sing and rejoice to him with joy and mirth.

Upon the Harpe unto him sing, give thanks to him with psalmes:
Rejoyce before the Lord our king, with trumpets and with shames.

Yea let the sea with all therein, for joy both roare and dwell:
The earth likewise let it begin, with all that therein dwell.

And let the floods reioice their fils, and clap their hands apace:
And eke the mountaines and the hills, before the Lord his face.
Plaume. XCix.

6 For he shall come to judge and trie
the world and everye wight:
And rule the people mightily
with justice and with right.

Dominus regnuit. Psal. XCix. I. A.

The commendeth the power, equitie and excellency of the kingdom of God by
Christ, over the Jews and Gentiles, provoking them to magnifie the same
and to fear the Lord as the ancient fathers, Moses, Aaron and Samuel, who
calling upon God were heard in their praiers.

The Lord doth raigne, although at it
the people rage full sore:
Yea he on Cherubins doth sit,
though all the world would roare.

2 The Lord that doth in Sion dwell,
is high and wondrous great:
Above all folke he doth excell,
and he aloft is set.

3 Let all men praise thy mightie name,
for it is fearefull sure:
And let them magnifie the same,
that holy is and pure.

4 The princely power of our king
doth loun judgement and right:
Thou rightly rulest everie thing
in Jacob, through thy might.

5 To praise the Lord our God deuise,
all honor to him doo:
His footstooles worship ye likewise,
for he is holy too.

6 Moses, Aaron and Samuel,
as priests on him do call:
When they did pray he heard them well,
and gave them answere all.

7 Within
Plalme. C.

7 Within the cloud to them he spake, 
then did they labour still, 
To keepe such lawes as he did make, 
and pointed them vntill.
8 O Lord our God, thou didst them heare, 
and answerdst them againe:
Thy mercie did on them appeare, 
their deeds didst not maintaine.
9 O laud and praise our God and Lord, 
within his holy hill:
For why? our God throughout the world, 
is holy euer still.

2. Jubilate Deo omnis. Psal. C.

The exhorteth all men to serve the Lord, who hath made vs to enter into his courts 
and assemblies to praise his name.

1 All people that onearth do dwell, sing to the Lord 
with cheerefull voice. 2 Him serve with feare,his praisse 
forth tell,Come ye before him and rejoice.

3 The Lord ye know is God in deed, 
without our aid he did vs make:
We are his flocke he doth vs feed, 
and for his sheepe he doth vs take.
4 O enter then his gates with praisse, 
approch with joy his courts into:
Praise, laud, and bless his name alwaies
for it is seemely so to do.

5 For why? the Lord our God is good,
his mercy is for ever sure:
His truth at all times firmly stood,
and shall from age to age indure.

Another of the same.

1 In God the Lord be glad and light,
praise him throughout the earth:
Serve him, and come before his light,
with singing and with mirth.
2 Know that the Lord our God he is,
he did vs make and keepe:
Not we our selves, for we are his
owne flocke and pasture sheepe.

3 O go into his gates alwaies,
give thanks within the same:
Within his courts let foorth his praise,
and laud his holly name.

4 For why? the goodnesse of the Lord
for euermore doth raigne:
From age to age throughout the world
his truth doth still remaine.

Misericordiam. Psal. Cj. N.

d David describeth what government he will observe in his house and kingdom,
by rooting out the wicked, and cherishing the godly persons.

1 Mercie will and judgement sing,
O Lord God, into thee:
2 And wiselee do in perfect way,
untill thou come to mee.
And in the midst of my house walke,
in purenesse of my spirit:

3 And
Psalme. Cij.

3 And I no kind of wicked thing will set before my sight.

I hate their worke that fall away, it shall not cleave to me:

4 From me shall part the froward heart, none euill will I see.

5 Him will I shrow, that slandereth his neighbour pruunity:
The lostie heart I can not beare, nor him that looketh hie.

6 Mine eies shalbe on them within the land that faithfull be:
In perfect way who worketh, shall be servuant unto me.

7 I will no guilefull person haue within my house to dwell:
And in my presence he shall not remaine that lies doth tell.

8 Betimes I will destroy euen all the wicked of the land:
That I may from Gods citie cut the wicked workers hand.

Domine exaudi. Psal. Cij. N.

It seemeth that this praiere was appointed to the faithfull to pray in the captiuitie of Babylon. A consolation for the building of the church, whereof folowe thor the praiere of God to be published unto all posterities. The conversion of the Gentils and stabilitie of the Church.

O Heare my praiere Lord, and let my crie come unto thee:

2 In time of trouble do not hide thy face away from me.

Incline thine eares to me, make haft to heare me when I call:

Sing this to the tune of the lxviii. ps.
3 For as the smoke doth fade, so do
my dails consume and fall.

4 And as a harth my bones are burnt,
my heart is smitten dead:
And withers as the grasse, that I
forget to eat my bread.

5 By reason of my groaning voice,
my bones cleave to my skin:

6 As Pellican of wildernesse,
such case now am I in.

And as an Owle in desert is,
lo, I am such a one:

7 I watch, and as a Sparrow on
the house top am alone.

8 Lo, daily in reprochfull wise
mine enimies do me scorne:
And they that do against me rage,
against me they have scorne.

9 Surely with achs as with bread,
my hunger I haue stild:
And mingled haue my drinke with teares,
that from mine cies haue stild.

10 Because of thy displeasure Lord,
thy wrath and thy disdain:
For thou hast listed me aloft,
and cast me downe againe.

11 The dails where in I passe my life,
are like the fleeting shade:
And I am withered like the grasse,
that soone away doth fade.

12 But thou, O Lord, for euer dost
remaine in steadie place:
Psalme. Cij.

And thy remembrance ever doth abide from race to race.

The second part.

13 Thou wilt arise, and mercie thou to Sion wilt extend:
   The time of mercie, now the time foreset is come to end.
14 For even in the stones thereof thy servants do delight:
   And on the dust thereof they have compassion in their sprite.
15 Then shall the heathen people feare
   the Lords most holy name:
   And all the kings on earth shall dread thy glozie and thy fame.
16 Then when the Lord the mightie God,
   againe shall Sion reare:
   And then when he most nobly in his glozie shall appeare.
17 To prayer of the desolate
   when he himselfe shall bend:
   When he shall not disdain unto their prayers to attend.
18 This shall be written, for the age
   that after shall succeed:
   The people yet uncreated
   the Lords renowne shall spread.
19 For he from his hie sanctuarie
   hath looked downe below:
   And out of heauen hath the Lord beheld the earth also.
20 That of the mourning captive he
   might heare the wofull crie:
And that he might deliver those
that damned are to die.

21 That they in Sion may declare
the Lords most holy name:
And in Jerusalem let suorth
the praises of the same.

22 Then when the people of the land,
and kingdoms with accord,
Shall be assembled, so to do
their service to the Lord.

23 My former force of strength he hath
abated in the way:
And shorter he did cut my daies,
thus I therefore did say.

24 My God, in midst of all my daies,
now take me not away:
Thy years induce eternally,
from age to age for aye.

25 Thou the foundations of the earth
before all times hast laid:
And Lord, the heavens are the worke
which thine owne hands have made

26 Pea they shall perish and decay,
but thou shalt earrie still:
And they shall all in time ware old,
euen as a garment will.

Thou as a garment shalt them change,
and changed shalt they be:

27 But thou dost still abide the same,
thy yeares do never fle:

28 The children of thy servants shall
continually induce:
Psalme. Ciiij.

And in thy sight their happy seed
for ever shall stand sure.


The prophet prauoketh men and angels, and all creatures to praise the Lord for his fatherly mercies, in deliverance of his people from evils, in his providence over all things, and in preservation of the faithful.

1. My soule giue land unto the Lord, my spirit shall do the same: And all the secrets of my heart praise ye his holy name.

2. Glue thanks to God for all his gifts, shew not thy selue unkind:
And suffer not his benefits to slip out of thy mind.

3 That gave the pardon for thy faults, and thee restored againe:
For all thy weake and frailie disease, and heald thee of thy paine.

4. That did redeeme thy life from death, from which thou couldst not see:
His mercie and compassion both he did extend to thee.

5. That fild with goodnesse thy desire, and did prolong thy youth:

S. I. Like
Like as the eagle casts hir bill,
whereby hir age renueth.
6 The Lord with justice doth repay
all such as he oppress:
So that their sufferings and their wrongs
are turned to the best.
7 His wales and his commandements
to Moses did he shew:
His counsels and his valiant acts,
the Israelites did know.
8 The Lord is kind and mercifull,
when sinners do him greeue:
The slowest to conceaue a wrath,
and rediest to forgive.
9 He chides not vs continually,
though we be full of strife:
Nor keepes our faults in memory,
for all our sinfull life.
10 Nor yet according to our sins,
the Lord doth vs regard:
Nor after our iniquities,
he doth vs not reward.
11 But as the space is wondrous great
twixt earth and heauen above:
So is his goodness much more large
to them that do him love.
12 God doth remoue our sins from vs,
and our offenses all:
As far as is the sun rising
full distant from his fall.
1 The second part.
13 And looke what pitie parents beare
unto their children beare:
Like
Like pitie beares the Lord to such
as worship him in feare.

14 The Lord that made vs knoweth our shape,
our mold and fashion just:
How weake and fraile our nature is,
and how we be but dust.

15 And how the time of mortall men,
is like the withering hay:
Or like the floure right faire in in field,
that fades ful! soone away.

16 Whole glose and beautie,stormy winds
do utterlie disgrace:
And makes,that after their assaults
such blossoms haue no place.

17 But yet the goodnesse of the Lord
with his shall euer stand:
Their childrens children do receive
his righteousness at hand.

18 I meane which keepe his covenant,
with all their whole desire:
And not forget to do the thing
that he doth them require.

19 The heauens high are made the seat
and footstoole of the Lord:
And by his power imperially
he governs all the world.

20 Ye angels which are great in power,
praise ye and blesse the Lord:
Which to obey and do his will,
immediately accord.

21 Ye noble hosts and ministers,
rease not to laud him still:

S.ij. Which
Psalm Ciii.

Which redie are to execute
his pleasure and his will.

22 Pva all his works in every place,
praise ye his holy name:
My heart, my mind, and eke my soule,
praise ye also the same.

Benedic anima. Psal. Ciii. W.K.

A thanksgiving for the creation of the world, and governance of the same by his marvellous providence. Also a prayer against the wicked, who are the occasion that God diminisheth his blessings.

1. My soule praise the Lord, speake good of his name:
O Lord our great God, how dost thou appeare, So passing in glory that great is thy name? Honor and ma-

iestie in thee shine most cleare. 2. With light as a robe
thou hast thee beclad, whereby all the earth thy great-

neste
nurse may see. The heavens in such fans thou also hast

spread, that it to a curtain compare may be.

3 His chamber beams lie in the clouds full sure,
which as a chariot are made him to beare:
And there with much swiftnesse his course doth endure,
Upon the wings riding of wind in the aire.

4 He maketh his spirits as heralds to go,
and lightnings to serve we see also preste:
His will to accomplish they run to and fro,
to save or consume things as seemeth him best.

5 He groundeth the earth so firmly and fast,
that it once to move none shall have such power:

6 The deepe a faire covering for it made thou hast,
which by his owne nature the hills would devour.

7 But at thy rebuke the waters do flee,
and to give due place thy word to obey:
At thy voice of thunder do fearesfull they bee,
that in their great raging they hast soone away.

8 The mountains full hie they then by ascend,
if thou do but speake thy word they fulfill:
So likewise the vallies most quickly descend,
where thou them appointest remaine do they still.

9 Their bonds thou hast set how far they shall run,
so as in their rage not that paste they can:
For God hath appointed they shall not returne,
the earth to destroy moze, which made was for man.

S.iii. | The
The second part.

10 He sendeth the springs to strong streams or lakes, which run do full swift among the huge hills:
11 Where both the wild ass'ess their thirst oft times takes, and beasts of the mountains thereof drinke their sills.
12 By these pleasant springs of fountains full faire, the soules of the aire abide shall and dwell:
13 Who moved by nature to hop here and there, among the greene branches their songs shall excell.
14 The mountains to moist the clouds he doth clese, the earth with his works are wholy repleat:
15 So as the brute cattell he doth not refuse, but grass doe provide them, the hearbe for mans meat.
16 Pce brede, wine and oile, he made for mans sake, his face to refresh, and heart to make strong:
17 The Cedars of Liban this great God did make, which trees he doth nourish, that grow by so long.
18 In those many birds build, and make there their nest, in firre trees the Storks remaine and abide:
19 The high hills are succours for wild goates to rest, and eke the rocks stony for conies to hide.
20 The moone then is set hir seasons to run, the daies from the nights thereby to discerne:
21 When darkness doth come by Gods will and power, then creepe forth do all the beasts of the wood:
22 The Lions range roazing their pray to devour, but yet it is thou, Lord, which giest them food.
23 As soone as the sunne is by, they retire, to couch in their dens then are they full faine:
24 That man to his worke may, as right doth require, till night come and call him to take rest againe.
Psalme. Ciiiij.

1 The third part.

24 How sundrie, O Lord, are all thy works found, with wil dome full great they are indeed wrought:
So that the whole world of thy praise doth sound, and as for thy riches they passe all mens thought.

25 So is the great sea which large is and bred,
where things that creepe swarme, & beasts of each sort:

26 There both mightie ships saile, and some lie at rode,
the whale huge and monstrous there also doth sport.

27 All things on thee wait, thou dost them releue,
and thou in due time full well dost them seed:

28 Now when it doth please thee the same so to give,
they gather full gladly those things which they need.
Thou openest thy hand, and they find such grace,
that they with good things are filled we see:

29 But soe are they troubled if thou turne thy face,
for if thou their breath take, vile dust then they be.

30 Againe, when thy spirit from thee doth proceed,
all things to appoint, and what shall influe:
There are they created as thou hast decreed,
and dost by thy goodnesse the drie earth renewe.

31 The praisie of the Lord for euer shall last,
who may in his works by right well rejoice:

32 His looke can the earth make to tremble full fast,
and likewise the mountains to smoke at his voice.

33 To this Lord and God sing will I alwaies,
so long as I live, my God praise will I:

34 Then am I most certeine my words shall him please,
I will rejoice in him, to him will I crie.

35 The sinners, O Lord, consume in thine ire,
and eke the peruers, them root out with shame:
But as for my soule, now let it still desire,
and say with the faithfull, praise ye the Lords name.

Confitemini
He praise the singular goodness of God, for choosing a peculiar people to himself, never ceasing to do them good even for his promise sake.

Sing this as the lamentation of a sinner.

1. The praises unto God the Lord, and call upon his name: Among the people eke declare his works, to spread his fame.

2. Sing ye unto the Lord, I say, and sing unto him praise: And talke of all the wondrous works that he hath wrought alwaies.

3. In honour of his holy name, rejoice with one accord: And let the heart also rejoice of them that seeke the Lord.

4. Seeke ye the Lord, seeke the strength of his eternall might: And seeke his face continually, and presence of his light.

5. The wondrous works that he hath done, keepe still in mindfull hart: He let the judgements of his mouth out of your mind depart.

6. Be that of faithfull Abraham his servants are the seed: Be his elect, the children that of Jacob doth proceed.

7. For he, he onely is, I say, the mighty Lord our God: And his most rightfull judgements are through all the earth abode.
8 His promise and his covenant
which he hath made to his
He hath remembered evermore,
to thousands of degrees.

9 The second part.

9 The covenant which he hath made
with Abraham long ago:
And faithfull oth which he hath sworn
to Isaac also.

10 And did confirme the same for law,
that Jacob should obaie:
And for eternall covenant
to Israel for aie.

11 When thus he said, lo, I to you
all Canaan land will give:
The lot of your inheritance,
wherein your seed shall live.

12 Although the number at that time
did very small appeare:
Yea very small, and in the land
they then but strangers were.

13 While yet they walked from land to land,
without a sure abode:
And while from sundrie kingdoms they
did wander all abrode.

14 And wrong at no oppressors hand
he suffered them to take:
But even the great and mightie kings
reprooved for their sake.

15 And thus he said, touch ye not those
that mine annointed be:
He do the prophets any harime,
that do pertaine to me.
Psalme. Cv.

16 He calde a dearth upon the land,
of bread he strowd the store:
But he against their time of need,
had sent a man before.

17 Even Joseph which had once beene told
to lide a slave in tow:
18 Whose feet they hurt in stocks, whose soule
the yron pearst also.
19 Untill the tune came when his cause
was knowne apparently:
The mighty word of God the Lord
his faultlesse truth did try.

20 The king sent and delievered him
from prison where he was:
The ruler of the people then
did freely let him pas.
21 And over all his house he made
him Lord to beare the sray:
And of his substance him to haue
the rule and all the stay.

22 That he might to his will instruct
the princes of his land:
And wisdoms love his ancient men
might teach to understand.
23 Then into the Egyptian land
came Israel also:
And Jacob in the land of Ham
did liue a stranger tho.
24 His people he exceedingly
in number made to grow:
And over all their enemies
in strength he made them grow.
Psalme. Cv.

25 Whose hart he turnd, that they with hate  
his people did intreat:  
And did his servants wrongfully  
abuse with false deceit.

The fourth part.

26 His faithfull servant Moses then,  
and Aaron whom he chose:  
He did command to go to them,  
his message to disclose.

27 The wondrous message of his signs  
among them they did show:  
And wonders in the land of Ham  
then did they woxke also.

28 Darkness he sent and made it darke,  
in stead of brighter day:  
And unto his commission  
they did not disobay.

29 He turnd their waters into bloud,  
he did their fishes slay:  
30 Their land brought frogs even in the place  
where their king Pharaos lay.

31 He spake, and at his voice there came  
great swarms of noisome flies:  
And all the quarters of their land  
were full with crawling lice.

32 He gave them cold and stony halle,  
in stead of milder raine:  
And fiery flames within their land  
he sent unto their paine.

33 He smote their vines, and all their trees  
whereon their figs did grow:  
And all the trees within their coasts,  
downde did he overthrow.
34 He spake, then caterpillars did 
and grasshoppers abound:
35 Which eat the grass in all their land, 
and frute of all their ground.

The fift part.
36 The first begotten in their land 
eke deadly did he sinate:
Pea the beginning and first frute 
of all their strength and might.
37 With gold and siluer he them brought 
from Egypt land to passe:
And in the number of the tribes, 
no feeble one there was.
38 Egypt was glad and joyfull then, 
when they did themse depart:
For terror and the feare of them 
was falne into their hart.
39 To shoued them from the parching heat, 
a cloud he did display:
And fire he sent to give them light, 
when night had hid the day.
40 They asked, and he caused quailles 
to raine at their request:
And fullie with the bread of heauen 
their hunger he represt.
41 He opened them the stonie rocke, 
and water gushed out:
And in the drie and parched grounds, 
like rivers ran about.
42 For of his holi covenant 
are mindfull was he tho:
Which to his seruant Abraham 
he plighted long ago.
Psalm Cvi.

43 He brought his people forth with mirth, and his elect with joy:
Out of the cruel land, where they had linned in great annoy.

44 And of the heathen men he gave to them the fruitful lands:
The labours of the people eke they tooke into their hands.

45 That they his holy statutes might observe for evermore:
And faithfully obey his laws, praise ye the Lord therefore.

Confitemini domino. Psal. Cvi. N.

The people dispersed under Antiochus, do magnifie the goodness of God among the repentant, and pray to be gathered from among the heathen, that they may praise his name.

Praise ye the Lord, for he is good, his mercy endureth for ever:
Who can express his noble acts, or all his praise display?
They blessed are that judgementkeepe, and justly do alway:
With favour of thy people, Lord, remember me, I pray.

And with thy saving health, O Lord, boulchsafe to vilit mee:
That I the great felicitie of thine elect may see.

And with thy peoples joy, I may a joyfull mind possesse:
And may with thine inheritance a glowing heart expresse.

6 Both
6 Both we and eke our fathers all,
   have sinned every one:
   We have committed wickednesse,
   and lewdly we have done.
7 The wonders great which thou, O Lord
   hast done in Egypt land:
   Our fathers though they saw them all,
   yet did not understand.
Not they thy mercies multitude
   did keepe in thankfull mind:
But at the sea, yea the red sea,
   rebelled most unkind.
8 Neuerthelesse he sau ed them
   for honour of his name:
   That he might make his power knowne,
   and spread abroad with fame.
9 The red sea he did then rebuke,
   and forth with it was dryde:
   And as in wildernesse so through
   the deepe he did them guide.
10 He sau ed them from the cruell hand
   of their despitefull foe:
   And from the enmies hand he did
   deliver them also.

   The second part.
11 The waters their oppressors whelmed,
   not one was left al ive:
12 Then they beleued his words, & praise
   in long they did him gine.
13 But by and by unthankfully
   his works they cleane forgat:
   And for his counsell and his will
   they did neglect to wait.
14. But lusted in the wilderness,  
with fond and greedy lust:  
And in the desert tempted God,  
the stay of all their trust.  
15. And in their wanton minds desire  
he suffered them to have:  
But wasting leanesse therewithall  
into their soule he gaue.  
16. Then when they lodged in their tents,  
at Moses they did grutch:  
Aaron the holy of the Lord,  
so did they enuie much.  
17. Therefore the earth did open wide,  
and Dathan did denoure:  
And all Abiram's company  
did couer in that houre.  
18. In their assembly kindled was,  
the hote consuminge fire:  
And wasting flames did then burne by  
the wicked in his ire.  
19. Upon the hill of Horeb they  
an Idol calfe did frame:  
And there the molten image they  
did worship of the same.  
20. Into the likenesse of a calfe,  
that feedeth on the grasse:  
Thus they their glozie turned, and all  
their honoe did deface.  
21. And God their onelie sauiour  
unkindly they forgot:  
Which many great and mightie things  
in Egypt land had wrought.
The third part.

22 And in the land of Ham, for them
most wondrous works had done:
And by the red sea dreadful things,
performed long ago.

23 Therefore for their so Shelving them
forgetting and unkind:
To bring destruction on them all
he purposed in his mind.

Had not his chosen Moses stood
before him in the breake,
To turne his wrath, least he on them
with slaughter should him breake.

24 They did despise the pleasant land,
that he behight to give:
Yes and the words that he had spoke,
they did no whit beleue.

25 But in their tents with grudging hart
they wickedly repined:
Not to the voice of God the Lord
they gaue an harkening mind.

26 Therefore against them lifted he
his strong revenging hand:
Them to destroy in wildernesse,
ere they should see the land.

27 And to destroy their seed among
the nations with his rod:
And through the countries of the world
to scatter them abroad.

28 To Baal Peor then they did
adjoin themselves also:
And eat the offerings of the dead,
do they forsooke him tho.

29 Thus
29 Thus with their owne inventions,
   his wrath they did provoke:
   And in his so inkindled wrath,
   the plague upon them broke.
30 But Phineas stood up with zeale,
   the sinners vile to slay:
   And judgement he did execute,
   and then the plague did slay.

The fourth part.
31 It was imputed unto him
   for righteousness that day:
   And from thenceforth so counted is,
   from race to race for aye.
32 At waters eke of Meribah,
   they did him angrie make:
   Pea so far soorth, that Moses was
   then punished for their sake.
33 Because they bent his spirit so sore,
   that in impatient heat,
   His lips spake unadvisedly,
   his speech was so great.
34 Noe as the Lord commanded them,
   they new the people tho:
35 But were among the Heathen mixt,
   and learnd their works also.
36 And did their idols serve, which were
   their ruine and decay:
37 To fiends, their sons & daughters they
   did offer up and slay.
38 Pea with unkindly murdering knife,
   the guiltlesse bloud they spilt:
   Pea their owne sonses & daughters bloud,
   without all cause of gill.
Whom they to Canaan Idols then
offred with wicked hand:
And so with bloud of innocents,
defiled was the land.

39 Thus were they stained with the works
of their owne filthie way:
And with their owne inventions
a whoring they did stray.

40 Therefore against his people was
the Lords wrath kindled soze:
And even his owne inheritance
therefore he did abhore.

41 Into the hands of Heathen men
he gave them for a pray:
And made their foes their Lords, who they
were forced to obey.

The first part.

42 Yea and their hatefull enimies
oppress them in the land:
And they were humbly made to stoupe,
as subjects to their hand.

43 Full oftentimes from thall had he
delivered them before:
But with their counsels, they to wrath
proouked him euermore.

Therefore they by their wickednesse,
were brought full lowe to lie:

44 Yet when he saw them in distresses,
he harkned to their crie.

45 He cald to mind his covenant,
which he to them had swoze:
And by his mercies multitude,
repented him therefore.
And favour he them made to find,
before the sight of those,
That led them captives from their land,
when earst they were their foes.

Save vs, O Lord, that art our God,
Save vs, O Lord, we pray:
And from among the Heathen folke,
Lord gather vs away.

That we may spread the noble praise
of thy most holy name:
That we may glorie in thy praise,
and sounding of thy fame.

The Lord the God of Israel
be blest for evermore:
Let all the people say Amen,
praise ye the Lord therefore.


Sing this to the tune of the C.psal.

Gue thanks unto the Lord our God,
for gracious is he:
And that his mercy hath no end,
all mortal men may see.

Such as the Lord redeemed hath,
with thanks should praise his name:
And shew how they from foes were freed,
and how he wrought the same.

He gathered them foorth of the lands,
that lay so far about:
From east to west, from north to south,
his hand did find them out.

4 They
They wandered in the wilderness,
and straited from the way:
And found no city where to dwell,
that serve might for their stay.

Whole thirst and hunger was so great,
in these deserts so void:
That faintness did them soze assault,
and eke their soules annoyd.

Then did they cry in their distress,
unto the Lord for aid:
Who did remoue their troublous state,
according as they praid.

And by that way which was most right,
he led them like a guide:
That they might to a citie go,
and there also abide.

Let men therefore before the Lord
confesse his goodnesse then:
And shew the wonders that he doth
before the sonnes of men.

For he the emptie soule sustaind,
whom thirst had made so saint:
The hungry soule with goodnesse fed,
and did them eke acquaintance.

Such as do dwell in darknesse deepe,
where they of death do wait:
Fast bound to fast such troublous stormes,
as iron chains do threat.

The second part.

For that against the Lords owne words
they sought so to rebell:
Esteeming light his counsell hie,
which doth so farre excell.
12 But when he humbled them full low,
they then fell downe with griesce:
And none was found so much to helpe,
whereby to get reliefe.

13 Then did they crye in their distresse,
unto the Lord for aid:
Who did remove their troublous state,
according as they praid.

14 For he from darknesse out them brought
and from deaths dreadfull shade:
Bursting with force the yron bands,
which did before them lade.

15 Let men therefore before the Lord,
confesse his kindnesse then:
And shew the wonders that he doth,
before the sones of men.

16 For he threw down their gates of brasse
and brake them with strong hand:
Their iron bars he smote in two,
nothing could him withstand,

17 The foolish folke great plagues do seele,
and cannot from them wend:
But heape on more to those they haue,
because they do offend.

18 Their soules so much did loath all meat,
that none they could abide:
Whereby death had them almost caught,
as they full truely trie.

19 Then did they crye in their distresse,
unto the Lord for aid:
Who did remove their troublous state,
according as they praid.
20 For he then sent to them his word,
    which health did so restore:
And brought the from those dangers deep,
    wherein they were before.

The third part.
21 Let men therefore before the Lord,
    confess his kindnesse then:
And shew the wonders that he doth
    before the sonnes of men.
22 And let them offer sacrifice,
    with thanks and also seare:
And speake of all his wondrous works,
    with glad and joyfull cheare.
23 Such as in Ships or brittle barks
    into the seas descend:
Their merchandize through fearfull floods
    to compasse and to end.
24 Those men are forced to behold,
    the Lords works what they see:
And in the dangerous deepe the same
    most maruellous they see.
25 For at his word, the stormie wind
    ariseth in a rage:
And stirreth by the surges so,
    as naught can them asswage.
26 Then are they lifted up to hie,
    the clouds they seeme to gaine:
And plunging downe the depth, untill
    their soules consume with paine.
27 And like a drunkard to and fro,
    now here, now there they reele:
As men with seare of wit bereft,
    or had of sense no seele.
28 Then did they cry in their distresse,
unto the Lord for aid:
Who did remoue their troublous state,
according as they praid.

29 For with his word the Lord doth make
the storme to cease:
So that the great waves from their rage,
are brought to rest and peace.

30 Then are men glad when rest is come,
which they so much do craue:
And are by him in hauen brought,
which they so sayne would haue.

The fourth part.

31 Let men therefore before the Lord,
confesse his kindenesse then:
And shew the wonders that he doth,
before the sonnes of men.

32 Let them in presence of the folke,
with praysle extoll his name:
And where the elders do convene,
let them there do the same.

33 For running howdes to dry deserte,
he doth oft chaunge and turne:
And dryeth by as it were dust,
the springynge well and burne.

34 A fruitefull land with pleasures deckt,
full barren he doth make:
When on their sinnes which dwell therein
he doth inust vengeance take.

35 Agayne the wildernesse full rude,
he maketh fruit to beare:
With pleasant springes of water cleare,
though none before were there.
36 Wherein such hungry soules are set,
as he doth freely chuse:
That they a Citie may them build,
to dwell in for their use.

37 That they may sow their pleasant land,
and vineyards also plant:
To yeeld them frute of such increase,
as none may seeme to want.

38 They multiply exceedingly,
the Lord doth bless them so:
Who doth also their brute beasts make
by numbers great to grow.

39 But when the faithful are low brought
by the oppressors stout:
And minish do through many plagues,
that compass them about.

40 Then doth he Princes bring to shame,
which did them so oppresse:
And likewise caused them to erre
within the wildernesse.

41 But yet the poore he raiseth up,
out of his troubles deepe:
And oft times doth his traine augment,
much like a flock of sheepe.

42 The righteous shall behold his sight,
and also much rejoice:
Whereas the wicked and peruerse
with grieue shall stop their voice.

43 But who is wise, that now full well
he may these things record?
For certainly such shall perceive
the kindnesse of the Lord.
Psalme. Cvi.iii.  

Paratum cor. Psl. Cviij. N.

David with heart and voice praisest the Lord, and assureth himselfe of the promise of God concerning his kingdom over Israel, & his power against other nations, who though he seeme to sojourn by soe a time, yet he alone in the end will cast downe our enemies.

O God my heart prepared is, 
and eke my tong is so:
I will advance my voice in song, 
in giving praise also.
2 Awake my viol, and my harp, 
sweete melodie to make:
And in the morning I myselfe 
right early will awake.

3 By me among the people, Lord, 
still praisest shall thou be:
And I among the heathen folke, 
will sing, O Lord, to thee.
4 Because thy mercie, Lord, is great, 
above the heauens hie:
And eke thy truth doth reach the clouds, 
within the loftie skie.

5 Above the starrie heauens hie, 
exalt thy selfe, O God:
And Lord display upon the earth 
thy glorie all abroad.
6 That thy dearely beloued may 
be set at libertie:
Help, O my God, with thy right hand, 
and harken unto me.

7 God in his holiness hath spoke, 
wherefore my ioyes abound:
Sichem I shall divide, and mete 
the vale of Socoth ground.
And Gilead shall be mine owne,
Manasses mine halfe:
My head strength Ephraim, and law
shall Juda geue for me.

Moab my washpot, and my shoo
on Edom will I throw:
Upon the land of Palestine,
in triumph will I goe.

Who shall into the Citie strong
be guide to conduct me?
O how by whom to Edom land
conueied shall I be?

Is it not thou (O God) which late
hadst vs forsaken quire?
And thou (O Lord) which with our hoast,
didst not go forth to fight?

Gene vs (O Lord) thy sauing ayde,
when troubles do assaile:
For all the helpe of man is vayne,
and can no whit availe.

Through God we shall do valiant acts,
and worthy of renowne:
He shall subdue our enimies,
yea he shall tread them downe.

Deus laudem tuam. Psal. Cix. N.

C David being falsely accused by Sauls flatters, praieth God to helpe him to de
stroy his enimies, who represent Judas the traitor, unto Jesus Christ, and all like
enimies of the children of God.

In speeches silence, do not hold, O God, my tong alwaies:
O God, even thou I say, that art the God of all my praise.

The wicked mouth and guiful mouth on me disclossed be:
And they with false and lying tong have spoken vnto me.
3 They did beset me round about, with words of hateful spight
Without all cause of my desert, against me did they fight.
4 For my good will they were my foes, but then gan I to pray:
5 My good with ill, my friendliness with hate they did repay.
6 Set thou the wicked over him, to haue the upper hand:
  At his right hand eke suffer thou his hateful foe to stand.
7 When he is judged, let him then condemned be therein:
  And let the prayer that he makes be turned into sin.
8 Few be his daies, his charge also let them an other take:
9 His children let be fatherlesse, his wife a widow make.
10 Let his offpring be vagabonds, to beg & seeke their bread:
  Wandring out of wasted place, where erst they haue bin fed.
11 Let courteous extortioner catch all his goods in store:
  And let the strangers spoyle the frutes of all his toile before.
12 Let there be none to pitie him, let there be none at all:
  That on his children fatherlesse will let their mercy fall.

13 And so let his posteritie for ever be destroyd:
  Their name out blotted in the age, that after shall succeed.
14 Let not his fathers wickednes fro Gods remembrance fall:
  And let thou not his mothers sinne be done away at all.
15 But in the presence of the Lord let them remayne for ay:
  That from the earth their memory he may cut cleane away.
16 Sith mercy he forgat to shew, but did pursuie with spite
  The troubled man, and sought to slay the wofull harted wight.
17 As he did cursing love, it shall betide unto him so:
  And as he did not blessing love, it shall be farre him fro.
18 As he with cursing clad himselfe, so it like water shal
  Into his bowels, and like oyle into his bones befall.
19 As garment let it be to him, to couer him for ay:
  And as a girdle, wherewith he shall girded be alway.
Psalm Cx.

20 Lo let this same be from the Lord the girdon of my so: Yes and of those that euill speake against my soule also.

21 But thou, O Lord, art my God, deale thou, I say, with me: After thy name deliver me, for good thy mercies be.

22 Because in depth of great distrelle, I needy am and poore: And eke within my payned brest, my hart is wounded sore.

† The third part.

23 Euen so do I depart away, as doth declining shade: And as the Grasshopper, so I am shaken off and fade. (knees:)

24 With fasting long from needfull food, enseebled are my And all her satynesse hath my flesh enforced bene to leese.

25 And I also a bile reproch to them was made to be: And they that did upon me looke, did shake their heads at me.

26 But thou, O Lord, that art my God, mine aid (succour be: According to thy mercie, Lord, saue and deliver me.

27 And they shall know therby is this, Lord, is thy mightie had: And that thou, thou hast done it Lord, so shal they understand.

28 Althogh they curse with splet, yet shalt blesse with louing voice: They shall arise and come to shame, thy servant shall rejoice.

29 Let them be clothed all with shame, that enmies are to me: And with confusion as a cloke eke covered let them be.

30 But greatly I will to my mouth give thanks unto Lord: And I among the multitude his praiies will record.

31 For he with help at his right hand will stand my poore ma by: To saue him fro the men that would condemn his soule to dy.

Dixit Dominus. Psal. Cx. N.

David prophesieth of the power and everlasting kingdom of Christ, and of the Priesthood, which should put an end to the priesthood of Leue.

The Lord did say unto my Lord, sit thou on my right hand: Til I have made thy foes a stool, whereon thy feet shal stond.
The Psalm of Sion send the scepter of thy might: Amid thy mortall foes, be thou the ruler in their sight.

And in the day on which thy raign and power they shall see: Then hereby free will offerings shall thy people offer thee. Pvea with an holie worshipping then shall they offer all: (fall. Thy births dew is the dew that doth from wombe of morning

The Lord hath sown, & never will repent what he doth say: By the order of Melchizedeck, thou art a Priest for ay.

The Lord thy God on thy right hand & standeth for thy stay: Shall wound for thee the statlye kings, by his wrathful day.

The Heathen he shall judge, & fill the place with bodies dead: And over divers countries, shall in sunder smite the head.

And he shall drinke out of the brooke, that runneth in by way: Therefore he shall lift vp on his royall head that day.

Confitebor tibi. Psal. Cx. N.

Psalm 110:2

He ginethe thanks to the Lord for his mercifull workes towards his church, and declareth wherein true wisedome and right knowledge consisteth.

With heart I do accord, to praise and laud the Lord, in presence of the iust: For great his workes are found, to search them such are bound, as do bin lone & trust. His workes are glorious, also his righteousness doth endure.
for ever. 4 His wondrous works he would we still re-
member should, his mercie faileth neuer.

5 Such as to him love beare, a portion full faire
He hath up for them laid:
For this they shall well find, he will them haue in mind,
And keepe them as he said.

6 For he did not diddaine his works to shew them plaine,
By lightnings and by thunders:
When he the heathens land did giue into their hand,
Where they beheld his wonders.

7 Of all his works inueth, both judgement, right and truth,
Where to his statutes tend:

8 They are decreed sure, for ever to endure,
Which equitie doth end.
Redemption he gave, his people for to saue.

9 And hath also required,
His promise not to faile, but alwaies to prevaine,
His holy name be feared.

10 Who so with harte full faire, true wisedome would attaine,
The Lord seare and obay:
Such as his lawes do kepe, shall knowledge haue full deepe,
His praise shall last for ay.

Beat us vir. Psal. Cxij. W. K.

He praiseth the felicite of them that seare God, and condemneth the cursed state of
the contemners of God.

The man is blest that God doth feare,
And that his lawes doth lone indeed:
2 His seed on earth God will uppreare,
And blesse such as from him proceed.
3 His house with good he will fulfill,
His righteousnesse endure shall still.

4 Unto the righteous doth arise,
In trouble joy, in darknesse light:
Compassion is in his eies,
And mercie alwaies in his right.
5 Yeap pitie moueth such to lend,
He doth by pitie things expend.

6 And surely such shall never faile,
For in remembrance had is he:
7 No tidings ill can make him quaille,
Who in the Lord sure hope doth see.
8 His heart is firme, his feare is past,
For he shall see his foes downe cast.

9 He did well for the poore provide,
His righteousnesse shall still remaine:
And his estate with praise abide,
Though that the wicked men disdaine.
10 Yeaggnash his teeth thereat shall he,
And to consume his state to see.

Laudate pueri. Psal. Cxii. W. K.

An exhortation to prasse the Lord for his providence, in that, that conrarte to the course of nature he worketh in his church.

Ye Childe which do serue the Lord, Praise ye his name
name with one accord. 2 Peace blessed be always his name: 3 Who from the rising of the sun, till it returne where it begun, Is to be praised with great fame.

4 The Lord all people doth surmount, As for his glory we may count, Above the heavens high to be: 5 With God the Lord who may compare, whose dwellings in the heavens are: of such great power and force is he.

6 He doth abase himselfe we know, Things to behold both here below, and also in heaven above:
7 The needy out of dust to draw,  
And eke the poore which helpe none saw,  
his only mercy did him mone.
8 And so him set in high degree,  
With princes of great dignitie,  
that rule his people with great fame :
9 The barren he doth make to beare,  
And with great joy hir frute to reare,  
therefore praise ye his holy name.

In exitu Israel. Psal. Cxiiiij. W. W.

Israels deliverie out of Egypt putteth vs in remembrance of Gods great mercies towards his children, and of our thankfulness for the same.

When Israel by Gods addressse,  
from Pharaos land was bent :  
And Jacobs house the strangers left,  
and in the same traine went.
2 In Juda God his glory shewd,  
his holiness most bright :  
So did the Israelits declare  
his kingdom,power and might.
3 The sea it saw, and suddenly  
as all amasde did sие:  
The roving streames of Jordans cloud  
reculed backwardly.
4 As rams afraid the mountains skipt,  
their strength did them forsake :  
And as the feely trembling lambs,  
their tops did beat and shake.
5 What aild the sea, as all amasde  
so suddenly to sие?  
Ve rowling wanes of Jordans cloud,  
why ran ye backwardly?

U.s. 6 why
Psalm Cxv.

6 Why choose ye hills, as Rams afraid?
   Why did your strength so shake?
   Why did your tops, as trembling lambs,
   So fear quiver and quake?

7 O earth confess thy sovereign Lord,
   and dread his mighty hand:
   Before the face of Jacob's God,
   Fear ye both sea and land.

8 I mean the God which from hard rocks
   Doth cause maine floods appeare:
   And from the stonic flint doth make
   Gush out the fountains cleare.

Non nobis Domine. Psalm Cxv. N.

The faithful oppressed by idolatrous tyrants, promises that they will not be
unmindfull of so great a benefit, if it would please God to hear their praters,
and deliver them by his omnipotent power.

Not unto vs, Lord, not to vs,
   but to thy name give praise:
   Both for the mercie and the truth
   that are in thee alwaies.

2 Why shall the heathen scorners say,
   where is their God become?

3 Our God in heauen is, and what
   he will, that hath he done.

4 Their Idols siluer are and gold,
   wroke of mens handes they bee:

5 They haue a mouth and do not speake,
   and eyes and do not see.

6 And they haue ears ioind to their heads,
   and do not heare at all:
   And noes eke they formed haue,
   and do not smell withall.
And handes they haue and handle not, and seeke and do not goe:

A thousand they haue, yet through the same they make no sound to blow.

Those that make them be like to them, and those whose trust they be:

O Israel trust in the Lord, their helpe and shield is he.

O Aaron's house trust in the Lord, their helpe and shield is he:

Trust ye the Lord that feare the Lord, their helpe and shield is he.

The Lord hath mindefull bene of vs, and will blesse vs also:

On Israel's and on Aaron's house, his blessing he will show.

Them that be fearers of the Lord, the Lord will blesse them all:

Euen he will blesse them every one, the great and eke the small.

To you (I say) the lounge Lord will multiply his grace:

To you, and to the children that shall follow of your race.

Ye are the blessed of the Lord, euen of the Lord, I say:

Which both the heauens and the earth hath made and set in stay.

The heauens, yea the heauens heie belong unto the Lord:
The earth unto the sonnes of men he gave of free accord.
Psalme.Cxvj.

17 They that be dead, do not with praise
set forth the Lord's renowne:
Nor any that into the place
of silence do go downe.
18 But we will praise the Lord our God,
from henceforth and for ay:
Sound ye the praises of the Lord,
praise ye the Lord, I say.

Dilexi quoniam. Psal.Cxvj. N.

David being in great danger of Saul in the desert of Maon, perceiving the great
and inestimable love of God toward him, magnifieth such great mercies, and prais-
eth that he will be thankful for the same.

I Love the Lord, because my voice and prayer heard hath he:
2 When in my days I cried on him, he bowed his ear to me.
3 Even when my soul was in the place of cruel death about me round:
When pains of hell me caught, and I too in sorrow found.
4 Upon the name of God my Lord, then did I call and say:
Deliver thou my soul, O Lord, I do thee humbly pray.
5 The Lord is very merciful, and just he is also:
And in our God compassion doth plentifully flow.
6 The Lord in safety doth preserve all those that simple be:
I was in wofull misery, and he releued me.
7 And now my soul is with thee safe, returne unto thy rest:
For largely lo, the Lord to thee his bountie hath express.
8 Because thou hast deliuered my soul from deadly thrall:
By moisted eie, my mournful tears, my sliding feet fall.
9 Before the Lord I in the land of life will walke therefore:
10 I did beleue, therefore I speake, for I was troubled soe.

The second part:

11 I said in my distress and feare, that all men liers be:
12 What shall I pay the Lord for all his benefits to me?
13 The wholesome cup of saving heith, I thankfully will take:
And on the Lords name I will call, wher I my prayer make.

14 If to the Lord will pay the bowes I have him behight, Pea euen at this present time, in all his peoples light.
15 Right dere y pretious in his light, the Lord doth ay esteem
The death of all his holy ones, what euer men do deem.
16 Thy servant Lord, thy servant lo, I do my selfe confes,
Son of thy handmaid, y haft broke the bonds of my dittres.
17 And I will offer up to thee a sacrifice of prais:
And I will call uppon the name of God the Lord alwaies.
18 If to the Lord will pay the bowes I have him behight, Pea euen at this present time, in all his peoples light.
19 Pea in y courts of Gods own house, in the midst of thee
O thou Jerusalem, I say, wherefoe the Lord praise yee.

Laudate Dominum. Psal. Cxvij. N.

O ye nations of the world,
praise ye the Lord alwaies:
And all ye people every where,
set forth his noble praise.
2 For great his kindnesse is to vs,
his truth indures for ay.
Wherefore praise ye the Lord our God,
praise ye the Lord, I say.

Confitemini Domino. Psal. Cxvij. M.

O give ye thanks unto the Lord,
for gracious is hee:
Because his mercy doth indure,
for euer towards thee. W.iii. 2 Let
Psalme Cxviii.

2 Let Israel confess and say, 
   his mercy dures for ay:

3 Now let the house of Aaron say, 
   his mercy dures for ay.

4 Let all that feare the Lord our God, 
   even now confess and say: 
   The mercy of the Lord our God, 
   indureth still for ay.

5 In trouble and in heavinesse 
   unto the Lord I cry: 
   Which lovingly heard me at large, 
   my lute was not denide.

6 The Lord himselfe is on my side, 
   I will not stand in doubt: 
   Nor feare what man can do to me, 
   when God standes me about.

7 The Lord doth take my part, with them 
   that helpe to succour me: 
   Therefor I shall see my desire 
   upon mine enimie.

8 Better it is to trust in God, 
   than in mans mortal seed: 
   Or to put confidence in kings, 
   or princes in our need.

9 All nations have inclosed me, 
   and compassed me round: 
   But in the name of God shall I 
   mine enimies confound.

10 They kept me in on every side, 
    they kept me in I say: 
    But through the Lords most mighty name, 
    I shall worke their decay.

12 They
12 They came about me all like bees,
but yet in the Lord's name,
I quench their thorns that were on fire,
and will destroy the same.

The second part.

13 Thou hast with force thrust sore at me,
that I indeed might fall:
But through the Lord I found such helpe,
that they were vanquisht all.

14 The Lord is my defence and strength,
my joy, my mirth, and song:
He is become to me indeed,
a saviour most strong.

15 The right hand of the Lord our God
doeth Bring to passe great things:
He causeth voice of joy and health,
in righteous mens dwellings.

16 The right hand of the Lord doth bring
most mighty things to passe:
His hand hath the preheminence,
his force is as it was.

17 I will not die but ever live,
to utter and declare
The Lord his might and wondrous power,
his works and what they are.

18 The Lord himself hath chastened,
and hath corrected me:
But hath not given me over yet
to death, as ye may see.

19 Set open unto me the gates
of truth and righteousness:
That I may enter into them,
the Lord's praise to confesse.

20 This
21 I will give thanks to thee, O Lord, because thou hast heard me: And art become most lovingly, a saviour unto me.

22 The stone which at this time among the builders was refused: Is now become the corner stone, and cheerfully to be used.

23 This was the mighty work of God, this was the Lord's own fact: And it is marvellous to behold with eyes that noble act.

24 This is the joyfull day indeed, which God himselfe hath wrought: Let vs be glad and joy therein, in heart, in mind and thought.

25 Now helpe vs, Lord, and prosper vs, we wish with one accord.

26 Blessed is he that comes to vs in the name of the Lord.

27 God is the Lord that sheweth vs light, bind ye therefore with cord:
Pour sacrifice to the altar, and giue thanks to the Lord.

28 Thou art my God, I will confesse, and render thanks to thee: Thou art my God, and I will praise thy mercy toward mee.
29 O give ye thanks unto the Lord, for gracious is hee:
Because his mercie both endureth for euer towards thee.


The prophet wonderfully commendeth God's law, wherein he cannot satisfie himself, nor expresse sufficiently his affection, thereunto adding notable complaints and consolations meet for the faithful to have, both in hart and voice: and in the Hebrue every eight verses begin with one letter of the alphabet.

1. Blessed are they that perfect are, and pure in mind

and hart, whose lines conversiation from God's laws

neuer start. 2. Blessed are they that give themselves,

his statutes to obserue: Seeking the Lord with all their heart, and neuer from him swerve.

3. Doubtlesse, such men go not astray, nor do no wicked thing:
Which stedfastly walke in his paths, without any wandying.
4 It is thy will and commandement, 
that with attentive heed, 
Thy noble and divine precepts 
we learne and keepe indeed.

5 Oh would to God it might thee please, 
my waies so to address: 
That I might both in hart and voice 
thy lawes keepe and confesse.

6 So should no shame my life attaint, 
while I thusset mine eies: 
And bend my mouth alwaies to muse 
on thy sacred decrees.

7 Then will I praise with byright heart, 
and magnifie thy name: 
When I shall learne thy judgments just, 
and likewise pove the same.

8 And wholy will I guie my selfe, 
to keepe thy lawes most right: 
Forsake me not for euer, Lord, 
but shew thy grace and might.

BETH The second part.

9 By what means may a yong man best 
his life learne to amend: 
If that he marke and keepe thy word, 
and therein his time spend.

10 Unfainedly I haue thee sought, 
and thusseeking abide: 
O neuer suffer me, O Lord, 
from thy precepts to slide.

11 Within my hart and secret thoughts 
thy word I haue hid still: 
That I might not at any time 
offend thy godly will.
12 We magnifie thy name, O Lord,
and praise thee evermore:
Thy statutes of most worthy fame,
O Lord, teach me therefore.

13 My lips have never ceased to preach
and publish day and night,
The judgments all, which did proceed
from thy mouth full of might.

14 Thy testimonies and thy ways,
please me no lesse in deed:
Than all the treasure of the earth,
which worldlings make their meede.

15 Of thy preceptes I will still muse,
and thereeto frame my talke:
As at a mark to will I aygne,
thy ways how I may walke.

16 My onely joy shall be to first,
and on thy lawes to set:
That nothing can me so farre blind,
that I thy wordes forget.

GIMEL The third part.

17 Grant to thy seruant now such grace,
as may my life prolong:
Thy holy word then will I keepe,
both in my hart and tong.

18 Mine eies which were dun and shut up,
so open and make bright:
That of thy lawe and maruellous works,
I may haue the clearestight.

19 I am a stranger in this earth,
wandyng now here, now there:
Thy word therefore to meditiose,
my footsteps for to cleare.
My soule is rauished with desire, 
and never is at rest:
But seekes to know thy judgements hie, 
and what may please thee best.

The proud men and malicious, 
thou hast destroyed ech one:
And cursed are such as do not 
thy hestis attend upon.

Lord, turne me from rebuke and shame, 
which wicked men conspire:
For I have kept thy covenants 
with zeale as hote as fire.

The princes great in counsell sat, 
and did against me speake:
But then thy servant thought how he 
thy statutes might not breake.

For why, thy covenants are my joy, 
and my great hartes solace:
They serve in stead of counsellers, 
my matters so to passe.

DALETH The fourth part.

Am alas as brought to graue, 
and almost turned to dust:
Restore therefore my life againe, 
as thy promise is just.

My wail when I acknowledged, 
with mercie thou didst heare:
Heare now escloues and me instruct, 
thy lawes to lone and seare.

Teach me once throughtly for to know, 
thy precepts and thy loze:
Thy works then will I meditate, 
and lay them by in store.
28 My soul feele to fole oppref,  
that it melteth for greke:  
According to thy word therefore,  
haft Lord to send reliefe.

29 From lieng and deceitfull lips,  
let thy grace me defend:  
And that I may learne thee to love,  
thy holy law mefend.

30 The way of truth both straight and sure  
I have chosen and found:  
I let thy judgments me before,  
which keepe me safe and found.

31 Since then, O Lord, I forff my felfe,  
thy covenants to imbace:  
Let me therefore have no rebuke,  
nox cheque in any case.

32 Then will I run with toifull cheare,  
where thy word doth me call:  
When thou haft fet my hart at large,  
and rid me out of thall.

The fift part.

33 Instruct me Lord, in the right trade  
of thy statutes divine:  
And it to keepe even to the end,  
my hart will I incline.

34 Grant me the knowledge of thy law,  
and I shall it obey:  
With hart and mind, and all my might,  
I will it keepe I say.

35 In the right path of thy precepts,  
guide me. Lord, I require:  
None other pleafure do I wish,  
not greater thing desire.
36 Incline my hart thy lawes to keepe, 
and covenants to imbrace:  
And from all filthie avarice,  
Lord sheeld me with thy grace.

37 From baine desires and worldly lusts  
turne backe mine eies and sight:  
Give me the spirit of life and power,  
to walke thy waies aright.

38 Conferme thy gratiuous promise, Lord,  
which thou hast made to mee:  
Which am thy servant, and do love  
and feare nothing but thee.

39 Reproch and shame which I do feare,  
from me, O Lord, erpell:  
For thou dost judge with equitie,  
and therein dost excell.

40 Behold my harts desire is bent,  
thy lawes to keepe for ay:  
Lord strengthen me so with thy grace,  
that it perfoyne I may.

VAV The vj. part.

41 Thy mercies great and manifold,  
let me obtaine, O Lord:  
Thy saluing health let me injoy,  
according to thy word.

42 So shall I stop the slanderous mouths  
of lewd men, and bniust:  
For in thy faithfull promises  
stands my comfort and trust.

43 The word of truth within my mouth  
let ever still be preste:  
For in thy judgements wonderfull,  
my hope doth stand and rest.
Psalme. Cxix.

44 And while the breath within my breast
doth naturall life preserve:
Pea till this world shalbe dissolved,
thy law will I observe.

45 So walke will I as set at large,
and made free from all dread:
Because I sought how for to kepe
thy preceptes and thy read.

46 Thy noble actes I will describe,
as things of most great fame:
Euen before kings I will them blase,
and shrinke no whet for shame.

47 I will rejoyce then to obey
thy worthy hestes and will:
Which euermore I haue loued best,
and so will love them still.

48 My handes will I lift to thy lawes,
which I haue dearely sought:
And practize thy commaundementes,
in will, in deede, and thought.

ZAIN The viij. part.

49 Thy promise which thou madst to me
thy servant, Lord remember:
For therein haue I put my trust,
and confidence for euer.

50 It is my comfort and my joy,
when troubles me affaile:
For were my life not by thy word,
my life would soone me faile.

51 The proud, and such as God contemne,
still made of me a scone:
Yet would I not thy lawe for sake,
as he that were forlone.
But call to mind, Lord, thy great works
shewed to our fathers' old:
whereby I felt thy yoke surmount
my greese an hundred fold.

But yet alas, for fear I quake,
seeing how wicked men
Thy law forsooke, and did procure
thy judgements who knoweth when.

And as for me, I framde my song
thy statutes to exalt:
When I among the strangers dwelt,
and thoughts gan me assale.

I thought upon thy name, O Lord,
by night when others sleepe:
As for thy law also I kept,
and euer will it keepe.

This grace I did obtaine, because
thy covenants sweet and deare
I did imbrace, and also keepe
with reverence and with feare.

HETH

The viij. part.

God, which art my part and lot,
my comfort and my stay:
I have decreed and promised
thy lawes to keepe alway.

Mine earnest hart did humbly sue,
in presence of thy face:
As thou therefore hast promised,
Lord grant me of thy grace.

My life I have examined,
and tride my secret hart:
Which to thy statutes caused me
my feet straight to convart.
60 I did not stay no longer long,
as they that slothfull are:
But hast lie thy lawes to keepe
I did my selfe prepare.

61 The cruel bands of wicked men
have made of me their pray:
Yet would I not thy lawes forget,
not from thee go astray.

62 Thy righteous judgment shewd to me
so great is and so hie:
That euen at midnight I will rise,
thy name to magnifie.

63 Companion am I to all them,
which feare thee in their hart:
And neither will for love nor dread,
from thy commandments start.

64 Thy mercies, Lord, most plentifully
do all the world fulfill:
O teach me, how I may obey
thy statutes and thy will.

TETH The ix. part,

65 According to thy promise Lord,
so hast thou with me delt:
For of thy grace in sundry sortts
have I thy servant felt.

66 Teach me alwaies to judge aright,
and give me knowledge sure:
For certeinly beleev I do,
that thy precepts are pure.

67 Ere thou didst touch me with thy rod,
I erred and went astray:
But now I keepe thy holy word,
and make it all my stay.
68 Thou art both good and gracious, and giuest most liberally:
Thy ordinances how to keepe, therefore, O Lord, teach me.

69 The proud and wicked men haue forsoord
against me many a lie:
Yet thy commandments still observer
with all my heart will I.

70 Their hearts are dwoine with worldly wealth,
as grease so are they fat:
But in thy law do I delight,
and nothing seeke but that.

71 O happie time I may well say,
when thou didst me correct:
For as a guide to learne thy lawes,
thy rods did me direct.

72 So that to me thy word and law
is dearer manifold:
Than thousandds great of silver and gold,
or ought that can be told.

73 Seeing thy hands haue made me Lord,
to be thy creature:
Grant knowledge likewise how to learne
to put thy lawes in vre.

74 So they that seare thee shall reioice,
when euery they me see:
Because I haue learnd by thy word
to put my trust in thee.

75 When with thy rod the world is plagde
I know the cause is just:
So when thou dost correct me Lord,
the cause just needs be mulf.
76 Now of thy goodnesse I thee pray,
some comfort to me send:
As thou to me thy servant hast,
so from all ill me send.

77 Thy tender mercies poure on me,
and I shall surely live:
For joy and consolation both
thy lawes to me do giue.

78 Confound the proud, whose false pretence
is me for to destroy:
But as for me, thy bests to know
I will my selfe imploie.

79 Who so with reverence do thee feare,
to me let them retire:
And such as do thy covenants know,
and them alone desire.

80 My heart without all wauering,
let on thy lawes be bent:
That no confusion come to me,
whereby I should be shent.

CAPH The xj. part.

81 My soule both saint, and cease thot
thy lauing health to craue:
And for thy words sake, still I trust
my hearts desire to haue.

82 Mine eies do faile with looking for
thy word, and thus I lay:
Oh when wilt thou me comfort Lord,
why dost thou thus delay?

83 As a skinne bottle in the smoke,
so am I parcht and dyde:
Yet will I not out of my heart
let thy commandements dyde.
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Psalme. Cxix.

84 Alas how long shall I yet live, before I see the houre,
That on my foes which me torment,
thy vengeance thou wilt poure?

85 Presumptuous men have digged pits,
thinking to make me sure:
Thus contrary against thy law,
my hurt they do procure.

86 But thy commandements are all true,
and causesthoy me greeue:
To thee therefore I do complaine,
that thou mightst me releeue.

87 Almost they had me cleane destroid,
and brought me quite to ground:
Yet by thy statutes I abode,
and therein succors found.

88 Restore me Lord, againe to life,
for thy mercies excell:
And to shal I thy covenants keepe,
till death my life expell.

LAMED
The xij. part.

89 In heaven, Lord, where thou dost dwet
thy word is stablisht sure:
And shal for all eternitie,
est grauen there indure.

90 From age to age thy truth abides
as doth the earth witnesse:
Whole ground worke thou hast laid to sure,
as no toong can expresse.

91 Even to this day we well may see,
how all things perserue:
According to thy ordinance,
for all things thee reuere.
92 Had it not beene, that in thy lawe
my soule had comfort sought:
Long time ere now, in my distresse
I had beene brought to nought.

93 Therefore will I thy precepts aie,
in memory keepe fast:
By them thou hast my life restored,
when I was at last cast.

94 No wight to me can title make,
for I am onely thine:
Save me therefore, for to thy lawes
my eares and hart incline.

95 The wicked men do seeke my bane,
and theretolie in wait:
But I the while considered
thy noble works and great.

96 I see nothing in this wide world,
at length which hath not end:
But thy commandements and thy word,
bevond all extend.

MEM The xiiij. part.

97 What great desire and fervent love
do I heare to thy law?
All the day long my whole deuice
is only on thy law.

98 Thy word hath taught me far to passe
my foes in policie:
For still I keepe it as a thing,
of most excellencie.

99 My teachers which did me in instruct,
in knowledge I excell:
Because I do thy covenants keepe,
and them to others tell.
In wisdome I do passe alfo
the ancient men in deed:
And all because to kepe thy lawes
I held it aie best reed.

My feet I have restraine eke,
from every euill way:
Because that I continually
thy word might kepe I say.

I have not swerude from thy judgements
nor yet shronke any dwell:
For why, thou hast me taught thereby,
to live godly and well.

O Lord, how sweet into my tast,
find I thy words alway?
Doubtlesse no honie in my mouth
seele ought so sweet I may.

Thy lawes have me much wisdom learnd,
that utterly I hate,
All wicked and ungodly waies,
in euery kind or rate.

Even as a lanterne to my feet,
so doth thy word shine bright:
And to my paths, where euery I go,
it is a flaming light.

I have both sworn and wil performe,
morc certainly doubtlesse:
That I will kepe thy covenants iust,
and them in life expresse.

Affliction hath me sore opprest,
and brought me to deaths doze:
O Lord, as thou hast promised,
so me to life restore.
108 The offerings which with hart & voice
most frankly I thee giue:
Accept, and teach me how I may
after thy judgements liue.
109 My soule is aie so in my hand,
that dangers it affaile :
Yet do I not thy law forget, 
noz it to keepe will faile.
110 Although the wicked laid their nets, 
to catch me at a byr:
Yet did I not from thy precepts
oncelswarne oz go astray.
111 Thy law I have so claind alway, 
as mine owne heritage:
And why? for therein I delight, 
and set my whole courage.
112 For evermore I have beene bent 
thy statutes to fulfill:
Even so likewise into the end 
I will continue still.

SAMECH The xv.part.

113 The craftie thoughts & double harts 
I do alwaies detest:
But as for thy law and precepts, 
I loued them ever best.
114 Thou art my hid and secret place, 
my shield of strong defence: 
Therefore haue I thy promises 
lookt for with patience.
115 Go to therefore ye wicked men, 
depart from mine anone: 
For the commandements will I keepe 
of God my Lord alone.
116 As thou hast promised to performe, 
that death me not assayle:
Nor let my hope abuse me so,
that through distrust I quaise.

117 Uphold me and I shall be safe,
for ought they do or say:
And in thy statutes pleasure take
will I both night and day.

118 Thou hast trod such under thy feet,
as do thy statutes breake:
For nought availeth their subtiltie,
their counsell is but weake.

119 Like drosse thou castst the wicked out,
where ever they go or dwell:
Therefore can I, as thy statutes
love nothing halfe so well.

120 My flesh alas is taken with seare,
as though it were benumberd:
For when I see thy judgements, straight
I am as one astonound.

121 Do the thing that lawfull is,
and guide to all men right:
Resigne me not to them that would
oppress me with their might.

122 But for thy servant suretie be,
in that thing that is good:
That proud men give me not the soile,
which rage as they were wood.

123 Mine eies with watching are now blind,
thy health so much I crave:
And eke thy righteous promise Lord,
whereby thou wilt me saue.
124 Intreat thy servant lovingly, and favour to him show:
Thy statutes of most excellency, teach me also to know.

125 Thy humble servant, Lord, I am, grant me to understand,
How by thy statutes I may know, best what to take in hand.

126 It is now time, Lord, to begin, for truth is quite decayed:
Thy law likewise they have transgress, and none against them faide.

127 This is the cause wherefore I love thy lawes better than gold:
Or Jewels fine that are esteemd, most costly to be sold.

128 I thought thy precepts all most iust, and so them laid in store:
All craftie and malicious waies
I do abhorre therefore.

PE The xvij. part.

129 Thy covenants are most wonderfull and full of things profound:
My soule therefore doth keepe them sure, when they are tride and sound.

130 When men first enter into thy word, they find a light most cleare:
And verie Idiots understand, when they it read or heare.

131 For joy I haue both gapd and breathd, to know thy commandement:
That I might guide my life thereby, I sought what thing it ment.
With mercie and compassion both
behold me from aboue:
As thou art wont to behold such
as thy name feare and love.

Direct my footsteps by thy word,
that I thy will may know:
And never let iniqutitie
thy servant overthrow.

From slanderous tongues and deadly harmes
preserue and kepe me sure:
Thy precepts then will I obserue,
and put them eke in bre.

Thy countenance, which doth surmount
the sunne in his bright hew:
Let shine on me, and by thy law
teach me what to eschew.

Out of mine eies great floods gush out
of dearie teares and fell:
When I behold how wicked men
thy lawes kepe neuer a dell.

137 In euery point, Lord, thou art just,
the wicked though they grutch so:
And when thou dost sentence pronounce,
 thou art a righteous judge.

To render right and fcee from guile,
are two chief points full hie:
And such as thou haft in thy law
commanded vs straitely.

With zeale and wrath I am confund,
and euen pinde away:
To see my foes thy word forget,
for ought that I do may.
So pure and perfect is thy word, 
as any heart can deeme: 
And I thy servant nothing more 
do love or yet esteeme.

And though I be nothing set by, 
as one of base degree: 
Yet do I not thy bestes forget, 
noz shrink away from thee.

Thy righteousness, Lord, is mostJust, 
for ever to endure: 
Also thy law is truth it selfe, 
most constant and most pure.

Trouble and griefe haue teard on me, 
and brought me wondrous low: 
Yet do I still of thy precepts 
delight to heare and know.

The righteousness of thy judgements 
doth last for evermore: 
Then teach them me, for even in them 
my life lieth by in store.

I th fervent hart I cald a eride, 
now answere me, O Lord: 
That thy commandements to observer, 
I may fully accord.

To thee my God I make my lute, 
with most humble request: 
Save me therefore, and I will keepe 
thy precepts and thy best.

To thee I erie even in the mornes, 
before the day war light: 
Because that I have in thy word 
my confidence whole plight.
Psalme. Cxix.

148 Mine eyes prevent the watch by night,
and ere they call I wake:
That by devising of thy word
I might some comfort take.

149 Incline thine eares to heare my voice,
and pitie on me take:
As thou wouldest so judge me Lord,
est life should me for sake.

150 Whose draw neare, and do procure
my death maliciously:
Which from thy law are farre gone backe,
and straid from it weildy.

151 Therefore, O Lord, approach thou neare,
for need doth so require:
And all thy precepts true they are,
than helpe I thee desire.

152 By thy comendments I haue learrnd,
not now but long ago:
That they remaine for evermore,
that hast them grounded so.

RESH The xx. part.

153 My trouble and affliction
consider and behold:
Deliver me, for of thy law
I ever take fast hold.

154 Defend my good and righteous cause,
with speed me succour send:
From death, as thou hast promised,
Lord keepe me and defend.

155 As for the wicked, farre they are
from having health and grace:
Whereby they might thy statutes know,
they enter not the trace.
156 Great are thy mercies, Lord, I grant, what toong can them attaine?
And as thou hast me indgd ere now, so let me life obtaine.

157 Though manie men did trouble me, and persecute most soxe:
Yet from thy lawes I neuer shunke, nor went awie therefore.

158 And truth it is, for grievse I die, when I these traitors see:
Because they keepe no wht thy word, nor yet seeke to know thee.

159 Behold, for I do love thy lawes, with heart most glad and faire:
As thou art good and gratious, Lord, restore my life againe.

160 What thy word both decree must be, and so it hath beene euer:
Thy righteous judgements are also most true, and decay neuer.

SCHIN The xxj. part.

161 Princes haue sought by crueltie causelesse to make me crouch:
But all in vaine, for of thy word the feare did my heart touch.

162 And certainly, even of thy word I was more merrie and glad:
Than he which of rich spoiles and pray great stroxe and plentie had.

163 As for all lies and fallitie, I hate most and detest:
For why? thy holy lawes do I above all things love best.
164 Seven times a day I praise the Lord, 
singing with heart and voice: 
Thy righteous acts and wonderful, 
so cause me to rejoice.

165 Great rest and peace shall all such have, 
as do thy statutes lone: 
No danger shall their quiet state, 
impair or once remove.

166 Mine only health and comfort, Lord, 
I looke for at thy hand: 
And therefore have I done those things, 
that thou didst me command.

167 Thy lawes have beene my exercise, 
which my soule most desired: 
So much my loue to them was bent, 
that nought els I required.

168 Thy statutes and commandements, 
I kept thou knowest aright: 
For all the things that I have done, 
are present in thy sight.

TAV The xxij. part.

169 O Lord, let my complaint and cry 
before thy face appeare: 
And as thou hast me promise made, 
so teach me thee to feare.

170 Mine humble supplication, 
toward thee let find accesse: 
And grant me, Lord, deliverance, 
for so is thy promise.

171 Then shall my lips thy praises speake, 
after most humble sort: 
When thou thy statutes hast me taught, 
wherein standes all comfort.

172 Ayp
172 My tongue shall sing & preach thy word,
and on this wise say shall:
God's famous acts and noble lawes
are just and perfect all.

173 Stretch out thy hand, I thee beseech,
and speedily me saue:
For thy commandements to observe,
chosen, O Lord, I haue.

174 Of thee alone, Lord, I craue health,
for other I know none:
And in thy law and nothing els
I do delight alone.

175 Grant me thereofore long daies tolive,
thy name to magnifie:
And of thy judgements mercifull
let me thy fauour trie.

176 For I was lost and went astray,
much like a wandering sheepe:
O seeke me, for I haue not fauid
thy commandements to keepe.

Ad Dominum. Psal. Cxx. T. S.

David banished from among the barbarous Arabians through faule reports of envious flatterers, lamente th his long abode among rich insidels, given to all kind of wickedness and contention.
alway, and tong of false report.

3 What vantage o' what thing, getst thou thus for to sting,
Thou false and flattering lie?

4 Thy tong doth hurt I ween, no lesse than arrowes keen,
Of hote consuming fire.

5 Alas too long I lacke, within these tents so blakke,
Which Kedars are by name:
By whom the flock elect, and all of Isaacs sect,
Are put to open shame.

6 With them that peace did hate, I came a peace to make,
And set a quiet life:

7 But when my word was told, causeles I was controld,
By them that would haue strife.


The Prophet sheweth by his owne example that the faithfull ought to looke for all their succour of God alone, who will gouerne, and give good successe to all their godly enterpriseth.

1 I lift mine eies to Sion hill, from whence I do att-

tend, that succour God me send. 2 The mightie God

me succor will, which heaven and earth framed, and all
all things therein named.

3 Thy foot from slip he will preserve,
   And will thee safely keepe,
   For he will never sleepe.

4 Lo he that doth Israel conserve,
   No sleepe at all can him catch,
   But his eies do ever watch.

5 The Lord is thy warrant alway,
   The Lord eke doth thee cover:
   As at thy right hand euer.

6 The sunne shall not thee parch by day,
   Nor the moone not halfe so bright,
   Shall with cold thee hurt by night.

7 The Lord will keepe thee from distresse,
   And will thy life sure saue,
   And thou also shalt haue.

8 In all thy business good successe:
   Where euer thou goest in or out,
   God will thy things bringing about.


David rejoiceth that God accomplisht hath his promise and placed his arke in Sion, giving thanks, and praising for the prosperitie of the church.

1. I did in hart rejoice to heare the peoples voice, in offering so willingly: For let vs by lay they, and in the Lords house
house pray, thus spake the folk full lovingly. 2. Our feet
that wandered wide, shall in thy gates abide, O thou Je-
rusalem full faire: 3. Which art so seemly set, much like
a citie neat, the like whereof is not else where.

4 The tribes with one accord, the tribes of God the Lord,
are thither bent their way to take: So God before did tell, that there his Israel,
their prayers would together make.

5 For there are thrones erect, and that for this respect,
to set forth justice orderly: Which thrones right to maintain, to Davids house pertain
his folk to judge accordingly.

6 To pray let us not cease, for Jerusalems peace,
thy friends God prosper mightily:

7 Peace be thy walls about, and prosper thee throughout
thy places eke continually.

8 I wish thy prosperous state, for my poore brethrens sake,
that comfort have by means of thee:

9 Gods house both me assure thy wealth for to procure,
so much alwaies as lieth in me.
A psalter of the faithful, which are afflicted by the wicked old blights and companions of God.

O Lord that heauen dost possesse,
I lift mine eies to thee:
Euen as the servuant listeth his,
his maisters hands to see.
2 As handmaids watch their mistresse hands,
some grace for to attaine:
So we behold the Lord our God,
till he do vs forgiven.
3 Lord, grant vs thy compassion,
and mercy in thy sight:
For we are sild and overcome
with hatred and despight.
4 Our minds be stust with great rebuke,
the rich and worldly wise
Do make of vs their mocking stocks,
the proud do vs despite.


The faithful delivered out of great danger, acknowledge not to have escaped by their owne power, but through the favoure of God.

1. Now Israel may say and that truly, if that the Lord had not our cause maintaine.

2. If that the Lord had not
our right sustained, when all the world against us furi-

ously, made their byproses, and said we should all die.

3 How long ago, they had devoured us all:
And swallowed quick for ought that we could deeme,
Such was their rage, as we might well esteeeme.
4 And as the floods with mightie force do fall:
So had they now our lives even brought to thrall.

5 The raging streames, most proud in roaring noise,
Had long ago ouerwhelmd us in the deepe:
6 But loued be God, which doth us safelie keepe,
From bloody teeth, and their most cruel voice,
Which as a pray to eat us would rejoicce.

7 Even as a bird out of the soulers grin
Escapeth away, right so it fareth with us,
Broke are their nets, and we have escaped thus.
8 God that made heauen and earth, is our helpe then,
His name hath caued us from these wicked men.

Qui confidunt. Ps. CXXV. W. K.
firlly stand, & be remoued at no hand, the Lord wil coult
the right & just, so that they shalbe sure, for euer to indure.

2 As mighty mountains huge and great,
Jerusalemi about do close:
So will the Lord be unto those,
Who on his godly will do wait.
Such are to him so deare,
They never need to feare.

3 For though the righteous trie doth he,
By making wicked men his rod:
Least they through greefe for sake their God
It shall not as their lot still be.
4 Give Lord to those thy light,
Whose harts are true and right.

5 But as for such as turne aside,
By crooked waies which they out sought,
The Lord will surely bring to nought,
With works most vile they shall abide.
But peace with Israel
For evermore shall dwell.

Another of the same by R. W.

Those that do put their confidence,
Upon the Lord our God onely:
And flee to him for their defense,
In all their need and misery.

Sing this as the ten commandements.

Their
Psalme. Cxxv.

Their faith is sure, firm to endure,
Grounded on Christ the corner stone:
Mourned with none ill, but standeth still
Steadfast, like to the mount Sion.

And as about Jerusalem,
The mighty hills do it compass:
So that no enmies come to them,
To hurt that towne in any case.
So God indeed, in every need
His faithfull people both defend:
Standing them by assuredly,
From this time forth world without end.

Right wise and good is our Lord God,
And will not suffer certainly,
The sinners and vngodlies rod,
To tarry upon his family.
Least they also from God should go,
Falling to sinne and wickednesse:
O Lord defend world without end,
Thy christian flocke through thy goodnesse.

O Lord, do good to Christians all,
That steadfast in thy word abide:
Such as willingly from God fall,
And to false doctrine daily slide.
Such will the Lord scatter abroad,
With hypocrits thowone downe to hell:
God will them send paines without end,
But Lord, grant peace to Israel.

Glorie to God the father of might,
And to the sonne our saviour:
And to the holie Ghost, whose light
Shine in our hearts, and vs succour.
That the right way from day to day
We may walke, and him glorifie:
With hearts desire, all that are here
Worship the Lord, and say Amen.

In convertendo. Psal. Cxxvj. W.K.

This psalme was made after the returne of the people from Babylon and sheweth
that the meane of their deliverance was wonderful, after the twenty yeares of cap-
tivity foreshowen by Jeremias 25, 12, and 29, 10.

1. When that the Lord again his Sion had forth brought,
from bondage great and also servitude extreme: His
work was such as did surmount mans hart a thought,
so that we were much like to them that use to dreame.

2. Our mouthes were with laughter filled then, eke
our tongues did shew vs joyfull men.
Psalme. Cxxvij.

2 The heathen folk were forced then this to confess,
How that the Lord for them also great things had done:
3 But much more we, and therefore can confess no lesse,
Wherefore to joy we have good cause as we began.

4 O Lord, go forth, thou canst our bondage end,
As to deserts, thy flowing rivers send.

5 Full true it is, that they which sow with tears indeed,
A time will come, when they shall reap in mirth and joy:
They went and wept in bearing of their precious seed,
For that their foes full oftentimes did them annoy.

But their returne with joy they shall sure see,
Their sheaves home bring, and not impaired be.


Except the Lord the house do make,
And thereunto doth set his hand,
What men do build it cannot stand:
Likewise in vaine men undertake,
Cities and holds to watch and ward,
Except the Lord be their safeguard.

2 Though ye rise early in the morn,
And so at night go late to bed,
Feeding full hardly with browne bread:
Yet were your labour lost and wone.
But they whom God doth love and keepe,
Receive all things with quiet sleepe.

3 Therefore marke well, when ere you see:
That men have heirs to enioy their land,
It is the gift of Gods owne hand.
For God himselfe doth multiply,
Of his great liberalitie,
The blessing of posteritie.
Psalme. Cxxviiij.

4 And when the children come to age,
They grow in strength and actueneess,
In person and in comlinesse:
So that a shalt shot with courage,
Of one that hath a most strong arme,
Flieth not so swift nor doth like harme.

5 O well is him that hath his quiever,
Furnished with such artillerie:
For when in perill he shall be,
Such one shall never shake nor shiuer;
When that he pleadeth before the judge,
Against his foes that beare him grudge.

Beati omnes. Psal.Cxxviiij. T. S.

There is described the prosperous estate of persons married in the fear of God, and the promises of God's blessings to all them that live in this honourable estate according to his commandments.

Blessed art thou that fearest God,
and walkest in his way:
For of thy labour thou shalt eat,
happy art thou I say.
Like frutesful vynes on the house sides,
do doth thy wise spring out:
Thy children stand like Olyne plants,
thy table round about.

4 Thus art thou blest that fearest God,
and he shall let thee see:
5 The promised Jerusalem,
and his felicitie.
6 Thou shalt thy childrens children see,
to thy great joyes increase:
And likewise grace on Israel,
prosperitie and peace.
Sæpe expugnauerunt. Psal.Cxxix. N.

He admonisheth the church to rejoice, though afflicted in all ages, for God will deliver it, and suddenly destroy the enemies thereof.

Oft they, now Israel may say, me from my youth assaïld:

Oft they assaïld me from my youth, yet never they preuaild.

Upon my backe the plowers plowd, and furrowes long did cast:

The righteous Lord hath cut the cords of wicked foes at last.

They that hate him, shall be ashamed, and turned backe also:

And made as grassse upon the house, that withereth ere it grow.

Whereof the mower cannot find inough to fill his hand:

No, he can fill his lap that goeth to gleane upon the land.

No, passers by pray God on them to let his blessing fall:

No, say, we blesse you in the name of God the Lord at all.

De profundis. Psal.Cxxx. W. W.

An effectuous praiser to obtaine mercie and forgiveness of his sinnes, and at length deliverance from all evils.

Lord to thee I make my mone, when dangers me oppression:
Psalme. Cxxxj.

Prelie: I call, I sigh, plaine and grone, trusting to find

release. 2. Hear now, O Lord, my request, for it is ful due

time: And let thine ears say be prest unto this prayer mine.

3 O Lord our God if thou weigh our sins, and them peruse:
Who shall then escape, and say, I can my selfe excuse.

4 But Lord thou art mercifull, and turnest to vs thy grace:
That we vs harts most careful, should feare before thy face.

5 In God I put my whole trust, my soule waits on his will:
For his promise is most just, and I hope therein still.

6 My soule to God hath regard, wishing for him alway:
More than they that watch and ward to see the dawning day.

7 Let Israel then boldly, in the Lord put his trust:
He is that God of mercy that his deliver must.

8 For he it is that must saue Israel from his sinne:
And all such as lulye put their confidence in him.

Domine non est. Psal. Cxxxj. M.

David charged with ambition, protesteth his humilitie before God.

O Lord, I am not pust in mind,
I have no fromfull eie:
I do not exercise my selfe
in things that be too hie.

2 But as a child that wained is,
euen from his mothers brest.
Psalm Cxxxij.

So have I, Lord, behaued myself, in silence and in rest.

2 O Israel! trust in the Lord,
let him be all thy stay:
From this time forth for evermore,
from age to age, I say.

Memento Domine. Psalm Cxxxij. M.

The faithful grounded on God's promise made unto David, desir eth that he would establish the same, both as touching his posterity, and the building of the temple, to pray there as was forespoken.

1. Remember David's troubles, Lord, how to the Lord he swore, 2. And bowed a bow to Jacobs God, to keepe for evermore. 3. I will not come within my house, nor climb by to my bed: 4. Nor let my temples take their rest, or the eyes in my head.

5 Till I have found out for the Lord a place to sit thereon:
An house for Jacobs God, to be an habitation.

6 We heard of it at Euphrata,
there did we heare this sound:
And in the fields and forrests there,
these voices first were sound.

7 We will a stay and go in now
his tabernacle there:
Before his footstooles to fall downe
upon our knees in feare.

8 Arise, O Lord, arise I say,
into thy resting place:
Both thou and the arke of thy strength,
the presence of thy grace.

9 Let all thy preestes be clothed, Lord,
with truth and righteousness:
Let all thy saints and holy men,
sing all with joyfulnesse.

10 And for thy servant David's sake,
refuse not, Lord, I say:
The face of thine appointed, Lord,
not turne thy face away.

11 The Lord to David swore in truth,
and will not drinke from it:
Saieng, the frute of thy body
upon thy seat shall sit.

12 And if thy sonsnes my covenant kepe,
that I shall learne ech one:
Then shall their sons for euer sit
upon thy princely throne.

13 The Lord himselfe hath chose Sion
and loues therein to dwell:
Platme. Cxxxiii.

14 Sainng, this is my resting place,
I love and like it well.

15 And I will blesse with great increase
hir victuals every where:
And I will satisfie with bread
the needy that be there.

16 Pea I will decke and cloath hir preestes
with my salvation:
And all hir saints shall sing for joy
of my protection.

17 There will I surely make the hosome
of David for to buid:
For there I haue ozdaund for mine
a lanthorne bright and good.

18 As for his enimies I will cloath
with shame for evermore:
But I will cause his crowne to shine
more fresh than heretofore.

Ecce quam bonum. Psal. Cxxxiiiij. W. W.

The commendation of godly and brotherly amitie, compared to the most precious spoile mentioned in Exod. xxxix.

O how happy a thing it is,
and ioyfull for to see,
Brothers together fast to hold
the band of amitie.

2 It calls to mind the sweet perfume,
and that costly ointment:
Which on the sacrificers head
by Gods precept was spent.

It wet not Aarons head alone,
but drencht his beard throughout:
And finally it did run downe
his rich attire about.
And as the lower ground doth dünke
the dew of Hermon hill:
And Sion with his siluer drops
the fields with frute doth fill.

Euen so the Lord doth pourre on them
his blessings manifold:
Whose hearts and minds without all guile
this knot do keepe and hold.


He enjoineth the Leuites that watch in the temple to praise the Lord.

Behold and have regard, ye servants of the Lord:

which in his house by night do watch, praise him with

one accord.

Lift up your hands on hie,
unto his holy place:
And give the Lord his praises due,
his benefits embrace.

For why? the Lord who did
both earth and heaven frame:
Doth Sion bleste, and will conserue
for euermore the same.
Psalme. Cxxv.

Laudate nomen. Psal. Cxxv. N.

The exhorteth all the faithful to praise God for his marvellous works and graces wherein he hath declared his majesty, to the confusion of all idolaters.

1. O praise the Lord, praise him, praise him, praise him

with one accord: O praise him still, all ye that be the servants of the Lord: 2. O praise him ye that stand and be

in the house of the Lord: Ye of his court and of his

house, praise him with one accord.

3 Praise ye the Lord, for he is good,

sing praises to his name:

It is a comly and good thing,
always to do the same.

4 For why? the Lord hath chose Jacob,

his very one you see:

So hath he chosen Israel,

his treasure for to bee.
For this I know and am right sure, the Lord is verie great:
He is in deed aboue all gods
most easie to intreat.
For whatsoever pleased him,
all that full well he wrought:
In heaven, in earth, and in the sea,
which he had framde of nought.

He list by clouds euene from the earth,
he makes lightnings and raine:
He bringeth forth the winds also,
he made nothing in vain.
He smote the first boyne of ech thing,
in Egypt that tooke rest:
He spared there no living thing,
the man noz yet the beast.

He hath in thee shevvd wonders great,
O Egypt void of vants:
On Pharaoh thy cursed king,
and his seuerel servants.
He smote then manie nations,
and did great acts and things:
He slew the great and mightiest,
and cheefest of their kings.

Schon king of the Amorites,
and Og king of Balan:
He slew also the kingdoms all,
that were of Canaan.
And gaue their land to Israel,
an heritage we see:
To Israel his owne people,
an heritage to be.
13 Thy name, O Lord, shall still endure,
and thy memorial:
Throughout all generations,
that are or ever shall.

14 The Lord shall surely now avenge
his people all in deed:
And to his servants he will shew
favour in time of need.

15 The Idols of the Heathen are made,
in all their coasts and landes:
Of siluer and of gold be they,
the workes even of mens handes.

16 They have their mouths [cannot speak],
and eies that have no sight:
They have eke cares that heare nothing,
their mouthes be breathles quite.

18 Wheresoe all they are like to them,
that so do set them forth:
And likewise those that trust in them,
or thinke they be ought worth.

19 O all ye house of Israel,
see that ye praise the Lord:
And ye that be of Aaron's house,
praise him with one accord.

20 And ye that be of Levi's house,
praise ye likewise the Lord:
And all that stand in awe of him,
praise him with one accord.

21 And out of Sion sound his praise,
the great praise of the Lord:
Which dwelleth in Jerusalem,
praise him with one accord.
A most earnest exhortation to give thanks unto God for the creation and government of all things.

1 Praise ye the Lord, for he is good, for his mercy endureth for ever.

2 Give praise unto the God of gods, for his mercy endureth for ever.

3 Give praise unto the Lord of Lords, for his mercy endureth for ever.

4 Which only doth great wonders work, for his mercy endureth,

5 Which by his wisdom made the heavens, for his mercy,

6 Which on the waters stretcheth the earth, for his mercy,

7 Which made great light to shine abroad, for his mercy,

8 As Sunne to rule the lightsome day, for his mercie,

9 The Moone and stars to guide the night, for his mercy,

10 Which smote Egypt with their first born, for his mercy,

11 And Israel brought out from them, for his mercie,

Cr. is. 12 With
Psalme. Cxxxvij.

With mighty hand and stretched arme, for his mercy, &c.
Which cut the red sea in two parts, for his mercy, &c.
And Israel made passe there through, for his mercie, &c.
And drowned Pharaoh and his host, for his mercie, &c.
Through wildernesse his people led, for his mercie, &c.
He which did smite great noble kings, for his mercy &c.
And which hath slain the mighty kings for his mercy &c.
As Sehon king of the Amorites, for his mercie, &c.
And Og the king of Basan land, for his mercie, &c.
And gaue their land for heritage, for his mercie, &c.
Euen to his seruaunt Israel, for his mercie, &c.
Remembred vs in base estate, for his mercie, &c.
And from oppressours rescued vs, for his mercie, &c.
Which giueth food unto all flesh, for his mercie, &c.
Prayse ye the God of heauen aboue, for his mercie, &c.
Give thanks unto the Lord of Lords, for his mercie, &c.


The Israelites in their captiuitie hearing the Cadens reproch and blaspheme God and his religion desire God to punish the Edomites, who provoked the Babylonians against them, and prophesied the destruction of Babylon.

When as we sat in Babylon, the rivers round about,

and in remembrance of Sion, the teares for grieue burst out: We hangd our harps and instruments the wil-
low trees upon, For in that place men for their life had
planted many one.

3 Then they to whom we prisoners were,  
laid to be tauntingly:
Now let us heare your Hebrew songs,  
and pleasantly melody.

4 Alas sayd we, who can once frame  
his sorrowfull hart to sing
The prayses of our louyng God,  
thus under a strange kyng.

5 But yet if I Jerusalem  
out of my hart let glide:  
Then let my fingers quite forget  
the warbling Harpe to guide.  
6 And let my tongue within my mouth,  
be tide for euer fast:  
If that I joy before I see  
thy full deliverance past.

7 Therefore, O Lord, remember now  
the cursed noyse and cry:  
That Edomes sonnes against us made,  
when they razde our Citie.  
Remember Lord their cruell wordes,  
when as with one accord  
They ride on, sacke, and raze their walles,  
in despight of their Lord.
Psalme. Cxxxviiij.

8 Even so shalt thou (O Babylon),
at length to dust be brought:
And happy shall that man be called,
that our revenge hath wrought.

9 Ye blessed shall all that man be called,
that takes thy children young:
To dash their bones against hard stones,
which lye the streetes among.

Confitebor tibi. Psal. Cxxxviiij. N.

David praisest the goodness of God toward him, for which, even for ever
Princes shall praise the Lord together with him. And he is assured to have
like comfort of God hereafter, as heretofore.

Thee will I praise with my whole hart,
my Lord my God alwaies:
Even in the presence of the Gods
I will aduaunce thy praysle.

2 Toward thy holy Temple I
will looke and worship thee:
And praysed in my thankful mouth
thy holy name shall be.

Euen for thy louring kindness sake,
and for thy truth withall:
For thou thy name hast by thy word
aduaunced over all.

3 When I did call thou hearest me,
and thou hast made allso,
The power of encreased strength
within my soule to grow.

4 Ye aall the kinges on earth they shall
give praise to thee, O Lord:
For they of thy most holy mouth
have heard thy mighty word.

5 They
5 They of the waies of God the Lord
in singing shall intreate:
Because the glozie of the Lord
it is exceeding great.

6 The Lord is high, and yet he doth
behold the lowly spirit:
But he contemning knowes a farre
the proud and lofty wight.

7 Although in midst of trouble I
do walke, yet shall I stand:
Renued by thee, O my Lord,
thou wilt stretch out thy hand.

Upon the wrath of all my foes,
and saued shall I be:
By thy right hand the Lord God will
performe his worke to me.

8 Thy mercy Lord endures for aie,
Lord do me not forsaie:
Forsaie me not that am the worke,
which thine owne hand did make.

Domine probasti. Psal. Cxxxix. N.

C David to cleanse his heart from all hypocrisy, theweth that nothing is so secret
which God seeth not. After declaring his zeale and scare of God, he protesteth
to be renuncie to all them that contemne God.

O Lord, thou hast me triede and knowone,
my sitting thou doest know:

2 And rising eke my thoughts a farre
thou understondst also.

3 My pathes, yea and my lying downe,
thou compassest al waies:
And by familiar custome art
acquainted with my waies.
4 No word is in my tong, O Lord, but knowe it is to thee:
5 Thou me behind hoolst, and before thou laiest thine hand on me.
6 Too wonderfull above my reach, Lord is thy cunning skill:
   It is so hie, that I the same can not attaine untill.

7 From sight of thy all seeing spire, Lord, whither shall I go?
   Or whether shall I flee away, thy presence to scepe fro?
8 To heaven if I mount aloft, lo thou art present there:
   In hell if I lie downe below, euen there thou dost appeare.

9 Yea let me take the morning wings, and let me go and hide:
   Euen there where are the farthest parts, where flowing sea doth slide.
10 Yea euen thither also shall thy reaching hand me guide:
   And thy right hand shall hold me fast, and make me to abide.

11 Yea, if I say the darkness shall yet shroud me from thy light:
   Lo, euen also the darkest night about me shall be light.
12 Yea darkness hideth not from thee, but night doth shine as day:
   To thee the darkness and the light are both a like alway.
13 For thou hast possessed half my rainses, and thou hast covered me: when I within my mothers wombe inclosed was by thee.
14 Thee will I praise, made searefully and wondrously I am: Thy works are maruellous, right well my soule doth know the same.
15 My bones they are not hid from thee, although in secret place I have been made, and in the earth beneath I shaped was.
16 When I was formelesse, then thine eie law me, for in thy booke were written all, naught was before, that after fashion tooke.
17 The thoughts therefore of thee, O God, how deare are they to me? And of them all how passing great the endlessse numbers be?
18 If I should count them, to their summe more then the sand I see: And whensoever I awake, yet am I still with thee.
19 The wicked and the bloody man, oh that thou wouldest slay: Euen those, O God, to whom depart, depart from me, I slay.
20 Euen those of thee, O Lord my God, that speake full wickedlie: Those that are lifted by in baine, being enemies to thee.
Psalme. Cxl.

21 I hate them that hate thee Lord, and that in earnest wise?
Contend I not against them all, against thee that arise?
22 I hate them with unsaid hate, even as my bitter foes:
23 Try me, O God, and know my heart, my thoughts prove and disclose.

24 Consider, Lord, if wickedness in me there any be:
And in thy way, O God, my guide for ever lead thou me.

Eripe me Domine. Psal. Cxl. N.

{Sing this to the tune of the lamentation.}

1 Lord save me from the cruel man, and from the cruel wight
2 Deliver me, which cruel do imagine in their spite.
3 Which make on me continuall warre, their tongs so they have whet:
   Like serpents underneath their lips, is adders popson set.
4 Keep me, O Lord, from wicked hands, preserve me to abide:
   Free from the cruel man that meanes to cause my steps to slide.
5 The proud haue laid a snare for me, and they haue spread a net:
   With cords in my path waies, and gins for me eke haue they set.
6 Therefore I said unto the Lord, thou art my God alone:

Heare
Heare me, O Lord, O heare the boice, 
wherewith I pray and mone.
7 O Lord my God, thou only art 
the strength that saueth mee:
My head in day of battell hath 
beene covered still by thee.

8 Let not, O Lord, the wicked haue 
the end of this desire: 
Perfoyme not his ill thought, least he 
with pride be let on fire.
9 Of them that compasse me about, 
the chiefest of them all: 
Let the mischiefe of their lips 
upon themselves befall.

10 Let coles fall on them, let him cast 
them in consuming flame: 
And in deepe pits,so as they may 
not rise out of the same.
11 For no backbiter shall on earth 
be set in stable plight: 
And euill to destruction still 
shall hunt the cruell wight.
12 I know the Lord thafflicted will 
revenge, and judge the poore: 
The iust shall praise thy name, iust shall 
dwell with thee euermore.

Domine clamaui. Psal. Cxlj. N.

David being greeuously persecuted under Saule desirith succour, and patience till God take vengeance of his enemies.

1 O Lord upon thee do I call, Lord hast thee vnto me.
And harken Lord unto my voice, where I do cry to thee.

2 As incense, let my prayer be
   directed in thine eyes:
And the uplifting of my hands,
   as evening sacrifice.

3 My Lord, for guiding of my mouth,
   let thou a watch before:
And also of my moving lips,
   O Lord, keep thou the doze.

4 That I should wicked works commit,
   incline thou not my hart:
With ill men of their delicats,
   Lord, let me eat no part.

5 But let the righteous smite me, Lord,
   for that is good for me:
Let him reprove me, and the same,
   a precious oile shall be.
Such smiting shall not break my head,
   the time shall shortly fall:
When I shall in their miserie
   make prayers for them all.

6 Then when in stonie places downe
   their judges shall be cast:
Then shall they hear my words, for then
   they have a pleasant tast.

7 Our bones about the graves mouth,
   lo, scattered are they found:
As he that heveth wood, or he
   that diggeth by the ground.

8 But,
Psalme. Cxlij.

8 But, O my Lord, my God, mine eyes
do looke vp vnto thee:
In thee is all my trust, let not
my soule forsaken bee.

9 Which they have laid to catch me in,
Lord keepe me from the snare:
And from the subtil grins of them,
that wicked workers are.

10 The wicked into their owne nets
togither let them fall:
while I do by thy helpe escape
the dangers of them all.

Voce mea ad Do. Psal. Cxlij. N.

David neither for feare nor anger, would kill Saule, but with a quiet mind praised vnto God, who preferred him.

Before the Lord God with my voice
I did send out my crie:
And with my straine d voice vnto
the Lord God praised I.

2 My meditation in his sight
to pour I did not spare:
And in the presence of the Lord
my troubles did declare.

3 Although perperled was my spite,
my path was knowne to thee:
In way where I did walke, a snare
they stily laid for mee.

4 I viesed and lookt on my right hand,
but none there would me know:
All refuge failed me, and so
my soule none cared tho.

5 Then cried I Lord to thee, and said,
my hope thou only art:

{Sing this to the tune of the Cxlij. pt.}
Psalme. Cxliiij.
Thou in the land of living art my portion and my part.

6 Harke to my cry, for I am brought full low, deliver me from them that do me persecute, for me too strong they be.

7 That I may praise thy name, my soul from prison, Lord, bringing out: When thou art good to me, the just shall praise me round about.

Domine exaudi. Psal. Cxliiij. N.

An earnest prayer for remission of sins, acknowledging that the enemies did cruelly persecute him by God's just judgment. He desireth to be restored to grace, to be governed by his holy spirit, that he may spend the rest of his life in the true fear and service of God.

Let heare my prayer, harke the plaint that I do make to thee: Lord in thy native truth, and in thy justice answer me.

2 In judgment with thy servant, Lord, oh enter not at all: For justified be in thy sight not one that liueth shall.

3 The enemie hath pursued my soul, my life to ground hath throwne: And laid me in the darke, like them that dead are long agone.

4 Within me in perplexitie was mine accomplished sprit: And in me was my troubled heart amazed and afflict.

5 Yet I record time past, in all thy workes I meditate:
Psalme. Cxliij.

Plea in thy workes I meditate,
that thy hands haue create.

6 To thee, O Lord my God, lo I,
do stretch the craving hands:
My soule desireth after thee,
as do the thirsty lands.

7 Heare me with speed, my spirit doth fail—
hide not thy face me fro:
Else shall I be like them, that downe
into the pit do go.

8 Let me the loving kindnesse in
the morning heare and know:
For in thee is my trust, shew me
the way that I shall go.

9 For I lift by my soule to thee,
O Lord, deliuer mee
From all mine enimies, for I
have hidden me with thee.

10 Teach me to do thy will, for thou,
that art my God, I say:
Let thy good spirit unto the land
of mercie me conuey.

11 For thy names sake with quickning gre
alme do thou me make:
And out of trouble bring my soule,
euen for thy justice sake.

12 And for thy mercie slay my foes,
O Lord, destroy them all:
That do oppresse my soule, for I
thy servant am and shall.

Benedictus Dominus. Psal. Cxliij. N.

David praiseth the Lord for his victories and kingdom restored, yet calling
for the destruction of the wicked: and declareth wherein the felicitie of ame
people consisteth.
Psalme. Cxliii.

35

1. Let be the Lord my strength, that doth instruct my hands to fight:
The Lord that doth my fingers frame to battell by his might.
2. He is my goodnesse, fast and tower, deliverer and shield:
In him I trust, my people he subdues to me to yeeld.

3. O Lord, what thing is man, that him thou holdest so in price?
O sonne of man, that upon him thou thinkest in such wise?
4. Man is but like to vanitie, to passe his daies to end:
5. As fleeting shade bow downe, O Lord, the heauens and descend.

6. The mountains touch, they shall smoke, cast forth thy lightning flame:
And scatter them, thine arrowes shooe, consume them with the same.
7. Send downe thy hand even from aboue, O Lord, deliver mee:
Take me from waters great, from hand of strangers make me free.

8. Whose subtil mouth of vanitie, and fondnesse doth intreat:
And their right hand is a right hand of falsood and deceit.
9. A newe song will I sing, O God, and singing will I bee:
On Viol and on instrument ten stringed unto thee.
10 Even he it is that onely giues deliverance to kings:
    Unto his servant David helpe from hurtfull sword he bringes.
11 From Strangers hand me sake a shield,
    whose mouths talke vanitie:
    And their right hand is a right hand of guile and subtiltie.

12 That our sons may be as the plants,
    whom growing youth doth reare:
    Our daughters as carued corner stones,
    like to a palace faire.
13 Our garners full, and plenty may
    with lundry sortes be found:
    Our sheepe being thousands in our streets,
    ten thousand may abound.

14 Our oren be to labour strong,
    that none do vs invade:
    There be no going out, no cries
    within our streets be made.
15 The people blessed are, that with
    such blessings are so stord:
    Peace blessed all the people are,
    whose God is God the Lord.

Exaltabo te. Psal. Cxliv. N.

David describeth the wonderful providence of God, in governing and preserving all the other creatures. He praiseth God for his justice, mercie, and special loving kind- 
nesse towards those that call upon him, that feare and love him. 

1. Thee will I laud my God a king, and blesse thy name
for evr.2. For euer will I praise thy name, and blesse thee
day by day.3. Great is the Lord most worthy praise, his
greatnesse none can reach. 4. From race to race they
shall thy works praise, and thy power preach.

5 I of thy glorious maiestie
the beautie will record:
And meditate upon thy works;
mmost wonderfull, O Lord.

6 And they shall of thy power, and of
thy fearefull acts declare:
And I to publish all abroad
thy greatnes will not spare.

7 And they into the mention shall
breake of thy goodnesse great:
And aloud thy righteousness
in singing shall repeat.

8 The Lord our God is gracious,
and mercifull also:
Of great abounding mercie, and
to anger he is slow.

9 For good to all, and all his works
his mercie doth exceed:
10 Lo, all thy works do praise thee Lord, and do thy honor spread:
11 Thy saints do bless thee, and they do thy kingdoms glory show:
12 And blaze thy power, to cause the courses of men his power to know.

The second part.

And of his mightie kingdom eke to spread the glorious praise:
13 Thy kingdom, Lord, a kingdom is, that doth endure alwaies.
And thy dominion through each age endures without decay:
14 The Lord upholdeth them that fall, their sliding he doth stay.
15 The eyes of all do wait on thee, thou dost them all releue:
And thou to each sufficing food in season due dost give.
16 Thou openest thy plentious hand, and bountiously dost fill
All things, whatsoever doth live, with gifts of thy good will.
17 The Lord is just in all his ways, his works are holy all:
18 Neere all he is that call on him, in truth that on him call.
19 He the desires, which they require that feare him, will fulfill:
And he will heare them when they crie, and saue them all he will.
20 The Lord preserves all those to him that beare a loving heart:

DDff. But
But he them all that wicked are
will utterly subvert.

1 My thankfull mouth shall gladly speake
the praises of the Lord:
All flesh to praise his holy name
for ever shall accord.

Lauda anima mea. Psal. Cxlvj. I. H.

David teacheth that none should put their trust in men but in God alone, who is:
almighty, and delivereth the afflicted, nouriseth the poore, seteth prisoners at:
libertie, conforteth the fatherlese, widows, strangers, and is king for ever.

My soule praise thou the Lord alwaies,
my God I will confesse:

2 While breath and life prolong my days,
my tongue no time shall cease.

3 Trust not in worldly princes then,
though they abound in wealth:
Nor in the sonsnes of morsall men,
in whom there is no health.

4 For why? their breath doth soone depart,
to earth anon they fall:
And then the counsels of their hart:
decay and perish all.

5 O happy is that man, I say,
whom Jacobs God doth aid:
And he whole hope doth not decay,
but on the Lord is staid.

6 Which made the earth and waters deepe:
the heavens high withall:
Which doth his word and promise keepe
in truth and ever shall.

7 With right alwaies doth he proceed
for such as suffer wrong:
The poore and hungry he doth feed,
and loose the setters strong.

8 Tho...
Psalme. Cxlvij.

8 The Lord doth send the blind their sight, the lame to limbs restore:
The Lord, I say, doth love the right and just man evermore.

9 He doth defend the fatherlesse, the strangers lad in hart:
And quit the widdow from distresse, and ill mens waies subuaret.

10 Thy Lord and God eternally,
O Sion, still shall reigne:
In time of all posteritie, for euer to remaine.

Laudate Dominum. Psal. Cxlvij. N.

The prophet praiseth the bountie, wisdom, power, justice and prudence of God upon all his creatures, but specially upon his church, which he gathered together after their dispersion, declaring his word and judgement so unto them, as he hath done to no other people.

1. Praise ye the Lord, for it is good unto our God to sing:

for it is pleasant, and to praise it is a comly thing. 2. The

Lord his owne Jerusalem he buildeth by alone: and

the dispersd of Israel doth gather into one.
Psalm CXLVI.

3 He heales the broken in their heart,
   their love by doth he bind:
4 He counts the number of the Stars,
   and names them in their kind.
5 Great is the Lord, great is his power,
   his wisdom infinite:
6 The Lord releues the meeke, and throwes
to ground the wicked wight.
7 Sing unto God the Lord with praise,
   unto the Lord rejoice:
   And to our God upon the harpe,
   advance your singing voice.
8 He couers heauen with clouds, and for:
   the earth prepareth raine:
   And on the mountains he doth make
   the grasse to grow againe.
9 He giues to beasts their food, and to
   young rauens when they crie:
10 His pleasure not in strength of horse,
   nor in mans legs doth lie.
11 But in all those that feare the Lord,
   the Lord hath his delight:
   And such as do attend upon
   his mercyes shining light.

The second part.

12 O praise the Lord, Jerusalem,
   thy God, O Sion, praise:
13 For he the bars hath forged strong,
   wherewith thy gates he staies.
14 Thy children he hath blest in thee,
   and in thy borders he
   Doth settle peace, and with the flower
   of wheat he filleth thee.
15 And his commandement upon
the earth he sendeth out;
And eke his word with speedy course
doth swiftly run about.
16 He giueth snow like wooll, hoze frost
like ashes doth he spread:
17 Like morsels casts his ice, thereof
the cold who can abide?
18 He sendeth forth his mightie word,
and melteth them againe:
His wind he makes to blow, and then
the waters how amaine.
19 The doctrine of his holy word,
to Jacob doth he shew:
His statutes and his judgements he
giues Israel to know.
20 With every nation hath he not
so dealt, no they have knowne
His secret judgements, ye therefore
praise ye the Lord alone.

Laudate Dominum. Psal. Cxlviiij. I. H.

The prouoketh all creatures to praise the Lord in heaven, and in all places, especially
for the power that he hath gien to his people Israel.

1. Give laud unto the Lord, from heaven that is so hie:

praise him in deed & word, aboue the starry skie. 2. And also
also ye, his angels, all armies royal praise him with glee.

3 Praise him both moon and sun, which are so clear and bright:
The same of you be done, ye glistening stars of light.

4 And eke no less,
Ye heavens faire and clouds of the aire,
His laud expressse.

5 For at his word they were all formed as we see,
At his voice did appeare all things in their degree.

6 Which he set fast,
To them he made a law and trade;
For ay to last.

7 Extoll and praise God's name on earth, ye dragons fell:
All deepes do ye the same, for it becommeth you well.

8 Him magnifie,
Fire, haile, ice, snow, and storms that blow,
At his decree.

9 The hills and mountains all, and trees that fruitful are,
The Cedars great and tall his worthy praise declare.

10 Beasts and cattell,
Veal birds stieng and worms creeping,
That our earth dwell.

11 All kings both more and les, with all their pompous traine:
Princes and all judges, that in the world remaine,
Exalt his name:

12 Yong men and maids, old men and babes,
Do ye the same.

13 For his name shall we prove to be most excellent,
Whose praise is far aboue the earth and firmament.

14 For sure he shall.
Psalme. Cxlix.

Exalt with bliss the houne of his,
And helpe them all.

His saints all shall forth tell his praise and wortthinesse,
The children of Israel, eche one both more and lesse:
And also they,
That with good will his words fulfill,
And them obey.

Cantate Domino. Psal. Cxlix. N.

An exhortation to the church to praise the Lord for his victory and conquest that he giveth his saints against all mans power.

Sing ye unto the Lord our God
a new and pleasant song:
And set the praise of him be heard
his holy saints among.

2 Let Israel rejoice in him,
that made him of nothing:
And let the seed of Sion hill
be so full in their king.

3 Let them sound praise with voice of flute;
unto his holy name:
And with the Timbrel and the Harpe,
Sing praises of the same.

4 For why? the Lord his pleasure all
hath in his people set:
And by deliuerance he will raise
the meeke to glory great.

5 With glory and with honour now,
let all thy saints rejoice:
And now aloud upon their beds
advance their singing voice.

6 And in their mouths let be the acts
of God the mightie Lord:
And in their hands eke let them beare
a double edged sward.
Psalme. CL.

7 To plague the heathen, and correct the people with their hands:
8 To bind their stately kings in chains, their Lords in iron bands.
9 To execute on them the doome that written is before:
This honour all his saints shall have; praise ye the Lord therefore.

Laudate Dominum. Psal. CL. N.

An exhortation to praise the Lord without ceasing, by all manner of voices, for all his mightie and wonderful works.

Yield unto God the mighty Lord, praise in his sanctuary:
And praise him in the firmament, that shewes his power on hie.

2 Advaunce his name, and praise him in his mighty acts alwaies:
According to his excellence of greatness, give him praise.

3 His praises with the princely noise of sounding trumpets blow:
Praise him upon the Violl, and upon the Harpe also.

4 Praise him with Timbrells, with Flute, Organs and Virginals:
5 With sounding Cymbals praise ye him, praise him with loud Cymbals.

6 What ever hath the benefits of breathing, praise the Lord:
To praise the name of God the Lord, agree with one accord.

The end of the psalms of David.
An exhortation unto the praise of God, to be sung before Morning prayer. T.B.

Raise the Lord, O ye Gentils all, which hath brought you into his light: O praise him all people most all, as it is most worthy and right. For he is full determined, on vs to poure out his mercy: And the Lords truth be ye assured, abideth perpetually.

Glorie be to God the Father, And to Iesus Christ his true sonne: With the holy ghost in like maner, Now and at euery season.

An exhortation unto the praise of God, to be sung before Euening prayer. T.B.

Behold now giue heed, such as be The Lords servants faithfull and true: Come praise the Lord euery degree, With such songs as to him are due.

O ye that stand in the Lords house, Even in our owne Gods mansion: Praise ye the Lord to bountious, Which worketh our salvation.

Lift up your hands in his holy place, Psa and that in the tune of night: Praise the Lord which giueth all grace, For he is a Lord of great might.

Then shall the Lord out of Sion, Which made heaven & earth by his power: Give to you and your nation, His blessing, mercy, and sauoir. Glorie be to God the Father, Etc.
Attend my people and give eare, of ferely things I
will theet tell: See that my wordes in mind thou beare,
and to my precepts listen well.

1 I am thy souereigne Lord and God,
Which haue thee brought from carefull thhall,
And eke reclaund from Pharaos rod,
Make thee no Gods on them to call.

2 Nor fashioned some of any thing,
In heauen or earth to worship it:
For I thy God by reuenging,
With greeuous plagues this sune will smite.

3 Take not in baine his holy name,
Abuse it not after thy will:
For so thou mightst soone purchase blame,
And in his wrath he would thees spill.

4 The Lord from worke the seuenth day ceast,
And brought all things to perfect end:
So thou and thine that day take rest,
That to Gods hestts you may attend.

5 Unto thy parents honour giue,
As Gods commandements do pretend:
That thou long daies and good maist live,
In earth where God a place doth lend:

6 Beware
The Lords prayer.

6 Beware of murder and cruel hate,
7 All filthy fornication fear:
8 See thou steale not in any rate,
9 False witnessse against no man beare.
10 Thy neighbours house wish not to haue,
His wife or ought that he calth mine:
His field, his ox, his asse, his slave,
Or any thing that is not thine.

A prayer.

The spirit of grace, grant vs, O Lord,
To keepe these lawes our harts restore:
And cause vs all with one accord,
To magnifie thy name therefoxe.

For of our selues no strength we haue,
To keepe these lawes after thy will:
Thy might therefoxe, O Christ, we crave,
That we in thee may them fulfill.

Lord, for thy name sake grant vs this,
Thou art our strength, O Saviour Christ,
Of thee to speed how should we misse,
In whom our treasure doth consist.

To thee for euermore be praise,
With thy father in echa respect:
And with thy holy Spirit alwaies,
The comforter of thine elect.

The Lords prayer. D. Cox.
The Lords prayer.

Brotherhood: to call upon thee with one heart, Our heav-

enly father & our God, Grant we pray not with lips

one, But with the hearts deep sigh and groan.

Thy blessed name be sanctified,
Thy holy word might be instan:
In holy life for to abide,
To magnifie thy holy name.

From all errours defend and keepe
The little flocke of thy poore sheepe.

Thy kingdome come even at this houre,
And henceforth everlastingly:
Thine holy Ghost into vs pour, With all his gifts most plentiously.

From Satans rage and filthie hand, Defend vs with thy mightie hand.

Thy will be done with diligence, Like as in heauen in earth also;
In trouble grant vs patience, Thee to obey in wealth and wo.

Let not flesh, bloud, or anie ill, Prevaile against thy holy will.

Give vs this day our daily bread, And all other good gifts of thine:

Keepe
The Creed.

Kepe vs from warre and bloudshed,
Also from sickenesse,dearth and pine:
    That we may live in quietnesse,
    Without all greedie carefulnesse.
Forgive vs our offences all,
Relieve our careful conscience:
As we forgive both great and small,
Which unto vs haue done offense.
Prepare vs, Lord, for to serve thee,
Imperfect love and unitie.

O Lord, into temptation
Lead vs not, when the seend doth rage:
To withstand his invasion,
Give power and strength to every age.
Arme and make strong thy seble host,
With faith, and with the holy Ghost.

O Lord, from euill deliver vs,
The daies and times are dangerous:
From euerlastring death saue vs,
And in our last need comfort vs.
A blessed end to vs bequeath,
Into thy hands our soules receaune.

For thou, O Lord, art king of kings,
And thou hast power ouer all:
Thy glozie shineth in all things
In the wide world unuersall.
Amen, let it be done, O Lord,
That we haue praied with one accord.

\[\text{The Creed.}\]

All my beleefe and confidence is in the Lord of might, the father
father which all things hath made, the day and eke the
night. The heavens Æ the firmament, Æ also many a star:
the earth Æ al that is therin, which pas mans reason far.

And in like maner, I beleue in Chrust our Lord his sonne,
Coequall with the deitie, and man in flesh and bone.
Conceieved by the holy ghost, his word doth me assure:
And of his mother Mary borne, yet she a virgin pure.

Because mankind to satan was for sin in bond and thrall:
He came and offered by himselfe to death to saue vs all.
And sufferung most greenous paine, then Pilat being judge,
Was crucified on the crosse, and thereat did not grudge.

And so he died in the flesh, but quickned in the spirit:
His body then was buried, as is our ble and rite.
His spirit did after his descend into the lower parts:
To them Æ long in darknes were, the true light of their harts

And in the third day of his death he rose to life againe:
To the end he might be glorified out of all greese and paine.
Ascending to the heavens hie, to sit in glory still,
On Gods right hand his father deere, according to his will.
A prayer to the holy Ghost.

Untill the day of judgement come, where he shal come again: With angels power (yet of that day we all be uncertaine.) To judge all people righteously, who he hath herely bought: The living & the dead also, which he hath made of nought.

And in the holy spirit of God my faith to satisfie: The third person in Trinitie beleue I stedfastly.
The holy & catholike church, God's word doth maintaine: And holy scripture doth allow, which sathan doth disdaine.

And also I do trust to haue by Jesu Christ his death, Release and pardon of my sinnes, and that only by faith. What time all flesh shall rise againe, before God of might: And se him to their bodily eies, which now do giue the light.

And then shall Christ our saviour the sheepe & goats divide: And giue life everlaftingly, to those whom he hath tride. Which is his Realme celestiall, in glorie for to rest: With all the holy companie of saints and angels blest.

Which serve the Lord omnipotent obediently etch houre: To whom be all dominion and praise for evermore.

A prayer to the holy Ghost, to be sung before the Sermon.

Come holy spirit the God of might, comforter of vs all: Teach vs to know thy word aright, that we do neuer fall.

O holy Ghost, visit our coast, defend vs with thy shield: Against all sinne and wickednesse, Lord helpe vs winne the field.

Lord keepe our Queene and her counsell, and giue them will and might:

Cf. 5. To
A prayer to the holy Ghost.
To preserve in thy gospel,
which can put sinne to flight.
O Lord, that giest thy holy word,
send preachers plenteously:
That in the same we may accord,
and therein live and die.

O holy spirit, direct a right
the preachers of thy word:
That thou by them maist cut downe sinne,
as it were with a sword.
Depart not from those pastures pure,
but aide them at all neede:
Which break to vs the bread of life,
whereon our soules do feed.

O blessed spirit of truth, keepe vs
in peace and untie:
Keepe vs from sects and errors all,
and from all Papistrie.
Convert all those that are our foes,
and bring them to the light:
That they and we may all agree,
and praise thee day and night.

O Lord, increase our faith in vs,
and love to to abound:
That man and wise be boilde of strife,
and neighbours about vs round.
In our time giue thy peace, O Lord,
to nations farre and nere:
And teach them all thy holy word,
that we may sing to thee.

All glory to the Trinity, that is of mighties most:
The living Father, and the Sonne, and eke the holy Ghost.
Da pacem Domine.

As it hath beene in all the time that hath beene heretofore:
As it is now, and so shalbe hencefoorth for evermore.

Da pacem Domine. E. G.

Give peace in these our daies, O Lord, great dangers

are now at hand, thine enemies with one accord, Christ's

name in everie land secke to deface, root out a race, thy

true right worship in deed: be thou the stay, Lord, we

thee pray, thou helpest alone in all neede.

Give vs that peace which we do lacke,
Through misbeliefe and ill life:
The word to offer thou dost not lacke,
Which we unkindly gainestruine:
With fier and sword,
This healthfull word.

Cc. ii.
Some
The Lamentation.

Some persecute and oppose:
Some with the mouth
Confesse the truth,
Without sincere godlineesse.

Give peace and vs thy spirit down send,
With griefe and repentance true:
Do persece our harts, our liues to amend,
And by faith Christ renew:
That feare and dread,
Warre and bloudshed,
Through thy sweet mercie and grace,
May from vs slide,
Thy truth may bide,
And shine in euerie place.

The Lamentation.

Throughe perfect repentance the sinner hath a sure trust in God, that his sines shall be washed away in Christes bloud.

O Lord in thee is all my trust, gie eare into my woeful
cry: refuse me not that am vniust, but bowing downe
thy heavenly eie. Behold how I do still lament my
sines, wherein I do offend: O Lord, for them all I be.
be sent, Sith thee to please I do intend?

No, no, not so thy will is bent,
To deale with sinners in thine ire:
But when in heart they shall repent,
Thou grantest with speed their just desire.
To thee therefore still shall I cry,
To wash away my sinfull crime:
Thy blood, O Lord, is not yet drie,
But that it may help me in time.

Hast thee, O Lord, hast thee I lay,
To pour on me the gifts of grace:
That when this life must fleete away,
in heauen with thee I may have place.
Where thou dost raigne eternally,  
With God which once did downe thee send:
Where angels sing continually,  
To thee be praise world without end.

A thankesgiving after the receiuing of the Lords Supper.

The Lord be thanked for his gifts, a mercies evermore:  
That he doth shew unto his saints, to him be laud therefore.  
Our tongues can not so praise the Lord, as he doth right deserve:  
Our harts can not of him to thinke, as he doth his preferue.  
His benefits they be so great, to vs that be but sin:  
That at our hands for recompence, there is no hope to win.  
O sinfull flesh, thou shouldst haue such mercies of the Lord:  
Thou dost deserve more worthily, of him to be abhord.  

Hought els but sin gret wretchednes doth rest vnhin our harts:  
And stubbornly against the Lord we daily play our parts.

Ee.iii.  The
A Thanksgiving.

The sunne aboue the firmament, that is to vs a light:
Doth shew it selfe more cleare & pure, than we be in his light

The heauens aboue and all therein, moe holy are than we:
They serve the Lord in their estate, echone in their degree.
They do not strive for mastership, nor slacke their office set:
But feare the Lord and do his will, hate is to them no let:

Also the earth and all therein, of God it is in aw:
It doth observe the formers will, by skilfull natures law.
The sea, & all that is therein, doth bend when he doth beck:
The spirits beneath do tremble all, & feare his wrathful check.

But we alas for whom al these were made, them for to rule:
Do not so know or love the Lord, as doth the oxe or mule.
A law he gane for vs to know, what was his holy will:
He would vs good, but we would not avoid the thing is ill.

Not one of vs that seeketh out the Lord of life to please:
Do, do the thing that might vs joine to Christ & quiet eace.
Thus are we all his enemies, we can it not denie:
And he againe of his good will, would not we should die.

Therefore when remedie was none, to bring vs unto life:
The son of God our fleshe he tooke, to mend our mortall strike.
And all the law of God our Lord, he did it full obay:
And for our sins upon the crosse, his bloud our debts did pay.

And vs we would not yet forget, what good he to vs wrought:
A signe he left our eies to tell, that he our bodies bought.
In bread and wine here visible, unto thine eies and talle:
His mercies great thou maist record, if his spirit thou hast.

As once the corn did live & grow, & was cut down to litle:
And thresed out to many stripes, out from his huske to dye.
And as the mill with violence, did teare it out so small:
And made it like to earthly dust, not sparing it at all.
And as the Quein with fier hote, did close it vp in heat:
And all this done I have said, that it should be our meat.
So was the Lord in his ripe age, cut down to cruel death:
His soule he gave in tormentes great, yielded by his breath.
Because that he to vs might be an everlafting bread: (led.
With much repproach and troubles great, on earth his life he
And as the grapes in pleasant time, are pressed very sore:
And plucked down when they be ripe, let to grow no more.
Because the juic that in them is, as comfortaile drinke:
We might receive with joyful be, whose sorrows make vs shink.
So Christes bloud out-preseed was, by nails to eke to speare:
The juice wherof both faue all those, rightly do him feare.
And as the cornes by unitie, into one loafe is knit:
So is the Lord by his whole church, though he in heaven sit.
As many grapes make but one wine, so shuld we be but one
In faith and love in Christ aboue, and into Christ alone.
Leading a life without all strife, in quiet rest and peace:
From enuiie from malicie both, our harts and tongs to cease.
Which if we do, then shall we shew that we his chosen be:
By faith in him to lead a life, as alwaies willed he.
And that we may so do indeed, God send vs all his grace:
Then after death we shall be sure, with him to haue a place.

Robert Wisedome.

Preserue vs Lord by thy deare word, from Turke and

Pope defend vs Lord, which both would thrust out of his
his throne, our Lord Jesus Christ thy dear Sonne.

Lord Jesus Christ show forth thy might,
that thou art Lord of Lords by right:
Thy poor afflicted flock defend,
that we may praise thee without end.
God holy Ghost our comforter,
be our patron, helpe, and succour:
Give us one mind and perfect peace,
all gifts of grace in us increase.

Thou triuing God in persons three,
thy name be praised in unitie:
In all our need so us defend,
that we may praise thee world without end.

FINIS.
A forme of prayer to be vried in private houses eucrie Morning and Evening.

Morning prayer.

Lnightie God a most mercifull father, we doe not present our selues here before thy Maiestie, trusting in our owne merits o: worthinesse, but in thy manifold mercies, which hast promised to heare our prayers, a grant our requestes, which we shall make to thee in the name of thy beloved Sonne Jesus Christ our Lord: who hath also commanded vs to assemble our selues together in his name, with full assurance that he will not onely be amongst vs, but also be our mediatour & advocate towards thy maiestie, that we may obtaine all things which shall seeme expedient to thy blessed will for our necessities: therefore we beseech thee most mercifull father, to turne thy loving countenaunce towards vs, a impute not unto vs our manifold sines a offences, whereby we iustly deserve thy wrath and sharpe punishment, but rather receaue vs to thy mercy for Jesus Christes sake, accepting his death a passion, as a iust recompençe for all our offences, in whom onely thou art pleased, and thorough whom thou cast not be offended with vs. And seyng of thy great mercies we have quietly passed this night, (graunt O heavenly Father) that we may bestow this day whooly in thy service, so all our thoughts, wordes, and deedes, may redound to the glorie of thy name, and good exanple to all men, who seing our good workes, may glorifie thee our heauenly Father. And so asmuch as of thy meere fauour and
and lone, thou hast not onely created vs to thine owen similitude and likenesesse, but also hast chosen vs to be heyes with thy deare some Jesus Christ of that immortall kingdome which thou preparedst for vs before the beginning of the world, we beseech thee to increase our Fayth and knowledge, and to lighten our hартes with thy holy spirite, that we may in the meane tyme line in all godly conversation and integritie of life, knowing that Idolaters, adulterers, courtesous men, contentious persons, drunkardes, gluttons, and such like, shall not inhere the kingdome of God.

And because thou hast commaundede vs to pray one for another, we doe not onely make request (O Lord) for ourselues, and them that thou hast alreadie calleth to the true understandyng of thy heavennely will, but for all people and nations of the world, who as they knowe by thy wonderfull woorkes, that thou art God over all: so they may be instructed by thy holy spirite, to beleue in thee their onely Saviour and redeemer. But for as much as they can not beleue except they heare, noz cannot heare, but by preaching, and none can preaching except they be sent: therfore (O Lord) raple by faithfull distributers of thy mysteries, who setting a part all worldly respects, may both in their life and doctrine, onely seeke thy glory. Contrarily, confounde Satan, Antichrist, with all hirelynges, whom thou hast already cast of into a repobabatence, that they may not by sectes, schisms, heresies and errors, disquiet thy little flocke. And because (O Lord) we be fallen into the latter dayses and daungeorous tymes, wherein ignorance hath gotten the upper hand, and Satan by his ministers seeke by all means
meanes to quench the light of thy Gospel, we beseech thee to maintayne thy cause against those ravening wolves, and strengthen all thy seruantes, whome they keepe in prison and bondage. Let not thy long suffering be an occasion, eather to encrease their tyranny, or to discourage thy children, eather yet let our sinnnes and wickednes be a hinderaunce to thy mercyes, but with speede (O Lord) consider these great miseries. For thy people Israel many times by their sinnnes prouoked thine anger, and though their times were neuer so grousous, if they once returned from their iniquitye, thou receauedst them to mercy. We therefore most wretched sinners bewaile our manifold sinnnes, and earnestly repent vs for our former wickednes, and humbly behaveour towards thee: and whereas wee cannot of our selves purchase thy pardon, yet we humbly beseech thee for Jesus Christes sake, to shew thy mercyes upon vs, and receaue vs agayne to thy favour. Grant vs deare father, these our requests, and all other thinges necessary for vs & thy whole Church, according to thy promise in Jesus Christ our Lord. In whose name we beseech thee as he hath taught vs saying: Our father which art in heauen. &c.

A thankesgiving before meat.

Eternall and everlasting GOD, Father of our Lord Jesus Christ, who of thy most singular love which thou bearest to mankinde, hast appoin
ted to his sustenaunce, not onely the fruities of the earth, but also the foules of the ayre, the beastes of the field, and fishes of the see, and hast comman
ded thy benefites to be receaued as from thy handes with
Prayer.

with thankesgeuyng, assuring thy children by the mouth of thy Apostile, that to the cleane all things are cleane, as the creatures which be sanctified by thy word, and by prayer: graunt unto vs grace to moderately to vs these thy giftes present, that our bodies being refreshed, our soules may be more able to proccede in all good workes to the praysle of thy holy name, thorough Jesus Christ our Lord. So be it. Our Father which.&c.

A thankesgeuyng after meat.

Glorie, praise, and honor be vnto thee most mercifull and omnipotent father, who of thine infinite goodnes, hast created us to thine owne image and similitude, who also hast fed, and dayly feedest of thy most bountifull hand all living creatures: Graunt vnto vs, that as thou hast nourished these our mortall bodyes with corporall foode, so thou wouldst replenish our soules with the perfect knowledge of the lively word of thy beloved son Jesus, to whom be praysle, glory, & honor for euer. So be it.

God saue his Church vniversal, our Queene and realme: God comfort all them that be comfortles. Lord increase our faith. O Lord for Christ thy sons sake, be mercifull to the common wealth where thy Gospell is truly preached, and harboz graunted to the afflicted members of Christes body, and illuminate according to thy good pleasure, all nations with the brightnes of thy word. So be it.

Evening praiser.

O Lord God father euerlastong and full of pittie, we acknowledge and confess, that we be not worthy
wozthie to lift by our eyes to heauen, much lesse to
present our selues before thy Maiestie, with confi-
dence that thou wilt heare our prayers, and grant
our requestes, if we consider our owne deserings,
for our consciences do accuse vs, and our sins wit-
ness against vs, and we know that thou art an by-
right judge, which doest not justifie the sinners and
wicked men, but punishest the faultes of all such as
transgresse thy commandements: Yet most mer-
cifull father, since it hath pleased thee to command
vs to call on thee in all our troubles and aduersi-
ties, promising even then to helpe vs when we seele
ourselues (as it were) swallowed by of death and
desperation, we utterly renounce all worldly con-
fidence, and flee to thy soueraigne bountie as our
onely stay and refuge: beseeching thee not to call to
remembrance our manifold sinnes and wickednes,
whereby we continually provoke thy wrath and
indignation against vs: neither our negligence
and vnkindnesse, which have neither woorthily
esteemed, nor in our lines sufficiently expresst the
sweete comfort of thy gospell revealed vnto vs: but
rather to accept the obedience & death of thy sonne
Jesu Christ, who by offering his bodie in sacri-
sice once for all hath made a sufficient recompence
for all our sinnes. Have mercie therefore vpon vs(O
Lord) and forgive vs our offences. Teach vs by
thy holy spirit that wee may rightly weigh them,
and earnestly repent for the same. And so much the
rather (O Lord) because that the reprobate & such
as thou hast forsaken can not praise thee nor call up-
on thy name, but the repenting hart, the sorrowfull
mynd, the conscience oppressed, hungering and thirs-
ting for thy grace, hall euer set forth thy praise and
glo
y.
Prayers.

glory. And albeit we be but worms and dust, yet thou art our creator, and we be the work of thy hands: yea thou art our father, and we thy children, thou art our shepherd, and we thy flocke, thou art our redeemer, and we the people whom thou hast bought: thou art our God, and we thy inheritance. Correct vs not therefore in thyne anger (O Lord) neither according to our desertes punish vs, but mercifully chastise vs with a fatherly affectiion, that all the world may know that at what time so ever a sinner doth repent him of his sinne from the bottom of his hart, thou wilt put away his wickednes out of thy remembrance, as thou hast promised by thy holy Prophet.

Finally, so far as much as it hath pleased thee to make the night for man to rest in, as thou hast ordained him the day to travaile, graunt (O deare father) we may so take our bodily rest, that our soules may continually watch for the time that our Lord Jesus Christ shall appeare for our deliverance out of this mortal life, and in the meanest season, that wee (not overcome by any fantasies, dreeames, or other temptations) may fully set our myndes vppon thee, love thee, feare thee, and rest in thee. Furthermore, that our sleepe be not excessive or ouermuch, after the inatiable desires of our flesh, but onely sufficient to content our weake nature, that wee may be better disposed to liue in all godly conversation, to the gloie of thy holy name, and profite of our brethren. So be it.

† A godly prayer to be said at all times.

Honour and prays bee given to thee (O Lord, God almightie) most deare Father of heauen,
Praisers.

uen, for all thy mercies and loving kindnesse show-
ed unto vs, in that it hath pleased thy gracious
goodnesse freely and of thyne owne accord, to elect
and chose vs to salvation before the beginnyng of
the world, & even like continual thankes be genen
to thee for creating vs after thyne owne image, for
redeeming vs with the precious bloud of thy deare
sonne, when we were utterly lost, for sanctifying
vs with thy holy spirite in the revelatid and know-
ledge of thy holy worde, for helping and succouring
vs in all our needes and necesseties, for sauing vs
from all daungers of body and soule, for comfor-
ting vs so fatherly in all our tribulations, and per-
secutions, for sparing vs so long and geuing vs to
large a tyne of repentaunce. These benefites (O
most merciful father) like as wee knowledge to
have receaued them of thy onely goodnesse, even fo
we beseech thee, for thy deare Sonne Jesus Chi-
stes sake to graunt vs alwayes thy holy Spirite,
whereby wee may continually growe in thankful-
nesse towadres thee, to be ledde into all truth and
comforted in all our aduersties. O Lord, strong-
then our Fayth, kindle it more in fernenstnesse and
loue towadres thee & our neighbours for thy sake.
Suffer vs not, most deare father, to receaue thy
worde any more in bayne: but graunt vs alwayes
the assistance of thy grace and holie spirite, that in
harte worde and deed we may sanctifie and do wor-
ship to thy name. Helpe to amplifie and increase thy
kingdome, and whatsoever thousandest, we may
be hartely well content with thy good pleasure and
will: Let vs not lacke the thing (O father) with-
out the which we can not serve thee, but bless vs
so all the workes of our handes, that we may have
sufficient,
Praisers.

Sufficient, and not be chargeable, but rather helpful unto others; be merciful (O Lord) to our offences, and seeing our debt is great, which thou hast forgiven us in Jesus Christ, make us to love thee and our neighbours so much the more. Be thou our father, our captain and defender in all temptations, holde thou us by thy merciful hand, that wee may be delivered from all inconveniences, and end our lives in the sanctifying and honor of thy holy name, through Jesus Christ our Lord and onlye Saviour. So be it.

Let thy mighty hand and outstretched arme (O Lord) be still our defence, thy mercy and loving kindnes in Jesus Christ thy deare Sonne, our saluation, thy true and holy word our instruction, thy grace and holy spirite our comfort and consolation, unto the end, and in the end. So be it.

O Lord increase our faith &c.

A Confession for all estates and tymes.

Eternall God and most mercifull Father, we confesse and acknowledge here before thy divine majesty, that we are miserable sinners, conceived and borne in sinne and iniquity, so that in vs there is no goodnes. For the flesh evermore rebelleth against the spirite, whereby we continually transgress thy holy preceptes and commandements, &c. To purchase to our selues through thy iust judgement, death and damnation. Notwithstanding (O heavenly Father) for as much as we are displeased with our selues, for the sinnes that we have committed against thee, and do unsatisfiedly repent vs of the same: we most humbly beseech thee, for Jesus Christes sake, to shew thy mercy on vs,
Prayers.

vs. to forgene vs all our sinnnes, and to increase thy holy spirite in vs, that we acknowledging from the bottome of our hartes our owne burtighteounes, may from henceforth not onely mortifie our sinfull lusts and affections, but also bring forth such fruits, as may be agreeable to thy most blessed will, not for the worthynes thereof, but for the merites of thy dearely beloved sonne Jesus Christ our onely sauour, whom thou hast already genen an oblation and offering for our sinnnes, and for whole sake, we are certainly perswaded, that thou wilt denye vs nothing that we shall aske in his name, according to thy will. For thy spirite doth assure our conscientes that thou art our mercifull father, and so lovest vs thy children through him, that nothing is able to remove thy heauenly grace and fouer from vs. To thee therefore (O Father) with the sonne and the holy Ghost, be all honory and glory world without end. So be it.

A prayer for the whole state of Christes Church.

A lmighty God and most mercifull father, we humbly submit ourselves, and fall downe before thy maiestie, beseeching thee from the bottome of our hartes, that this seede of thy word now sowen amongest vs, may take such deepe roote, that neither the burningheate of persectio cause it to witter, neither the thorny cares of this lyfe choke it, but that as seed sowne in good ground, it may bring forth thirty, sixty, and an hundred fold, as thy heauenly wisedome hath appointed: and because we have neede, continually to craue many thynges at thy handes, we humbly beseeche thee (O heavenly Father)
Praiers.

Father) to graunt vs thy holy spritie to direct our petitions, that they may proceede from such a ser-
ue llynde, as may be agreeable to thy most blessed will. And lewyng that our insffermitie is able to doe
nothyng without thy helpe, that thou art not ign-
oraunt with how many and great temptations, we poore wretchedes are on euerie side enclosed and
compassed : Let thy strength, O Lord, sustayne our
weakenesse, that we beyng defended with the soxe
of thy grace, may be safely preferred agaynst all as-
saultes of Sathan : who goeth about continually
lyke a roaring Lyon seeking to devour vs. In-
crease our fayth, O mercyfull Father, that we doe
not swaue at any tyme from thy heavenly woerde,
but augment in vs hope and love, with a carefull
keepynge of all thy commandements : that no hard-
ness of hart, no hypocritie, no concupsicence of the
eyes, noz intesementes of the woilde, doe dawe vs
away from thy obedience. And lewyng we live now
in these most perilous times : let thy fatherly pro-
dence defend vs agaynst the violence of our ene-
mies, which doe seeke by all meanes to oppresse thy
truth. Furthermore for as much as by thy holy A-
postle we bee taught, to make our prayers and sup-
llications for all men : wee pray not onely for our
selues here present, but belewe the aIso, to reduce
all such as be yet ignorant, from the miserable ca-
tuitie of blindnes and errore, to the pure unde-
standing, and knowledge of thy heaveneely trueth :
that we all with one consent and bounty of mynde,
may worship thee our onely God and Saviour. And
that all pastours, shepheardes and ministers, to whom
thou hast committed the dispensation of thy holy
woorde, and charge of thy cholen people, may boh in
their life and doctrine, be found faithful, setting only before their eyes thy glory: and that by them all poor sheepe, which wander and go astray, may be gathered and brought home to thy folde.

Moreover, because the hartes of rulers are in thy handes, we beseech thee to direct & governe the hartes of all kings, princes and magistrats to whom thou hast committed the sword: especially O Lord according to our bounden dutye wee beseeche thee to mayntayne and increase the honorable estate of the Queenses maiestie, and all her most noble counsellers, and magistrats, with all the spirituall pa- stors and ministers, and all the whole body of this common weale. Let thy fatherly favoir so preserue them, and thy holy spirite so governe their hartes, that they may in such sort execute their office, that thy religion may be purely maintained, manners reformed, and sinne punished, according to the pre- cise rule of thy holy worde. And for that we be all members of the mysticall body of Jesus Christ, we make our requestes unto thee(O heavenly Father) for all such as are afflicted with any kynde of crosse or tribulation, as warre, plague, famine, sickness, pouertie, imprisionment, persecution, banishment, or any other kynde of thy rods, whether it be calamitye of body, or vertication of mynde: that it would please thee, to geue them patience and constancie, till thou send them full deliverauce of all their trou- bles. Roote out from hence (O Lord) all rauenyng wolves, which to fill their bellies seeke to destroy thy flocke. And shew thy great mercies upon those our brethren in other countreys, which are persecu- ted, cast into prison, and dayly condemned to death for the testimonie of thy truth. And though they be
bitterly destitute all mans ayde yet let thy sweet comfort never depart from them: but so inflame their hertes with thy holy spirite that they may boldly and chearefully abide such triall as thy godly souldome shall appoynt. So that at length as well by their death as by their life, the kingdom of thy deare sonne Jesus Christ, may increase and shine through all the world. In whose name we make our humble petitions unto thee as he hath taught vs. Our Father which art in heauen hallowed, &c.

FINIS.